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A TREATISE
ON
THE HABITATIONS OF THE DEAD,
INTERMEDIATE AND FINAL.
THE WAY OF SALVATION EXPLAINED.
FORETOLD IMPORTANT EVENTS
TO BE FULFILLED IN A.D. 1870 AND 1871 :

INCLUDING
THE RETURN OF THE JEWS TO PALESTINE
FROM ALL PARTS OF THE WORLD,
THOSE FROM THE EAST BRINGING WITH THEM THE
TABERNACLE, THE ARK,
AND THE ALTAR OF INCENSE, NOW 2770 YEARS IN A
HOLLOW CAVE IN MOUNT NEBO.
TO BE REPLACED IN THE TEMPLE AT JERUSALEM.

BY MAJOR PHILIP BOLTON



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OPINIONS OF THE PRESS.

"Our attention has been called to a Treatise published by Houlston and Son upon a subject which as the author says, is seldom mooted in these days in either the press or the pulpit. It treats of the intermediate and final habitations of the dead, and disproves purgatory and transubstantiation. The author (Major Philip Bolton) displays a profound acquaintance with the Bible, as well as with the language in which the Scriptures were originally written. We are assured by those who are acquainted with the Hebrew and the Greek, and have followed the author more closely in his Scriptural researches than our limited time will permit us to do, that his critical acumen and sound Evangelical views cannot fail to excite much interest in the religious world, which is so indifferently enlightened upon the subject he treats. In page 16 there is a striking coincidence between the explanation he gives of the answer which Christ gave to the thief, and the version of it by the learned Griesbach. We recommend the book to the notice of our readers, and hope it will have the circulation it deserves."—*The North Wales Chronicle, Bangor.*

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INTRODUCTION.

IN this treatise will be found a correct statement of where all the dead were from the beginning of the world until the resurrection of Christ, and of the change that then took place respecting those who had fallen asleep in Christ, which the incorrect rendering of *sheol* and *hades* in the English and the Douay versions of the original scriptures prevents many from knowing. In this their true signification is therefore given, showing the difference between that habitation of the dead, and the place of habitation of the wicked after the general judgement, in Greek called *gehenna*, which signifies a place of endless suffering, and is therefore retained in all versions, except the Douay and the English, to distinguish it from *sheol* or *hades*, formerly the habitation of all the dead, but now only of those that died in their sins, not believing the gospel. In the Douay and the English versions the distinction between *hades* and *gehenna* is hid from many by both being rendered hell, confounding one with the other ; while in the English version, the rendering of both *sheol* and *hades* hell and the grave prevents many from understanding the gospel. To them this treatise may therefore be of service, because of the information



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it gives concerning all the dead from the beginning of the world ; and concerning the resurrection of Christ, showing where he was in the interval between his death, resurrection, and ascension up into heaven, which none can know without a knowledge of where the dead then were ; which Satan strives to conceal from all men, lest they should believe the gospel, and be saved. In this will also be found a full refutation of the Romish doctrine of purgatory, and of transubstantiation, such as has not heretofore appeared in any publication, save in the scriptures of truth ; refuting the notion of those who say that if there are intermediate places of habitation for the dead, they must be for the purgation of sin, as all Roman Catholics and many Protestants believe : and therefore many of the Protestants have gone over to the Papal church, believing the doctrine of transubstantiation to be true, not understanding the scriptures ; which is the main cause of all error respecting the way of salvation, as Jesus said to the Sadducees—" Ye do err, not knowing the scriptures."

THE HABITATIONS OF THE DEAD,

INTERMEDIATE AND FINAL.

THE want of scriptural information concerning the dead makes some persons very unhappy, as it causes doubts respecting where they are to go when they die; and it prevents others from understanding the way of salvation by Jesus Christ, not knowing what his rising again from the dead should mean. That which Peter testifies of Christ in Acts ii, and x, and Paul in Romans x, consequently remains a mystery to many, and is therefore seldom referred to in the preaching of these latter days, unless the former, to show that Christ's body did not see corruption; but leaving unnoticed what is said of his soul, not knowing where he was in the interval between his death and resurrection.

Among the first Christians it was not so, for the apostles would not have any of them to be ignorant concerning the dead. See 1 Thes. iv, 13. But now most of those that are called Christians have no knowledge of where the dead are, or were from the beginning of the world. Those, therefore, do not understand the doctrine of the resurrection of the dead, either as regards Christ, or those that are deceased. For what is said in the New Testament concerning their resurrection, they suppose to have been spoken of their bodies in their graves; and consequently, neither do they know how Christ made atonement for sin, when bearing the sins of many, to the saving of those that believe on him. For their information

this treatise is therefore written, that they may understand the gospel, and to disprove the Papal doctrine of purgatory and transubstantiation, in the hope of causing unity of faith among all professing Christians, and the return of all to primitive christianity.

Throughout the Old Testament, all the dead, from the beginning of the world until the resurrection of Christ, are spoken of as being in places prepared for them in the lower parts of the earth, in Hebrew called *sheol*, which signifies a hollow and subterranean place, and in Greek *hades*, a compound word signifying not seen, because the dead that are below in the earth are not seen by the living, the earth's crust intervening.*

Bishop Horsley, in his published sermons, explaining Christ's descent into hell or *hades*, mentioned in the Creed, and his resurrection on the third day, therefore says—"Our Lord's death took place on the surface of the earth, where the human race inhabit; that, therefore, and none higher is the place from which he descended, of consequence the place to which he went down was below it. And it is with relation to those parts below the surface of the earth that his rising to life again on the third day must be understood. This was only a return from the nether regions to the realms of light and day from which he had descended—not his ascension into heaven, which was a subsequent event."

Though now not known by many, Moses, in his account of the creation of this world, which occurred 4004 years before the birth of Christ, according to the common account called *Anno Domini*, states that when God was creating this world he made it hollow; saying, "In the beginning God created the heaven and the earth: and the earth was unformed and hollow." So Parkhurst translates the Hebrew text—"Beraishith bara Elohim aith hashshamayim weaith haaretz: wehaaretz hayethah thohoo wavohoo. For he says that *bohoo*, whence *wavohoo*, as a noun signifies hollow, and, therefore, he translates *wavohoo* and hollow. In the English version it is rendered "and void." Gen. i, 1, 2.

* In the scriptures, those that are deceased are called the dead, to distinguish them from the living. See Deut. xxv, 5, 6; Mat. xxii, 23—33; Luke xx, 27—38; Ec. iv, 1, 2; ix, 1—6; Rom. xiv, 6—9.

Julius Bate, M.A. in his *Crítica Hebræa* also so states, saying, "*Bohoo*, whence *wavohoo*, signifies hollow, empty, i.e. comparatively so, as a vessel is said to be empty when it has no liquor in it, though it must then be full of air, as every hollow is. Gen. i, 2, "The earth was *bohoo*, void, empty, hollow."

And Professor Leslie has proved by the mechanical laws of compression that the earth is hollow or cavernous, and that the crust or shell, surrounding the spacious internal vault beneath, must bear but a small proportion compared with the diameter of the sphere, and the air within the earth be much lighter than that by which it is surrounded.

That there are intermediate as well as final habitations for the dead, or spirits of the deceased, that is to say, places for their reception before and after the general judgment, is mentioned in both the old and new Testament.

David, speaking of the wicked, therefore said, "Those that seek my soul, to destroy it, shall go into the lower parts of the earth." Ps. lxxiii, 9. And he terms the lower parts of the earth *sheol*, saying, "The wicked (meaning their souls when deceased) shall be turned into *sheol* (in Greek into *hades*), and all the nations that forget God." Ps. ix, 17. "Let death seize upon them, and let them go down quick into *sheol* (in Greek into *hades*): for wickedness is in their dwellings, and among them." Ps. lv, 15.

In the English version of those scriptures *sheol* is rendered hell, causing many to suppose that when the wicked die they are sent to their place of everlasting punishment, which is disproved by David, in Ps. lxxiii, 9. It is also disproved by John, in Rev. xx, 13, 14, in which those that died in their sins are spoken of as being in *hades*, when Christ appears on his great white throne, to judge every one according to their works. For then shall death and *hades* (*ho thanatos kai ho hades*, in the English version rendered death and hell) deliver up the dead which are in them, to be judged every one according to their works. And when judged, they will be cast into the lake of fire, which is the second death.* See also Rev. xxi, 7, 8. Until then, *hades* will, therefore, be the intermediate habitation of those that died in their sins.

That *sheol*, in Greek *hades*, is a place of intermediate habitation

* That is a figurative saying, denoting a place of great anguish, worse than that of *hades*. See Luke xvi, 22—28.

for those that died in their sins was also believed by Job, who said, "Wherefore do the wicked live, become old, yea, are mighty in power? They send forth their little ones like a flock, and their children dance. They take the timbrel and the harp, and rejoice at the sound of the organ. They spend their days in mirth, and in a moment go *down* into *sheol* (in Greek into *hades*).^{*} Have ye not asked them that go by the way? and do ye not know their tokens? that the wicked are reserved to the day of destruction? They shall be brought forth to the day of wrath, and shall drink of the wrath of the Almighty." Those that died in their sins, do, therefore, remain in *sheol* or *hades* until thence brought forth to be judged, and sent to their final habitation. Job xxi.

Ezekiel also believed that there are places of intermediate habitation for the wicked below in the earth. For when they of Tyre rejoiced in the judgment of God upon the Jews at the hand of the king of Babylon, Ezekiel said, "Thus saith the Lord God to Tyrus, Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? When I shall make thee a desolate city, like the cities that are not inhabited; I shall bring thee *down* with them that descend into the pit, with the people of old time, and shall set thee in the *lower parts of the earth*, in places desolate of old, *with them that go down to the pit*." Ez. xxvi.

There Ezekiel spake of both the intermediate and the final habitation of the wicked. The lower parts of the earth as their intermediate habitation, and the pit prepared for the devil and his angels as their final habitation. See Rev. xx, 1—3.

Like David, Ezekiel also termed the lower parts of the earth *sheol*. For speaking of the king of Egypt and his army, against whom God caused the king of Babylon to make war because of their oppression of the Jews, he said, "They are all delivered unto death, to the *nether parts of the earth*, in the midst of the children of men, with them that go down to the pit. Thus saith the Lord God, In the day that he went *down to sheol* (in Greek to *hades*), I caused a mourning for him: I made the nations to shake at the sound of his fall, when I cast him *down to sheol* (in

^{*} In the Hebrew scriptures *sheol* occurs 61 times, and in the Greek, except once, it is always rendered *hades*. There it is rendered the grave.

Greek to *hades*), with them that descend into the pit. To whom art thou like in glory and in greatness? Yet shalt thou be brought *down to the nether parts of the earth*, with them that go down to the pit. This is Pharaoh and all his multitude, saith the Lord God." Ez. xxxi, 14—18.

Again, Ezekiel said, "Thus saith the Lord God, Son of man, wail for the multitude of Egypt, and cast them *down*, her, and the daughters of the famous nations, *unto the nether parts of the earth*, with them that go down to the pit. The strong among the mighty shall speak to him out of the midst of *sheol* (in Greek of *hades*), with them that help him."

"Ashur is there, and all her company; *whose graves are round about them, set in the sides of the pit*. And there is Elam, and all her multitude; and Meshech, and Tubal, and all their multitude; and Edom, her kings, and all her princes; and all the princes of the north, and all the Zidonians. All of them slain, fallen by the sword, who are gone *down uncircumcised into the nether parts of the earth*, with them that go down to the pit, though they caused their terror in the land of the living." Ez. xxxii, 18—32.

That is the condemnation of all who die in their sins. And all having sinned, we are informed by the scriptures that God, not willing that any should perish, sent his only begotten Son into the world to make atonement for sin, according to that which was written of him in the law, the prophets, and the psalms; that whosoever believeth on him should not perish, but have everlasting life in the world to come, all their sins having been forgiven them for his sake, as is mentioned in John iii, 16, 17, 36; 1 John ii, 1, 2, 12; iii, 4, 5; iv, 9, 10; Col. ii, 12; Eph. iv, 32. All who so believe will therefore be saved, if they walk not after the flesh, but after the Spirit. See Rom. viii, 1—10.

The word atonement occurs only in the Old Testament, as the signification of the Hebrew word *kopher*, from *kavar* to cover, to expiate, to atone for, as in the case of sin as an offence against God, it being the transgression of his law. That the sinner might be forgiven, expiation or atonement by a sin-offering was therefore commanded by the law, as a figure of the way of salvation by Jesus Christ. And when the sin was forgiven, it

was said to be covered, and so put out of sight, no more to be remembered. Therefore David said, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Atonement, signifies satisfaction for sin, as *kopher*, from *kavar*, is rendered in Numbers xxxv, 81, 32, "Ye shall take no satisfaction for the life of a murderer" (that is to say, Ye shall make no atonement for his sin, that he should be forgiven); "he shall surely be put to death. Ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land until the death of the priest."

In the Septuagint, the Hebrew word *kipher*, rendered atonement in the English version of Leviticus iv. 20, as in other places, is rendered *exilasetai*, from *exilaomai*, to expiate or atone for, to appease, to render propitious. And in the Greek New Testament, *ilasmos*, propitiation, atonement, from *ilaomai*, to propitiate, to make atonement for, to render propitious, or merciful, is therefore also used as is *kipher*, from *kavar*, in the Hebrew. In the English version, of Christ it is therefore written, "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things to God, to make reconciliation (*ilaskesthai*, expiation, or atonement) for the sins of the people." Heb. ii, 17. "Whom God fore-ordained to be a propitiation (*ilasteerion*, a propitiatory sacrifice, an atonement for sin) through faith in his blood, that he might be just, and the justifier of him which believeth in Jesus." Rom. iii, 25, 26. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation (*ilasmon*, a propitiatory sacrifice) for our sins, that we might live through him." 1 John iv, 10, 11.

This explanation of the words atonement, and propitiation, is rendered necessary by the efforts of some to set aside the atonement made for sin by Christ, as *the only means* whereby a sinner can have the forgiveness of his sins; they imagining that by penance, or bodily infliction, they can render unto God sufficient atonement for their sins, together with other corresponding acts; or by their future good life, and deeds of charity.

How Christ was to make atonement for sin, to the saving of those that believe on him, was made known to the Jews by the

law, saying, "When any man sin, let him bring unto the Lord an offering of the herd, or of the flock, without blemish, unto the door of the tabernacle of the congregation; and let him lay his hand upon its head, and confess over it his sin, so putting his sin upon its head; and let the priest make an atonement for his sin by the shedding of its blood, *for it is the blood with the life that maketh atonement for the soul, for the life of all flesh is in the blood*; and I will accept it, and will impute it unto him, and his sin shall be forgiven him." Lev. i. 1—4; iv. 20; xvii. 11—14.

Besides the continued daily expiatory offerings for sin, God also commanded that once in every year, the high priest should take of the congregation of the children of Israel two young goats without blemish for a sin-offering. And having put one of them to death by the shedding of its blood, and done with its blood as was commanded, he was to present the other goat alive before the Lord, to make an atonement with him, and let him go for a scape-goat in the wilderness, bearing upon him the sins of all the people in all their transgressions, that their sins being therefore forgiven, they might be clean from all their sins before the Lord." Lev. xvi.

By that it was signified that as it is appointed unto men once to die, but after this the judgment, so (or in like manner, that is, by judgment after death) in the end of that age Christ would make atonement for sin, bearing the sins of many, to the saving of all who believe on him. Heb. ix, 22—28; x, 38, 39.

For the goat slain by the shedding of its blood, represented Christ when put to death by the shedding of his blood as the Lamb of God. And the goat that was afterwards sent away alive into the wilderness, bearing upon him the sins of all the people, laid upon him by the high priest, *and there let go to make an atonement with him*, represented Christ, after he was put to death by the shedding of his blood, going away into the lower parts of the earth, bearing upon him the sins of all his people in all the world; that thus making atonement for their sins, they should be forgiven them for his sake, and so be made clean from all their sins, and meet for heaven. John, pointing to Jesus, therefore said, "Behold the Lamb of God, which *beareth away* the sin of the world!" John i, 29. He thereby meaning all unto the end of the world that believe on Christ. See John iii, 16, 17, 36.

Another sign of the way of salvation by Jesus Christ, was Jonah in the belly of a great fish *three days of day and night*. See Gen. i, 3—5. And therefore, Jesus said to the Jews that asked him for a sign, “An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: for as Jonah was three days and three nights (or three days of day and night) in the belly of the great fish; so shall *the Son of man* be three days and three nights (or three days of day and night) *in the heart of the earth*.” Mat. xii, 38—40.

By the heart of the earth was meant the nether or lower parts of the earth, in Hebrew called *sheol*, and in Greek *hades*. For by his Spirit in Jonah, when Jonah was in the belly of the fish, Christ testified beforehand of his sufferings in *hades*, and the glory that should follow his resurrection, saying, “I cried *by reason of mine affliction* unto the Lord, and he heard me: out of the belly of hell (in Hebrew *mibethen sheol* out of the hollow of *sheol*, in the Septuagint, *ek koilias hadou* out of the hollow of *hades*) cried I, and thou heardest my voice. Thou hast cast me into the deep, in the midst or heart of the seas. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about. I went down to the bottoms (or cuttings off) of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from destruction, O Lord, my God.” Jonah ii, 1—6.

Many of the Jews must have understood that scripture. For Josephus states that the Jews always believed *sheol* to be an abyss in the centre of the earth, *beneath the mountains and the seas*. And Tertullian *de Anima*, who lived in the end of the second century, says that all the Christians of his time believed that Christ was three days and nights in the heart of the earth, as mentioned by Matthew. But now not many believe it. For there are now but few who know that by the heart of the earth was meant the lower parts of the earth, where all the dead then were, in Hebrew called *sheol*, and in Greek *hades*.

In several of the Psalms, by his Spirit in David, Christ also so testified beforehand of his sufferings in *hades*, as an atonement for sin, when bearing the sins of many as the Lamb of God.

In the sixteenth Psalm, he said, “My heart is glad, and my

tongue rejoiceth ; my flesh also shall rest in hope :* for thou wilt not leave my soul in *sheol* (in Greek in *hades*) ; neither wilt thou suffer thine Holy One to see corruption." Christ was therefore in *sheol* or *hades* while his dead body lay in the sepulchre, which many deny, supposing *hades* there to mean a grave, which it never does in any part of the Greek scriptures.

And in Psalm cxvi, he said, "The sorrows of death compassed me, and the pains of *sheol* (in Greek the pains of *hades*) gat hold on me : I found trouble and sorrow. Then called I upon the Lord ; O Lord, I beseech thee, deliver my soul from death. And he delivered my soul from death." The same is mentioned in the 18th Psalm.

These Psalms are interpreted by Peter as prophetic of Christ. For on the day of Pentecost, to the Jews that came together on hearing of the outpouring of the Spirit on the apostles, Peter said, "Ye men of Israel, hear these words ; Jesus of Nazareth, whom ye have crucified and slain, God hath raised up, having loosed the pains of death (in some Greek scriptures the pains of *hades*), because it was not possible that he should be holden of it.† For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand that I should not be moved. Therefore did my heart rejoice, and my tongue was glad ; moreover also my flesh shall rest in hope ; because thou wilt not leave my soul in *hades*, neither wilt thou suffer thine Holy One to see corruption. David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne : he seeing this before, spake of the resurrection of Christ, that *his soul* was not left in *hades*, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses, who did eat and drink with him after he rose from the dead. And he commanded us to preach

* He meaning himself when manifested in the flesh as the Son of God.

† The word there rendered pains (as in Psalm xviii. 4, 5 ; cxvi. 3, foretelling Christ's sufferings in *hades*), is *ðdinas*, from *ðdin*, grievous affliction ; from *odunee*, pain, torture, grief, sorrow, distress of mind ; from *odunaô*, to inflict pain or torment, as it occurs in Luke xvi., speaking of the sufferings of the rich man in *hades*.

unto the people, and to testify that it is he who was ordained of God the Judge of quick and dead. To him give all the prophets witness, that, through his name, all believing on him *have received* remission of sins, *aphesin hamartiön labein*." Acts ii, 22—32 ; x, 39—43.

Peter termed this the gospel, when to the other apostles he said, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Acts xv, 7. For as Peter preached to the Jews, so he preached to the Gentiles, witnessing the same things. See Acts x. And all that gladly received his word he commanded to be baptized, both Jews and Gentiles. See Acts ii, 37—41 ; x, 44—48. For so Christ had commanded, saying unto his apostles, "Go ye into all the world, and preach the gospel to every creature : and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you. Whosoever believeth, *and is baptized*, shall be saved ; but whosoever believeth not shall be condemned." Matt. xxviii, 16—20 ; Mark xvi, 15, 16.

The promise of salvation being to them that believe the gospel, and are baptized, in the beginning all who believed it were therefore baptised, *both men and women*. See Acts viii, 12. Not by sprinkling water on their face, as many now do, and call it baptism, *which it is not* ; but by immersion in water in the name of the Lord Jesus Christ, as Father, Son, and Holy Spirit. For so Philip baptized the eunuch when he believed, as it is written, "And they went down into the water, both Philip and the eunuch, and he baptized him (*kai ebaptisen auton*, and he dipped him in the water). And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more : and he went on his way rejoicing." Acts viii, 36—39.

The word baptize, is from the Greek word *baptizô*, to dip, or immerse in water, to the cleansing of the body. By which it is signified, that, through faith in the operation of God, all who believe on the Lord Jesus Christ, and have received of his Spirit through the hearing of the gospel, are thereby made one with Christ in his condemnation unto death, to the nether parts of the earth,

to the putting away of all their sins, freely forgiven them for Christ's sake, which is therefore called the baptism of the Holy Ghost, which cleanseth the soul from all sin unto salvation. See Acts xi, 1—16; 1 Pet. iii, 18—22; Ro. vi, 3—5; Col. ii, 8—13.

When the apostles went forth preaching that gospel,* both the Jews and the Gentiles knew where the dead were from the beginning of the world. The Jews knew it from their scriptures. And the Gentiles knew it by tradition from the time of the flood, and from hearing the scriptures read in the synagogues of the Jews. Dr. Campbell, in his exposition of *sheol* and *hades*, prefixed to his translation of the Four Gospels, therefore makes the following remark on Peter's quotation from the sixteenth Psalm—"Because thou wilt not leave my soul in *sheol* (in Greek in *hades*), neither wilt thou suffer thine Holy One to see corruption"—saying, "Peter, to shew how exactly both what related to the soul, and what related to the body, had their completion in the Messiah, adds, that his soul was not left in *hades*, neither did his flesh see corruption. In using the two, one regarding the soul, the other regarding the body, he would undoubtedly adapt his language to the received opinions concerning each. And if so, *hades* was as truly, in their account, the souls destiny after death, as corruption was the body's. And in regard to the situation of *hades*, it seems always to have been conceived by both Jews and Pagans, as in the lower parts of the earth." But now there are not many that know where the dead were from the beginning of the world. Therefore, there are now but few that understand the gospel as Peter preached it, but few now knowing what the rising again of Christ from the dead signifies. See Mark ix, 9, 10.

As Christ was in *hades* from the day of his death until his resurrection, when he said to Mary Magdelene, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God;" it is evident that Christ did not go to paradise, when on the cross he gave up the ghost; though by a misplaced comma in Luke xxiii, 43, and a capital T, to the word to-day, Luke is made to say that Christ said to the thief, "*To-day shalt thou be with me in paradise.*" For so the English

* Besides that there is no other gospel, and, therefore, none other should be preached. See Gal. i, 1—12.

version reads, contradicting what Luke said in Acts ii, recording the testimony of Peter concerning Christ, that from the day of his death until his resurrection his soul was with the dead in *hades* : which is further proved by what Christ said to Mary the morning of the day of his resurrection—" *I am not yet ascended to my Father.*" For paradise is in the third heaven. See 2 Cor. xii, 1—4.

From the saying of Daniel—"In the night visions, I saw one like the Son of man come with *the hosts of heaven* unto the Ancient of days ; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him ; the thief knew that when God would raise up Christ from the dead, not leaving his soul in *hades*, as David certified beforehand, he would give him a kingdom not of this world. And, therefore, he said to Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "*Ameen legô soi seemeron me' emou esee en tô paradeisô.*" The literal rendering of that is, "Verily I say unto thee this day, with me thou shalt be in paradise." Both Christ and the thief, when they gave up the ghost, *descended into hades*, each to his appointed place. And on the third day, when Christ was risen from the dead, and had appeared to Mary Magdalene, his soul not having been left in *hades*, nor his flesh suffered to see corruption, he was caught up unto God, and his throne, and received from God his promised kingdom. See Rev. xii. 1—5. And at Christ's appearing as the Judge of quick and dead, then—and not until then—shall that *pardoned thief* be with Christ and all his saints in paradise. See Rev. ii. 7 ; xxii. 12—16. Those do therefore err, who say that Christ and that thief went up to paradise the day of their decease.

In the seventy-first Psalm, Christ also spake beforehand of his sufferings in *hades*, saying, "Thou who hast shewed me great and sore troubles, shalt quicken me, and shalt bring me up again from the depths of the earth."

And in the thirtieth Psalm, he said, "O Lord, thou hast brought up my soul out of *sheol* (in Greek out of *hades*) : thou hast saved me from going down to the pit."

Ezekiel, speaking of the wicked, he said, "They are all delivered unto death, to the nether parts of the earth, with them that go down to the pit." That is their condemnation who die

in their sins. And as Christ died bearing the sins of many, that subjected him to the same condemnation. But when God accepted his expiatory offering for their sins, and forgave them for his sake, he could be no longer holden in *hades*, and was therefore raised again on the third day. Thus God saved Christ from going down to the pit, and by him all for whom he died. Those who believe that, have therefore peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God.

In the fortieth Psalm, Christ also testified beforehand of his sufferings in *hades*, and the glory that followed his resurrection, saying, "I waited patiently for the Lord; and he inclined unto me, and *heard my cry*. He brought me up also out of *an horrible pit* (in the Septuagint *ek lakkou talaipōrias*, out of a pit of wretchedness and misery), out of the miry clay (*kai apo pelou iluos*, and from a house or covering of clay, meaning his earthly body, as in Job iv, 19); and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: *many shall see it, and fear, and trust in the Lord*. Sacrifice and offering thou didst not desire; burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation: Lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation."

From that Psalm Paul preached the gospel to the Hebrews. And by quotations from it he proved Christ to have been the speaker in David. For reasoning with them concerning the law of Moses, he said, "Almost all things are by the law purged with blood, and without shedding of blood is no remission. It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself

often, as the high priest entereth into the holy place every year with the blood of others (for then must he often have suffered since the foundation of the world); but now once in the end of the age hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so (*houtos* in like manner) Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect; for then they would have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins. But in those there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. *Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body thou hast prepared me; in burnt-offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.* By the which will we are sanctified through the offering of the body of Jesus Christ once. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness unto us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. There therefore now remaineth no more offering for sin. *The just shall live by faith.* But if any man draw back, my soul shall have no pleasure in him, saith the Lord. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." See Heb. ix, and x.

Thus Paul informed the Hebrews what must be believed concerning Christ, to be saved—namely, that when Christ died, bearing the sins of many, he was therefore treated the same as those that died in their sins, that is, by judgment after death; God having prepared for him a body, that in that body, by the shedding of his blood he should make his soul an offering for sin, as was before signified by all the expiatory offerings made for

sin by the law, to the saving of those that believe on him, God therefore forgiving them all their sins. And that accounts for Christ having spoken of himself in that psalm as being in an horrible pit, from whence he cried unto God, who inclined unto him, and delivered him from it; causing many to fear, and trust in God for salvation on their hearing that good news.

This and what Christ also spake of himself in the other psalms that have been quoted, foretelling his sufferings in *hades*, when bearing the sins of many, proves them to be in error concerning the way of salvation who say that the atonement was finished, when on the cross Jesus bowed his head, and gave up the ghost: they being misled by the incorrect rendering of *Tetelestai*, in John xix, 30, where it should have been rendered It is accomplished, and not It is finished.* For in the Greek New Testament, in John xix. 30, *Tetelestai* occurs in reference to that which Christ foretold of himself in Psalm lxix, 21, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." For John there states that Jesus, to have that scripture fulfilled, said, "I thirst;" and that when they therefore gave him vinegar to drink, he said, "*Tetelestai*;" that is, "It is accomplished: and he bowed his head, and gave up the ghost." In the margin, Ps. lxix, 21, is put, to show that this was the scripture which Christ wanted to have fulfilled, when he said, I thirst. To that *only* does the pronoun it refer—"It is accomplished."

While the words, "It is finished," are allowed to remain as the rendering of *Tetelestai*, in John xix, 30, which is incorrect, many will continue to refer to them, to support their statement, that the atonement was finished, when on the cross Jesus bowed

* *Tetelestai* is from the verb *teleō* to finish, to fulfil, to accomplish, from *telos* the end. And Parkhurst in his Greek Lexicon shows by reference to different scriptures, that when that verb is used in speaking of prophecy, when fulfilled, it means it is accomplished. It is so rendered in the following scriptures; and should have been so rendered in John xix, 30, as it is in verse 28.

"I have a baptism to be baptized with, and how am I pained till it be accomplished (*hēōs ou telestheē*)." Luke xii, 50.

"And he said unto the twelve, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished (*telesthesetai*)." Luke xviii, 31.

"I say unto you, that this that is written must yet be accomplished in me (*dei telestheēnai en emoi*). And he was reckoned among the transgressors: for the things concerning me have an end (*telos ekei*)." Luke xxii, 37.

his head, and gave up the ghost. A statement which is disproved by both Peter and Paul in the gospel which they preached; as it is by all that is written of Christ in the law, the prophets, and the psalms. That error should therefore be corrected.

If their statement was correct, Paul's testimony concerning Christ in his epistle to the saints at Rome would be incorrect. For speaking of Christ, he said, "Who was delivered because of our offences, and was raised again because of our justification." For so Ro. iv, 25, should have been translated, as the preposition *dia*, rendered "for," there governs the words rendered offences and justification, they being in the accusative case. And where Christ was raised from, Paul afterwards stated, saying, "Say not in thine heart, Who shall descend into the deep? that is, to bring up Christ again from the dead." For the word there rendered the deep is *abusson*, from *buthos* the deep; meaning *hades* as a deep place in the heart of the earth, where Christ was with the dead from the day of his death until his resurrection. Consequently, their justification for whose sins Christ died, was not effected alone by his death on the cross, but by his death and condemnation to *hades*, that being the wages of sin. And therefore Paul says that whosoever believeth in the resurrection of Christ from the dead in the deep unto righteousness, by the remission of their sins for Christ's sake, shall be saved. This is the gospel that Paul preached. See Rom. i, 16, 17; iii, 22—26; x, 1—15; 1 Cor. xv, 1—4. And with it agrees what Peter preached. See Acts ii, and x.

It was of that work of God by Christ that Paul spoke in his address to the Jews at Antioch, when having testified of the resurrection of Christ from the dead, witnessed by all the apostles, he said, "Be it known unto you therefore, that through him is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye will in no wise believe, though one relate it unto you. See Acts xiii, 15—41. And those do not believe in that work of God by Christ who say that the atone-

ment was finished, when on the cross Jesus bowed his head, and gave up the ghost. Nor do those believe it who confound that work with the work of Christ, spoken of, *and explained*, in John xvii, 1—8. Nor those who say that from the cross, Jesus and the thief went to paradise.

When Jesus said to his Father, "I have finished the work which thou gavest me to do," he explained what he thereby meant, saying, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me, are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." For in the end of the preceding chapter it is stated by John, that when Jesus had said to his disciples, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father: his disciples said unto him, Lo, now speakest thou plainly, and speakest no parable. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God." See John xvi, 28—33; xvii, 1—8.

Consequently, that work of Jesus (different from the work mentioned in Acts xiii, 41), was at that time *finished*, as signified by the Greek word *teleiōsa*, from the verb *teleō* to finish. And therefore, that work was not what Jesus spoke of *on the following day*, when he said, "*It is accomplished*," signified in the Greek by *Tetelestai*, in the English version wrongly rendered "*It is finished*," the translator not there attending to the difference every where else observed in the use of the verb *teleō*, when it occurs in reference to prophecy. For every where else, except in John xix, 30, when used respecting prophecy, when fulfilled, it is rendered *accomplished*, as has been shown by different quotations. But when speaking of a work to be done, as in John xvii, 4, when done, it is rendered *finished*, as Parkhurst also shows by reference to the following scriptures.

"And it came to pass, that when Jesus had finished (*etelesen* had finished) these parables, he departed thence." Mat. xiii, 53.

"And it came to pass, when Jesus had finished (*etelesen* had finished) these sayings," &c. Mat. xxvi, 1.

"Father, I have finished (*eteleosa* I have finished) the work which thou gavest me to do." John xvii, 4.

Therefore they do err who say that Jesus meant the atonement, when to his Father, he said, "I have finished the work which thou gavest me to do." For the atonement was not finished until Christ was risen from the dead in the deep (that is, in *hades*), to which "he was delivered because of our offences," said Paul to the saints at Rome, "and was raised again because of our justification." He speaking not of his dead body, but of his soul, like Peter, in Acts ii, "His soul was not left in *hades*."

And that was what Paul also meant when to the saints at Corinth, he said, "I declare unto you the gospel (*to euaggelion* the good news) which I preached unto you, and you received: by which also ye are saved, if ye keep in memory what I preached unto you—How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures;"—that is, according to that which was written of him in the law, the prophets, and the psalms. See Luke xxiv, 36—48. And those who suppose that by the resurrection of Christ, Paul meant the resurrection of his body, because he spoke of its burial, and not of his soul from *hades* (*i.e.* from the deep), as some say, are not believers of the gospel that Paul preached. Nor do they know how Christ atoned for their sins for whom he died. See Gal. i, 6—12.

That they may understand the way of salvation by Jesus Christ as it was preached by the apostles, it has been thus shown from the scriptures where those are that died in their sins from the beginning of the world. For without that knowledge none can understand how Christ made atonement for sin, when bearing the sins of many, according to that which was written of him in the law, the prophets, and the psalms. And now it shall be shown where those were that fell asleep in Christ from the beginning of the world until their resurrection by Christ, after he had tasted death for all for whom he died according to his promise by the gospel.

Moses states that when Jacob was told that his son Joseph

was devoured by an evil beast, he was greatly grieved, which his sons and his daughters having perceived, they rose up to comfort him; but he refused to be comforted, and said, "For I will go down into *sheol* (in Greek into *hades*) unto my son mourning." Gen. xxxvii., 84, 85. Jacob therefore believed that Joseph was then in *hades*, and that when deceased he would be there with him. In the English version *sheol* is rendered the grave, which prevents many from understanding that scripture. And in the Douay version it is rendered hell. Both versions err in so rendering *sheol*, as does the English version err in also rendering it hell. For neither *sheol* or *hades* ever signify hell or the grave.*

Samuel also is spoken of as being in *hades*. For when Saul went to the witch at Endor, he said unto her, Bring me up Samuel. And while he was speaking to the woman, the Lord brought up Samuel out of the earth, "*to prophesy and show the king his end.*" Ecclus. xlii, 18—20. And Samuel said to Saul, Why hast thou disquieted me to bring me up? Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines, and to-morrow shalt thou and thy sons be with me. And so it came to pass. For the next day the host of Israel was delivered into the hands of the Philistines, and Saul and his sons were slain, whose spirits then went to their appointed place below in the earth (*i. e.* in *hades*), Samuel having previously returned to his place. See 1 Sam.

* The Hebrew word for grave and sepulchre is *kever*, from *kavar* to bury; and *tophet* is the word used to signify the place for the punishment of the wicked after the day of judgment. In the Greek, the words for grave and sepulchre are *taphos* from *thaptō* to bury, and *mneima* from *mnemai* to remember, the grave and the sepulchre being to the living memorials of the dead. And *gehenna* is the Greek term for the final habitation of those that died in their sins, which is also likened to a lake of fire and brimstone, to signify that it will be a place of endless suffering. *Sheol*, and its corresponding Greek term *hades*, always signify the place of departed spirits below in the earth, and are singular in meaning as well as in form. The words for grave and sepulchre are often plural, and admit the possessive pronouns, which *sheol* and *hades* do not, being the receptacle of the congregated dead. By the Jews and the Greeks those terms were therefore never confounded with each other. In the English version they are confounded with each other by incorrect translation, to the perverting of the scriptures, thereby obscuring the light of the gospel from many.

ixviii, and xxxi. Josephus states that the Jews believed that Samuel was brought up out of *sheol*.

Job also believed that when deceased he would be in *hades*. For when he was persecuted by his friends, he said, "As the cloud is consumed and vanisheth away, so he that *goeth down* into *sheol* (in Greek into *hades*) shall *come up no more*. He shall return no more to his house, neither shall his place know him any more. Therefore will I not refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul. O that thou wouldst hide me in *sheol* (in Greek in *hades*) until thy wrath be past, and remember me. There the wicked cease from troubling, and the weary be at rest. There the prisoners rest together, they hear not the voice of the oppressor. The small and the great are there, and the servant is free from his master. If I wait, *sheol* (in Greek *hades*) is mine house (*oikos* house, or place of habitation). All the days of my appointed time will I wait till my change come. For I know that my Redeemer liveth, and that in the latter days he will bring me out of the earth.* And though after my skin worms destroy this body, yet out of my flesh shall I see God."†

And David believed that when deceased he would be in *hades*. For he said, "As sheep the wicked are reserved in *sheol* (in Greek in *hades*). But God will redeem my soul from the power of *sheol* (in Greek of *hades*): for he shall receive me." Ps. xlix, 14, 15. And he believed that his deceased child by Bathsheba was there. For when he was told that the child was dead, he said, "I shall go to him, but he shall not return to me." 2 Sam. xii, 23. In that respect David's faith was as Jacob's, when speaking of his supposed to be dead son, he said, "I will go down into *sheol* (in Greek into *hades*) unto my son mourning." They therefore knew where the dead were, and that they did there recognize each other. And as with the just, so with the unjust. For speaking of the wicked, David said, "Be not afraid when one is made rich, and the glory of his house is increased: for when he dieth he shall carry nothing away: his glory shall not descend

* Dr. Adam Clarke so translates Job xix. 25.

† In the margin of Job xix, 26, *Umbessari* is rendered "out of my flesh;" for so it signifies in the Hebrew. And that agrees with 1 Cor. xv, 50. In the English version all those scriptures are perverted by *sheol* being rendered the grave.

after him. His soul shall go to the generation of his fathers : they shall never see light." Ps. xlix, 14—19.

All these scriptures show that from the beginning of the world until the first resurrection, all the families of the earth were brought together in *hades* ; the just to where the just were, and the unjust to where the unjust were, where parents and their children met each other in weal, or in woe. For there the righteous were separated from the wicked by an impassable gulph or chasm. The wicked tormented in their place,* knowing they are reserved there, as their prison, until they shall thence be called forth at Christ's appearing to give unto all the reward of their deeds in this life, whether they be good or bad. And the righteous comforted in their place, in the hope of the promise made of God unto them, that when Christ would be raised they should be raised, evermore to live with him in heaven, partakers of his joy and glory. Those therefore used to say to each other, "After two days will he revive us : in the third day he will raise us up, and we shall live in his sight." Hos. vi, 2. David speaking of Christ and them, therefore said, "Thou hast ascended on high, thou hast led a multitude of captives (*eekmalôteusas aikmalôsian*, a multitude of captives) : thou hast received gifts for men, that the Lord God might dwell among them." Ps. lxxviii, 18. For so the apostle Paul interpreted that scripture to the saints at Ephesus, saying, "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, Having ascended up on high, he led a multitude of captives (*eekmalôteusen aikmalôsian*, a multitude of captives), and gave gifts unto men." And then he stated where they and Christ were raised from, saying, "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fulfil all things." See Eph. iv, 7—10, and the corrections in the margin. By the lower parts of the earth he meant *hades*, where the dead in Christ were previous to his resurrection.

That was the first resurrection, which some in the church at

* That was the place whereof it is said, "Judas by transgression fell, that he might go to his own place." Acts i, 25. By Luke it is termed "a place of torment." Luke xvi, 28.

Corinth denied, retaining their heathenish notion that *hades* was to be the eternal habitation of all the dead. For they did not believe that those that fell asleep in Christ were raised to live with him in heaven, as the apostles testified in their preaching. See Acts iv, 1, 2; xvii. 32. To prove that resurrection, and that the dead in Christ do rise in spiritual bodies like unto Christ's spiritual body, the fifteenth chapter of Paul's first epistle to the church at Corinth was written, and the fifth chapter of his second epistle.

In that resurrection all believers of the gospel unto the end of the world have part. And on their departing this life they are therefore taken by their angels to where those are with Christ that first partook of that "*better resurrection*;" but not until after Christ was raised, that he should be the firstfruit of them that slept in him, the first born of many brethren, that among all he should have the pre-eminence in being the first raised from the dead. A doctrine which none can understand but those that know where Christ was in the interval between his death and resurrection. And none can know that without a previous knowledge of where all the dead were from the beginning of the world until the resurrection of Christ, and those termed his "captives," because taken by him in his war with Satan, so "dividing the spoil with the strong."

That was the resurrection concerning which Hymeneus and Philetus erred, saying that the resurrection is past already (*eedee gegonenai* already fulfilled), and overthrew the faith of some. 2 Tim. ii, 17, 18. For their notion was that when those were raised by Christ from *hades*, to live with him in heaven, none others would be received up into heaven; they not believing the testimony of the apostles concerning Christ, that whosoever believeth on him, and is baptized, shall be saved.

For when Christ was about to leave this world and return to his Father in heaven, he said to his disciples, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house (*oikia* house or place of habitation) are many mansions (*monai pollai* many places of abode): if it were not so, I would have told you. I go to prepare a place (*topon* a place, a place of habitation) for you. And if I go and prepare a place (*topon* a place, a place of habitation) for you, I will come

again, and receive you unto myself; that where I am, ye may be also." John xiv, 1—3. For in heaven, God's place of habitation. there are many worlds as places of habitation for the angels, created by Christ before his manifestation in the flesh as the Son of God. And therefore it is written, "By whom also he made *the worlds*. By faith we understand that *the worlds* were framed by the word of God. Heb. i, 1, 2; xi, 3. And previous to the resurrection of Christ, one of those worlds was inhabited by Satan and his angels, of whom it is said, "The angels which kept not their first estate, but left their own habitation (*oikeoeterion* place of habitation), he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. For when Christ was caught up unto God and his throne, he cast Satan and his angels out of heaven unto the earth, and their place (*topos* place, place of habitation) was found no more in heaven. That is to say, their world then passed away, as will this world pass away at Christ's appearing in the glory of his Father, as the Judge of quick and dead. See Rev. xii, 7—9; xx, 11; xxi, 1. Then shall Christ give unto all his saints the world to come as their final habitation; both those that shall be with him in the place he had prepared for them in his Father's house, and those that shall be alive at his coming. See 1 Thes. iv, 13—17.

Those whom Christ led up from *hades* after his resurrection, and those that since died in the Lord, have therefore not yet gone to their place of final habitation, termed the world to come. Nevertheless, they are with Christ in heaven, partakers of his joy and glory, as his apostles have certified as his witnesses unto all men. And therefore John said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv, 13.

That the dead in Christ (as those that die in the Lord are called to distinguish them from the rest of the dead) are raised on their departing this life, to live with Christ in heaven—and therefore no more go down into *hades* as before the resurrection of Christ—is clearly proved by the apostle Paul.

For when Paul was writing to the church of God which was at Corinth, he said, "We having the same spirit of faith, do

therefore speak ; knowing that he who raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight) : we are confident, and willing rather to be absent from the body, and to be present with the Lord, *clothed upon with immortality*. 2 Cor. iv, 13, 14 ; v, 1—8.

To the saints at Philippi, Paul also said, "To me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour : yet what I shall choose I wot not. For I am in a strait between two, having a desire to depart, and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you." Phil. i, 21—24.

And when Paul was writing to the church of the Thessalonians, he said, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep (that is to say, whether we live or die, see Ro. xiv, 7—9), we should live together with him. Wherefore comfort ye one another with these words." 1 Thes. v, 9—11.

While those that do not believe the record which God hath given of his Son as the Saviour of the world do perish, as it is written, "Whosoever believeth not shall be condemned;" those that believe have the promise of Christ that they shall be saved. For speaking of them, he said, "I will ransom them from the power of *sheol* (in Greek of *hades*) ; I will redeem them from death." Hosea xiii. 14.*

It was in the faith of that promise that David said, "As sheep the wicked are reserved in *sheol* (in Greek in *hades*). But God will redeem my soul from the power of *sheol* (in Greek of *hades*) ; for he shall receive me." Ps. xlix, 14, 15.

And it was in the same spirit of faith that Paul said, "O death, where is thy sting? O *hades*, where is thy victory?†

* In the English version, that precious promise of Christ to his saints is hid from many by *sheol* being rendered the grave.

† These scriptures are also perverted by *sheol* and *hades* being rendered the grave. In the margin they are rendered hell. For it is the soul, and not the earthy body that Christ redeemed from *hades*, as said David—"The Lord redeemeth the soul of his servants ; and none of them that trust in him shall be desolate." Ps xxxix, 22. In that promise David and Paul rejoiced, and all the first Christians.

The sting of death is sin ; and the strength of sin is the law. But thanks to God, who giveth us the victory through our Lord Jesus Christ." 1 Cor. xv, 55—59. And therefore it is written, "The Son of man came not to be ministered unto, but to minister, and to give his life (*teen psukeen ardon* his soul), a ransom for many." Mat. xx, 28. And this he did through the shedding of his precious blood as the Lamb of God. 1 Pet. i, 18—21. But his soul was not left in *hades*, as Peter certified in Acts ii, 22—32: for God raised him again from the dead. And as the only mediator between God and man, he now ever liveth in heaven, to make intercession for all that come unto God so believing ; waiting for the end of their faith, the salvation of their soul. See 1 Pet. i, 3—9 ; 1 Tim. ii, 5, 6.

Of those whom Christ led up from *hades* after his resurrection, so proving himself to be the Son of God with power, (see Rom. i, 1—4), John also spake, saying, "These were redeemed from among men, the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Rev. xiv, 1—5.

Of them Paul also spake, saying, "Ye are come unto mount Sion, to the general assembly, and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." Heb. xii, 22—24.

All this disproves the Romish doctrine of purgatory, by showing that all believers on Christ have received from God the forgiveness of *all their sins* through faith in Christ. See Col. ii. 13. Those therefore need no purgation after death, being thus perfected for ever by the one expiatory offering of Christ, which God accepted, and imputes unto them, that they should not perish, but have eternal life, so passing from death unto life by the mercy of God. See Heb. x, 14—17 ; Jo. v, 24. And that is the good news which filled the hearts of all the first Christians with all joy and peace in believing through the power of the Holy Spirit in them, received through the bearing thereof, making them new creatures, and heirs of the world to come. And that same good news will yet cause the universal rejection of the doctrine of purgatory, and of the false gospels of these latter times, which are as destructive as the Romish doctrine

of purgatory. For whosoever believeth not the gospel will be condemned, being already under condemnation because of Adam's transgression and their own sins, all having sinned and come short of the glory of God. And those do not believe the gospel who believe the Romish doctrine of purgatory; for they are as different as light and darkness, as Christ and Belial. Whosoever dies in sin,—as does every one that does not believe the gospel—will surely perish for ever. For after death there is no remission of sin, which is received only in this life through faith in Jesus Christ as a propitiation for sin; consequently, not by any other means, neither here nor after death. And therefore Jesus said to the Jews, "If ye believe not on me, ye shall die in your sins. And if ye die in your sins, where I am, ye cannot come." John viii, 21—24.

In the scriptures, five places of habitation for the dead are spoken of; namely, three intermediate, and two final. That is to say, three previous to the day of judgment, and two subsequent to it. And there is no mention made of forgiveness of sins in any of them. Consequently, there is no purgation there for those who die in sin. Of Christ it is therefore said, "When he had by himself purged our sins, he sat down on the right hand of God, till his enemies be made his footstool." And that is the only purgation that can save a soul from the death which is the wages of sin. See Heb. i, 1—3; Ro. vi, 21—23.

Of the three intermediate habitations of the dead, the two first mentioned were those in *sheol* or *hades* spoken of in Luke xvi, where the rich man and Lazarus were; but separated from each other by a great chasm over which none could pass. But in consequence of *hades* being there rendered hell, not many of the readers of that scripture understand it. Where Lazarus was, all that slept in Christ from the beginning of the world were until their resurrection by Christ after he was risen. And where the rich man was, and still is, there are all that ever died in their sins, reserved for the pit in the day of judgment. Many of them regretting they had believed the doctrine of purgatory; and others regretting they were deceived by that which they were told was the gospel, but was not. See Gal. i, 6—12.

The third intermediate habitation of the dead, is the place which Christ prepared in his Father's house for all his redeemed

from among men after he was risen, God not leaving him with the dead in *hades*. And in that place all that died in the belief of the gospel are with Christ; and will there remain with him, also all that shall die in the Lord, until he shall come to give unto all the reward of their deeds in this life, whether they be good or bad. Mat. xvi, 27; 2 Cor. v, 10.

When Christ shall appear on his great white throne, then shall the last trumpet sound, and those that shall be alive on the earth be changed from corruption to incorruption in a moment, and be caught up in the clouds together with those that shall come down with Christ from heaven, and with them be placed on Christ's right hand. Then shall the heavens and the earth pass away, and death and *hades* (*ho thanatos kai ho hades*) in the English version rendered death and hell deliver up the dead which are in them, who shall be placed on Christ's left hand. And when all are judged, Christ shall say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And to them on his left hand he will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And these shall go away into everlasting punishment, but the righteous into life eternal. For all shall then be sent to their final habitation—

The righteous to paradise, where there will be fulness of joy and pleasures for evermore in the presence of the Lord, such as eye hath not seen, nor ear heard, neither hath entered into the heart of man; prepared by God for them that love him, and in the belief of the gospel of his Son Jesus Christ walk in his ordinances and commandments. And the unrighteous to *gehenna*,* where there will be endless torment, signified by unquenchable fire, because they will there be for ever cut off from the presence of the Lord, and from the inheritance of his saints in the world

* *Gehenna* occurs twelve times in the Greek new Testament, always signifying the place of the wicked after the day of judgment. In the English version it is rendered hell, as when Jesus said to his disciples—"My friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear him, who after he hath killed hath power to cast into hell (in Greek, *eis teen geennan* into *gehenna*): yea, I say unto you, Fear him. For there the worm dieth not, and the fire never shall be quenched." Luke xii, 4, 5; Mark ix, 43, 44.

prepared for them ; which is the wages of sin, and is therefore termed death : in the belief of which, David said, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." And such is the blessedness of every one that lives and dies in the belief of the record which God hath given of his Son Jesus Christ, that he atoned for their sins according to that which was written of him in the law, the prophets, and the psalms ; whose sins are therefore forgiven them, making them righteous, even as Christ is righteous, that is, without sin, as witnessed by all his apostles in the gospel which they preached. A gospel which within one hundred and thirty-nine years from the year 1861, will be believed by all the nations of the earth, both Jews and Gentiles ; and so bring in the glorious Millennium, A. D. 2000, when Satan shall be bound in the bottomless pit for a thousand years, that he shall deceive the nations no more : and the saints shall reign on the earth.

All who believe the gospel may therefore say—

Thanks to God the day is nigh,
When many nations long enslaved ;
Shall break forth and sing with joy,
"Hosannah to the Son of David."

Abraham's seed cast off so long,
Shall then appear among the saved ;
Shall arise and sing with joy,
"Hosannah to the Son of David."

Jews and Gentiles shall unite,
By Satan's pow'r no more enslaved ;
And shall sing with great delight,
"Hosannah to the Son of David."

For all will then believe the gospel as it was preached by the apostles, and become followers of the first churches of the saints, walking in all the ordinances and commandments of the Lord, and so return to primitive christianity, taking the scriptures as their only rule in all things pertaining to the kingdom of God and his salvation. And walking in the fear of God, and in the comfort of the Holy Spirit, they will love one another for the

truth's sake dwelling in them ; and so continue to increase, until the knowledge of the Lord shall cover the earth as the waters cover the deep, and all nations shall have returned to God.

In this manner did the first Christians keep the ordinances of divine service in their assemblies, as they received them from the apostles, after they were established in the faith.

Every first day of the week, called the Lord's day, those of every city and town that believed the gospel, and were baptized *after they believed*, both men and women, all came together into one place at six in the evening, called night, that being the beginning of the night. And when they were all assembled, sitting around the Lord's table, one of the elders ministering, where there were elders; if none, one of the brethren; they commenced the divine service by eating the Lord's supper, to show forth his death, as Christ commanded by his apostles.

All having broken bread, and drank of the wine, supper being ended, they read portions of the scriptures of the old and the new covenant, now called the old and the new testament, the presiding brother reading aloud, and the others silently following, reading their own scriptures.

After the reading of the scriptures, one or two of the brethren, or at most three, taking it by course, spake to the edification, exhortation, and comfort of the church.

A collection was then made for the poor of the church. After which they all knelt down and prayed, the ministering brother praying aloud, and the others at the conclusion saying, Amen.

Prayer being ended, they then concluded the divine service by singing a hymn or spiritual song, such as—

The Lord is ris'n indeed,
Then is the work perform'd ;
The captive surety now is freed,
And death our foe disarm'd.

The Lord is ris'n indeed,
Then hell has lost its prey ;
With him is ris'n the ransom'd seed,
To reign in endless day.

The Lord is ris'n indeed,
 He lives—to die no more !
 He lives—the sinner's cause to plead,
 Whose sin and pain he bore.

As they believed, and by their obedience manifested their faith in God and his Son Jesus Christ, so all believers in Christ are by him commanded to do, separate from them that believe not, they being yet in their sins, therefore unclean. And this is the promise he hath promised them, eternal life in the world to come. 1 John ii, 24, 25 ; 2 Cor. vi, 14—18 ; vii, 1.

Salvation is of God alone,
 This truth let all his people own ;
 And to his name the praise be giv'n,
 By saints on earth, and saints in heav'n.

That salvation is of God alone is certified by all the apostles, as it is written, "By grace ye are saved, through faith ; and that not of yourselves : it is the gift of God : not of works, lest any man should boast."—"It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy to whom he will : for all have sinned, and come short of the glory of God."—"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ; which he shed on us abundantly through Jesus Christ our Saviour ; that being justified by his grace, we should be made heirs according to the hope of eternal life."

Do those believe that, who believe the Romish doctrine of purgatory ? Certainly not. For it teacheth that by penance and self-mortification sin can be atoned for in this life, and after death by suffering in fire, to the saving of the soul through the intercession of the Virgin Mary ; and by the prayers of the living, if offered up on the behalf of those who died in venial sins, at such time as expiation is making for sin by the offering of the body of Jesus Christ on the altar in the mass ; so making sinners to be their own saviour.

In the scriptures, all sin, except blasphemy against the Holy Ghost, by calling the Spirit of Christ Beelzebub, i.e. Satan, the prince of the devils, is venial, that is to say, pardonable ; but

only in this life. For so Jesus informed the Jews, saying, "All manner of sin and blasphemy shall be forgiven unto men; and whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven, neither in this world, nor in that to come." Mat. xii, 22—32. The distinction made in the Papal church, between what it terms venial and mortal sin, is therefore contrary to the scriptures of truth. The only distinction made in the scriptures is as regards punishment after death. For it states that the more men sin, and in proportion to the light they had, so will they be punished; for the wages of sin is death; and all shall be judged according to their works. 2 Cor. v, 10. James i, 13, 15. Ro. vi, 21, 23.

Any sin, however small in our eyes, defiling the soul, causes its exclusion from heaven, into which no unclean person can enter. But those who believe on Christ are made clean from all their sins before they die, so fitting them for immediate admission into heaven. For it is written, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor adulterers, nor thieves, nor drunkards, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi, 9—11. "We therefore beseech you to walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of all our sins." Col. i, 1—14; ii, 10—13. Those, therefore, are received up into heaven when they die. But previous to the resurrection of Christ, none of those that slept in Christ were received into heaven. They were all in Abraham's place of rest in *hades*, comforted in the hope of being raised when Christ would be raised; but not till after his resurrection, they also being alike made meet for heaven;" that he should be the first-

fruit of them that slept, the first-born of many brethren, the first begotten of the dead, that among all he should have the pre-eminence." 1 Cor. xv, 12—23; Col. i, 15—18.

How different from that is the doctrine of the Papal church? And therefore, those who know the truth keep away from her, as Christ hath commanded, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues in the day of her visitation." Rev. xviii, 4, 5. 2 Cor. vi, 14—18.

Hear now what Dr. Wiseman says in support of the Romish doctrine of purgatory, in his London lectures, published in 1842, showing that though he is a learned man, like Dr. Pusey, the father of the Puseyites, neither have his eyes been opened to understand the scriptures; which is the gift of God, granting repentance unto life to whom he will; but not to those who by the deceivableness of unrighteousness oppose the truth, and receive it not in the love of it, that they might be saved.—2 Thes. ii, 1—12.

Dr. Wiseman says, "Why does the Catholic pray for his departed friend, but that he fears, lest not having died in so pure a state as to have been immediately admitted to the sight of God, he may be enduring that punishment which God has awarded after the forgiveness of his sins; and believes that through the intercession of his brethren, he may be released from that distressing situation? 'It has been the universal belief that those who had incurred eternal punishment could not be released from it—and that there was a middle state wherein the face of God was not enjoyed, and yet eternal punishment was not suffered. By the fire of purgation after death, the imperfections of this life are taken away, and satisfaction made to God for sins not sufficiently expiated.'

He then states that "St. Ephram wrote in his testament, My brethren, come to me, and prepare me for my departure, for my strength is wholly gone. Pray for me, and make oblations for me. When the thirteenth day shall be completed, then remember me." And then he says, "That is the day observed by the Catholic Church with peculiar solemnity, in prayers and offering mass for the dead; as they believe that the souls of those, for whom the prayers are offered, receive very great relief while

this holy and tremendous victim lies upon the altar in the communion. In the ancient churches tables were therefore kept, on which the names of the deceased were enrolled, that their names be remembered in the sacrifice of the mass, by the prayers of the faithful."

Neither those that so teach, nor those that so believe, do believe the testimony of the apostle Paul, saying, "For by one offering Christ hath perfected for ever them that are sanctified; whereof the Holy Ghost also is a witness to us: for after that he said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now, where there is remission of these, there is no more offering for sin: the just shall live by faith." Heb. x, 14—39.

The imaginary offering of Christ in the mass for the remission of sins; and looking for forgiveness of sin by suffering after death in a middle state, and because of the prayers of the living, supposing the deceased to have died in sin, for which he did not make sufficient satisfaction unto God by expiation; and believing and stating what is also not true, that after the forgiveness of sins God has awarded punishment after death, without which the face of God could not be enjoyed; prove those of the Roman Catholic church to be strangers to God's covenant respecting those whom he saves by his Son Jesus Christ. For though for their good, God punishes them in this life when they sin, he does not punish them after death; and to fit them for immediate admission into his presence, all their sins were forgiven when atoned for by Christ; so perfecting them for ever, as the Holy Ghost also hath witnessed, to the great joy of all who understand the way of salvation. Ro. xv, 13.

To the saints at Colosse, Paul therefore said, "As ye have received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you by the traditions of men. For ye are complete in Christ, through faith in the operation of God, who hath raised him from the dead, and quickened you together with him, *having forgiven you all trespasses.*" Col. ii, 1—13. Those,

therefore, needed no purgation after their decease, all their sins having been forgiven them for Christ's sake, as it is written, "Forgiving one another, as God for Christ's sake hath forgiven you." As John also testified, saying, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation (*ilasmos* atonement, a propitiatory sacrifice) for our sins. I write unto you, because your sins are forgiven you for his name's sake." See 1 John ii, 1, 2, 12; iii, 4, 5; iv, 9, 10; v. 18. Those who so believe, will not be looking for purgation after death, by fire or any other means. The blood of Jesus Christ hath cleansed them from all their sins; he, by the shedding of his blood, having given his soul an offering unto God for their sins when nailed to the cross. See Isaiah liii; 1 Peter ii, 24. To him therefore give all the prophets witness, that, through his name, all believing on him have received the forgiveness of their sins, as Acts x, 43, reads in the Greek. Nor will they have any intercessor but him who, as their high priest, and *only mediator*, now ever liveth to intercede for all that come unto God by him. See 1 Tim. ii, 5, 6; Heb. ii. 17, 18; vii, 25, 26.

Those who so believe will not believe the Romish doctrine of purgatory, nor believe in the intercession of the Virgin Mary, nor think they could be saved by the prayers of others. Jesus Christ is their all in all. And they count all things of no value, compared with the excellency of the knowledge of his gospel, revealing unto them a righteousness, fitting them for admission into heaven the instant the soul leaves its earthly tabernacle, clothed upon with immortality, making them like unto Christ and the angels. See 2 Cor. v, 1—4; Phil. iii.

In the Douay Bible there is a note to Genesis xxxvii, 35, which disproves the doctrine of purgatory, by representing all that died in the faith, from the beginning of the world to the resurrection of Christ, as being *at rest in sheol or hades*,* waiting for the coming of Christ to take them to heaven. For in the Douay version of the Hebrew scriptures, *sheol* is rendered hell. And as by hell is now generally supposed to signify the place for the punishment of the wicked after the general judgment—

* If at rest from the beginning of the world till the coming of Christ, they were not in a state of suffering unto purification of sin.

whereas originally, as the rendering of *sheol* or *hades* it signified a hollow covered over place below in the earth, as does *sheol* in the Hebrew scriptures, irrespective of the state of those that were there—in that note the word hell is explained as it occurs in reference to Jacob, who refused to be comforted for the supposed death of his son Joseph, and said, “I will go down to my son into hell, mourning.”

Note. “*Into hell*. That is, into *limbo*, the place where the souls of the just were received before the death of our Redeemer. For allowing that the word *hell* sometimes is taken for the *grave*, it cannot be so taken in this place; since Jacob did not believe his son to be in the *grave* (whom he supposed to be devoured by a wild beast), and therefore could not mean to go down to him thither: but certainly meant the place of rest, where he believed his soul to be.”

That place is afterwards called *sheol* or *hades*, in a note on Genesis xliv, 31, commenting on the words, “with sorrow unto hell,” speaking of Jacob, thus—

“*With sorrow unto hell*: the Hebrew word for hell is here *sheol*, the Greek *hades*: it is not taken for the hell of the damned; but for the place of souls below where the servants of God were kept before the coming of Christ.”

In Luke xvi, all the dead, both of the just and of the unjust, are spoken of as being in *hades* (*en tō hades* in *hades*, in the English and the Douay versions in hell); Lazarus comforted, and the rich man tormented; and between them a great gulph over which none could pass; at the time that Christ was on the earth, before his death, and resurrection from *hades*. See Acts ii, 22—32, “Whom God hath raised up, having loosed the pains of death, not leaving his soul in *hades*” (*eis hadou* in *hades*, in the English and the Douay versions in hell). Until after the resurrection of Christ, in both the old and the new testament, all the dead are spoken of as being in *sheol* or *hades*, the righteous apart from the wicked. The righteous, till Christ would be raised, then to be taken to live with him in heaven; and the unrighteous reserved there for the pit in the day of judgment, when death and *hades* shall deliver up the dead which are in them to be judged, and sent to *gehenna*, the real hell, in the present acceptation of that word. Rev. xx, 13, 14; xxi, 7, 8.

And besides those two places in *hades*, there was not a third place, for purification. For the righteous did not need it, Christ having purged them from all their sins before they died. See Heb. i, 1—3. And the unrighteous were past redemption, as spake David, saying, "They that trust in their wealth, and boast of their riches ; none of them can by any means redeem his brother, nor give to God a ransom for him, that he should live for ever, and not see destruction : for the redemption of their soul is precious, and it ceaseth for ever." Ps. xlix, 6—9. And therefore Jesus said to the Jews, " If ye believe not on me, ye shall die in your sins ; and if ye die in your sins, where I am, ye cannot come." John viii, 21—24. The Romish doctrine of purgatory, which is of heathen origin, is therefore a cunningly devised fable, that can deceive only those that do not know the way of salvation by Jesus Christ, not understanding the scriptures.

Those who believe the Romish doctrine of purgatory do also believe, that except they literally eat the flesh of Christ, and drink his blood, they cannot be saved ; and that if they literally eat and drink thereof they will be saved ; they believing that to be the meaning of the words of Jesus, " Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day." John vi, 53, 54.

But there is a scripture which shows that those words of Jesus were not to be understood literally, as when eating animal food. For in Mat. xiii, 34, it is written, " All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them."

By John, it is expressly stated that it was to the multitude those words were spoken by Jesus, saying, " After these things Jesus went over the sea of Galilee, and a great multitude followed him. And he said unto them, Ye seek me, because ye did eat of the loaves, and were filled. Verily I say unto you, except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." That having been said to the multitude, it was therefore a parable (*paraboles* a comparison, a similitude, a symbolical

speech, as when Jeremiah said, "O Lord, thy words were found, and I did eat them." Jer. xv, 16. As John also spake, saying, "And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth, sweet as honey, and as soon as I had eaten it my belly was bitter." Rev. x, 10. And as the angel spake of the woman that sat on the beast, drunken with the blood of the saints, and of the martyrs of Jesus, saying, "The ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, *and shall eat her flesh*, and burn her with fire." Rev. xvii, 16. All these were to be understood figuratively. If the last was to be understood literally, "*They shall eat her flesh*," as some think the saying of Jesus, in John vi, 53, should be understood, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" the Roman Catholics should eat their own church with their teeth. For by the harlot was meant the Papal church, which for 1260 years slew the Protestants throughout Europe by thousands, because "they kept the commandments of God, and had the testimony of Jesus Christ, and tormented them with the word of their testimony," as Daniel and John foretold. But that which they were not to do literally, they have been doing in the figurative signification of the words of the angel since the revolution began in Italy in 1859, by taking from the Pope the revenue of the States of the church of which he is the head, and therewith feeding themselves. And soon they will burn her with fire, the time being come for her destruction by a revolution throughout Europe, similar to that whereby the tenth part of Babylon was thrown down by violence in France in 1793, foretold in Rev. xi; as the author has shown in his previous publication,* by a newly discovered scripture data, when explaining coming events.

That the saying of Jesus, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" was not to be understood literally, sufficient proof is given in the scriptures.

In John x, Jesus says, "He that entereth into the sheepfold by the door, shall be saved: *I am the door*." Did he mean a

* To be had of the Publishers of this treatise, price One Shilling, or sent free by post for thirteen postage stamps.

literal door? No, for it is written, "This parable spake he unto them; but they understood it not." It being a parable, it was therefore not to be understood literally. See John x, 1—6.

Nor is that to be understood literally, which is written in John vi—"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day: for my flesh is meat indeed, and my blood is drink indeed." For it was to the multitude that was spoken, as mentioned in verse 2. And Matthew says, "Without a parable spake he not to the multitude." Consequently, it was not to be understood literally. And therefore Jesus also said, "Every one that believeth on the Son hath everlasting life, and I will raise him up at the last day," verse 40. And when some turned away, saying, "How can this man give us his flesh to eat?" supposing Jesus to have meant the flesh upon his bones; and some of his disciples had said, "This is an hard saying, who can hear it? Jesus said to his disciples, Doth this offend you? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, are spirit and life. Then said he unto the twelve, Will ye also go away? Then Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."

In Mat. iv, 4, it is written, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." Therefore whosoever *in spirit* eateth the words of God, communicated unto the inhabitants of this nether world by him who was made flesh, and dwelt among us, making known to us the way of salvation—as did Jeremiah eat the words of God in the law, the prophets, and the psalms; and as John did eat the little book of the revelations of God, making known the things that were to come to pass—spiritually feedeth on Christ, and shall thereby live, believing the record which God hath given of him as the Saviour of the world. And therefore Jesus also said, "Verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John v, 24. If those who think they cannot be saved, except they literally eat the flesh of Christ, and drink his blood, knew what that meaneth, they would not believe what Dr. Wiseman says in his published lectures on transubstantiation—that "Christ

blessed the bread he gave to the multitude, and multiplied it in like manner as he multiplies his body, so as to form the food of all mankind in all the world." For he also believes that the body and blood of Christ are literally partaken of by every Roman Catholic, when eating the wafer given by the priest, after that he, by blessing it, hath changed it into flesh and blood,* as Christ changed water into wine. But he never changed bread into flesh, though he could have done so if he had chosen it. And that power no man has.

When Jesus spoke of his flesh being eaten, he did not mean literally his flesh, as the saying of Matthew shows—"All these things spake he unto the multitude in parables." As well might it be asserted, that when Jesus said, "*I am the door*," John x, 9, he meant a door made of timber. And that when Paul said, "They all drank of the rock that followed them, and the rock was Christ;" he meant that Christ was a rock of stone. 1 Cor. x, 4. And that when God said, "Behold, I lay in Zion for a foundation a stone, a precious stone, a sure foundation;" speaking of Christ, he meant that Christ was to be a stone. Isaiah xviii, 16. All these sayings are figurative. And so is the saying of Jesus, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." John vi, 51.

And therefore, so is the saying of Paul figurative, "He that eateth and drinketh unworthily (in the Greek *anaktōs* without discrimination), eateth and drinketh condemnation to himself, not discerning (*moe diakrinōn* not distinguishing) the Lord's body." 1 Cor. xi, 29. That is to say, making no distinction between the bread he brought for his supper, and the bread on the Lord's table representing the body of the Lord, as the wine represented his blood. See 1 Cor. xi, 15—21.

For Paul blamed those in that church who came together, not for the better, but for the worse, saying, "When ye come together into one place, it is not to eat the Lord's supper. For in eating every one taketh before his own supper; and one is hungry, and another drunken. What! have ye not houses to

* This is what the Papal church terms transubstantiation.

eat and to drink in ? As I have received of the Lord, so have I delivered unto you, That the Lord Jesus, the night in which he was betrayed, took bread : and when he had given thanks, he brake, and said, Take, eat ; this is my body, which is broken for you (*hyper humôn* on your account) ; this do in remembrance (*eis anamneesin* in commemoration) of me. After the same manner also the cup, when he had supped, saying, This cup is the new covenant in my blood : * this do ye, as often as ye drink it in remembrance (*eis anamneesin* in commemoration) of me. For as often as ye eat this bread, and drink this cup, ye do show forth (*katagellate* ye proclaim, or publicly exhibit) the Lord's death until he come. Wherefore, whosoever shall eat this bread, and drink the cup of the Lord unworthily (*anakiôs* irreverently, in an unbecoming manner), shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily (*anakiôs* irreverently, in an unbecoming manner), eateth and drinketh condemnation to himself, not discerning the Lord's body. Therefore let him examine himself, and so let him eat of the bread, and drink of the cup." 1 Cor. xi, 17—24.

The Lord's supper being a commemorative ordinance, the bread and the wine are symbols of the body and the blood of the Lord, whereof all who in spirit eat his word are partakers, as those under the law who did eat of the sacrifices were partakers of the altar. And those of every church of the saints that partake of the one bread representing the body of the Lord which was broken for them, and of the one cup of wine representing his blood shed for the remission of their sins, have fellowship with the Lord, and with each other as members of the body of which Christ is the head. "It is the communion of the body and blood of Christ." See 1 Cor. x, 15—18.

Breaking bread in love together,
As our Master bids us do ;
We have joy and profit, whether
Men approve the deed or no :
Sweet the season
When our Saviour meets us so.

* In Mark xiv, 24—"This is the blood of the new covenant."

CONCLUSION.

Reader, if you are one of those who believe that the atonement that Christ was to make for sin, to the saving of those that believe on him, was finished, when on the cross he bowed his head, and gave up the ghost, because the words, "It is finished," occur in the English version of John xix, 30, permit me to recall your attention to that which was before stated—that those are the words of the translator, and not of Christ, nor of John, his witness.

What Christ said on the cross when expiring, was written by John in Greek. And the word whereby John signified what Christ said is *Tetelestai*; which should have been rendered, It is accomplished, because it refers to a prophecy concerning Christ, in Psalm lxi, 21, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." For John there states that it was to have that scripture fulfilled that Jesus said, "I thirst:" and that when they therefore gave him vinegar to drink, he said, "It is accomplished: then bowed his head, and gave up the ghost." To this in particular, your attention is called; because it prevents many from understanding the gospel as it was preached by the apostles.

According to the testimony of all the apostles, as Christ's witnesses, the atonement which Christ was to make for sin, according to that which was written of him in the law, the prophets, and the psalms, was not finished until the third day after he was crucified and slain; when God accepted his expiatory offering in *hades*, and forgave them their sins for whom Christ had made his soul an offering in the body of his flesh on the cross; so freeing Christ from their sins, and them from the punishment of their sins, to the saving of both him and them; and therefore he raised up Christ again on the third day, not leaving his soul with the dead in *hades*. See Acts ii, 22—32; x, 39—41; 1 Cor. xv, 1—4; Ro. iv, 25.

And that was the good news which caused the first Christians to rejoice, knowing that all their sins, *even unto their death*, were then forgiven them for Christ's sake; and that having also

received of his Spirit through the hearing thereof, making them heirs of the world to come, there was now no condemnation to them, if they walked not after the flesh, but after the Spirit; keeping the ordinances and commandments of the Lord as they received them from the apostles, as Christ's ambassadors to all who believe on him to life everlasting. And should God give unto you the same precious gift of faith, and his Spirit, through the hearing of that good news, though previously one of the chief of sinners, you also shall be saved; and be an inheritor of that world, where there shall be no more death, neither sorrow, nor crying, nor any more pain, the former things having passed away with this world, at the appearing of the Lord Jesus Christ, to give unto all the reward of their deeds in this life, whether they be good or bad. For that is the promise of God to every *sinner* that believes the record which he hath given of his Son as the Saviour of the world. See John iii, 16—18; 1 Tim. i, 15, 18. Those who believe that good news do, in their assemblies, with one heart and voice therefore sing—

Now raise a solemn, cheerful strain,
The noblest, sweetest theme invites;
'Tis he who bore our sin and pain,
And in our welfare now delights.

'Tis Jesus high upon his throne,
The praise of all the hosts above;
Who rules the universe alone,
The God of everlasting love.

'Tis Jesus risen from the dead,
And now in heav'n both Christ and Lord;
His people's advocate and head,
Their joy, their crown, their blest reward.



APPENDIX.

FORETOLD EVENTS TO BE FULFILLED IN A.D. 1870 AND 1871.

"These be the days of vengeance, that all things which are written may be fulfilled."—Luke xxi., 22.

In the third year of the reign of Belshazzar, King of Babylon, Daniel was told by the Archangel Gabriel, that the Jews, because of their transgressions, shall be trodden under foot of the Gentiles 2300 years; also their city, and their sanctuary: and that unto the end of the war desolation is decreed by God.

By Scripture data, according to the common account called Anno Domini, those 2300 years began in the year 430 before Christ, when Jerusalem was rebuilt, and will therefore end in A.D. 1870, as may be seen by deducting the 430 years before Christ from the 2,300 years:—thus

The period of the war	2,300 years
The war began in the year	430 B.C.

The war will end in A.D. 1870.

But not until the times of the Gentiles are fulfilled by a war in Europe, for the destruction of the Roman Empire, with its eight and last head, the Papacy, as is foretold in Rev. xvii., 1'-11: and by a Russo-Turkish war in Asia, for the destruction of the Mahometan Empire, foretold in Daniel xi., 36-45, now possessed by the Turks, the Sultan being the lineal descendant and heir of Mahomet, the "king of fierce countenance" mentioned in Dan. viii., 23-26, that the Jews be no more trodden down of them, after the year A.D. 1870.

For so Christ informed his disciples, saying unto them:—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. For these be the

of right, of all claim to the temporal power, amid the deafening cries of the whole assembly of the representatives of the people, and the sound of one hundred and one cannons, and the simultaneous pealing of the steeples of all the Churches in Rome.

The Pope's moveable Tiara or Triple Crown was then taken down from the pediment of the Quirinal Palace, and replaced by the Arms of the Republic.

By the armed intervention of the Emperor Napoleon III, in 1849, Pope Pius IX was reinstated in his temporal power in the Pontifical States, in the free exercise of his spiritual Supremacy. And he so continued until September, 1870, when Victor Emmanuel, King of Italy, without giving the Pope any notice of his intentions, entered the Pontifical States; and after defeating the Pope's Army, and killing many of them, took possession of Rome, deposed Pope Pius IX, and by a Plebiscite election got himself chosen to be King of all Italy. Thereby making an end of the Papacy in 1870, as foretold in Daniel, vii, 26, saying, "And they shall take away his dominion, to consume and to destroy it unto the end."

By all the Catholic Nations of Europe, the Pope is regarded as the head of their Church: and his dethronement by King Victor Emmanuel, they regard as an effort to destroy their Church and its Institutions. They are, therefore, petitioning their Governments to dethrone King Victor Emmanuel, and reinstate the Pope in his territory and Capital: which, if they were to attempt to do, would be resisted by the Protestant Nations of Europe, to the fulfilling of Revelations xvii., xviii., in which the woman, drunken with the blood of the saints and martyrs of Jesus, is supposed to signify the Papal Church, saying in her heart, "I sit a queen and am no widow, and shall see no sorrow. Therefore thus saith the Lord, In one hour shall her judgment come, and she shall be utterly burned with fire: and shall be no more seen at all."—Rev. xviii, xix, 1-6.

That was the conflagration spoken of by Daniel, saying, "Because of the great words which the horn spake, I beheld till the beast was slain, and his body destroyed, and given to the burning flame."—Dan. vii, 1-11. Thereby signifying the Pope, and the Roman Empire, to be destroyed by a conflagration caused by Pope Pius IX. that he may re-occupy Rome.

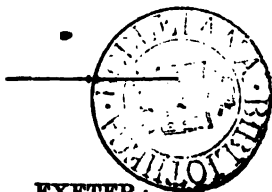
ON RITUALISM
AND
THE GREAT APOSTACY,
OR
POPERY.

BY ROBERT BONFIELD,

CHARDSTOCK, DORSET.

"BE JUST AND FEAR NOT ;
LET ALL THE ENDS THOU AIM'ST AT
BE THY COUNTRY'S, THY GOD'S, AND TRUTH'S."

Vide Shakespeare.

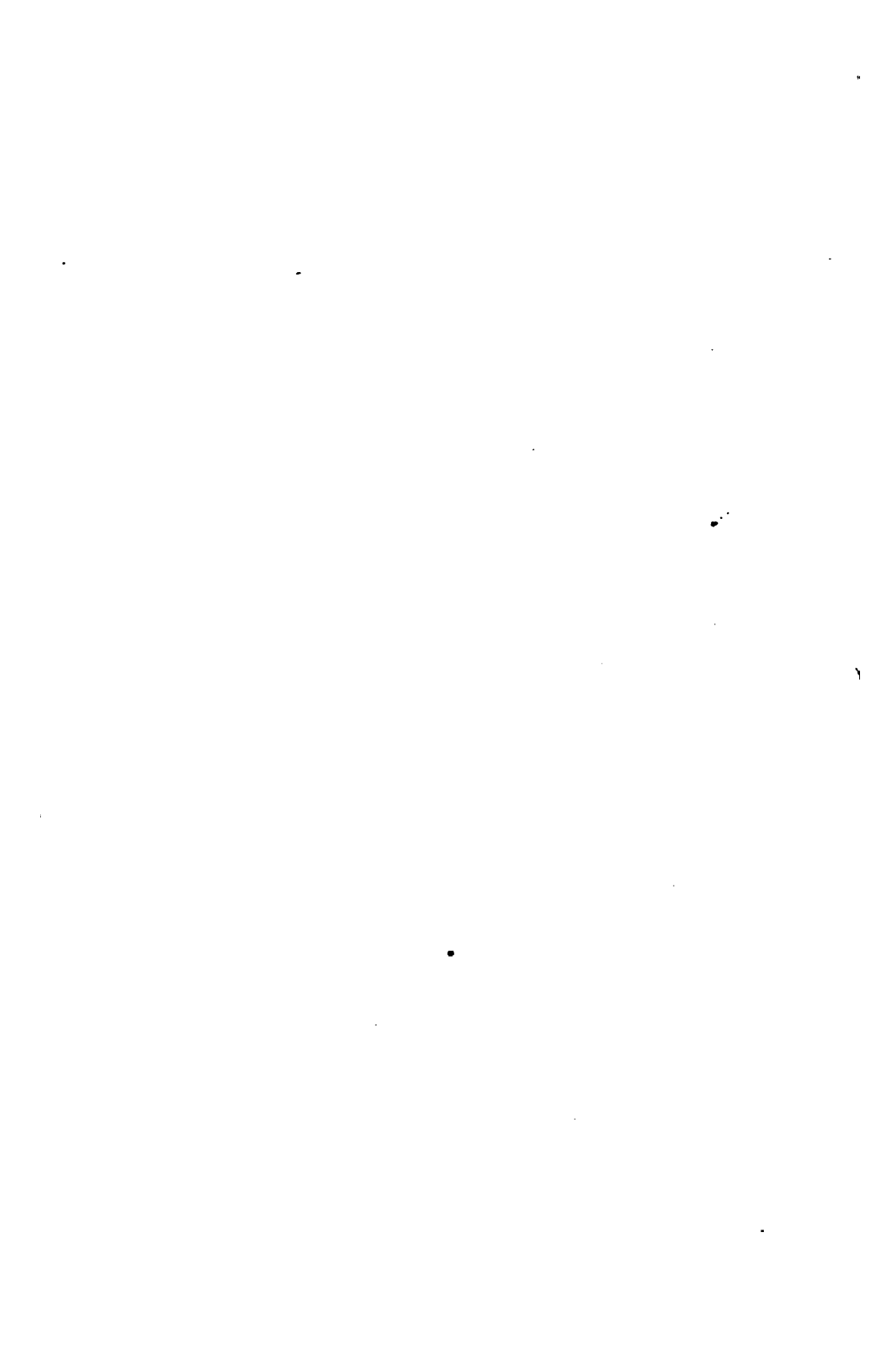


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PREFACE.

Little need be said by way of Preface or introduction, as the contents of each Chapter fully explain it. A tyro in reading and reflection cannot think of the facts of history and true religion without finding that the teachers of Ritualism, Romanism, and the Jesuits, are the most distinguished in propagating the "ARTS OF SPIRITUAL WICKEDNESS." Let all professors of Protestantism, and those who value the Reformation and the blessing of religious liberty, as handed down to us by our worthy ancestors, unite and resist this *Hydra-headed Monster*, at this dangerous CRISIS, and vindicate the great truths of Christianity, which has thereby been obscured or denied.

ROBERT BONFIELD.

Chardstock, July, 1870.

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RITUALISM IS POPERY.

CHAPTER I.

WHEN Ritualism first began, about 30 years ago, it was not called Ritualism. It was called Puseyism, or Tractarianism, because one of its chief promoters was called Dr. Pusey ; because it was first circulated in some Tracts, called "*Tracts for the Times*."

But it has now got the new name of Ritualism because of the great attention paid to Ritual, or forms and ceremonies of public worship. The Gospel has no show-rooms for exhibition, it has no outside, it hates exterior. The Church of St. Alban's, Holborn, is most notorious for the display of *Ritualism*, and is thus described by a Visitor on the occasion of what is called "High Service," and is sufficient to startle the most tolerant of Churchmen. Priests, as they delight to call themselves, in defiance of the most judicious of English divines, are conspicuous in dresses unknown to the English eye for 300 years. Three of these personages, bedizened with green, and gold, and yellow, and covered with black stripes and crosses, stand with their backs to the congregation on the elevated steps at the east end of the Church. The altar is overladen with gorgeous ornaments, and illuminated at noon day with two great lighted candles. Pyramids of tapers, such as are seen in Roman Catholic Churches, are placed at each side ; the chancel is emblazoned with tinsel banners ; the surplices of the choristers are the only things in the gaudy spectacle which could remind one of the customary ritual of the English Church. Here, across an atmosphere which is faint with the odours of incense, the green and gilded priests are dimly discerned performing unintelligible manœuvres—bowing,

and bending, and turning, and crossing from side to side, until the recitating of the words of the service become the smallest part of their functions. Two white-dressed attendants carry a silver censer from which the fumes of the incense are incessantly tossed—now over the altar, now over the book from which the Gospel is read, and now into the faces of all the performers in the chancel, and the performance culminates in a series of flexions and genuflexions, which can only be fitly described as the Elevation of the Host.

PRIESTS, as they delight to call themselves—yes, and why? Because they pretend to be SACRIFICING PRIESTS, *who can offer the real body and blood of our blessed Saviour, as a Sacrifice to God, every time they celebrate the Lord's Supper.*

This is the true reason why "*they delight to call themselves Priests.*"

And this is the Very Heart and Soul of Popery—

The Popish priests worship the Virgin Mary and dead saints, they pray for the dead, they shut up the Holy Scriptures, and put the traditions of men in their place; they imprison poor helpless girls in convents; they honour crucifixes, and images, and relics, and such-like superstitious objects; they dress themselves up in all sorts of fantastic "vestments" or robes, blazing with gold and scarlet, and ornaments, more fit for actors in a play than for Ministers of the Gospel of Christ, and more suitable for a theatre than a Church of Christ; they mutter over their church services in such a way that no one can hear them; they make but little use of preaching, but great use of fine music and chanting, and drawling out the prayers in a sing-song manner called intoning; they use incense, and make bowings and bendings, and turning and crossing themselves, and gestures and ceremonies without end, so that the celebration of High Mass in a Romish Church is far more like a play acted in a theatre than the pure and spiritual worship of God.

Now, in all these things the Ritualists are making themselves as like the Romish priests as they can. If they followed their real opinions they would go over to the Church of Rome at once. They are not honest enough to do this; but, as far as they dare, they are trying to make the services of the Church of England like those of Rome.

They are trying hard to get the Church of England and the Church of Rome joined into one ; and, if they cannot bring our Church over to Popery, they hope to bring Popery into our Church.

This is the Truth—

They make no secret of it any longer. And Dr. Manning, the head of the Church of Rome in England, who insolently calls himself "*Archbishop of Westminster*," says that he has no occasion to give himself any trouble to teach Popery in England, as the Ritualists are doing it for him.

Shall we, then, again submit to be Slaves of the Pope, and put our Necks under the Yoke of the Idolatrous and Tyrannical Church of Rome?

This is the question. Let no one deceive himself with any other idea.

RITUALISM IS POPEERY. The *Ritualists* are *Papists* in heart, and want to make the Church of England to be the Church of the Pope again. Will Englishmen and English women submit ?

Now the very heart and soul of Popery is the doctrine of **THE MASS.**

The Church of Rome teaches that when the Bread in the Lord's Supper (which they make in the form of a wafer) is consecrated by the Priest, it is **CHANGED** from bread into the real flesh and blood of Christ, so that the *consecrated wafer is turned into THE BODY, SOUL, AND DIVINITY of Christ himself*. They believe that as the priest utters the words of consecration Christ comes down from Heaven, and makes the **WAFER TO BE HIMSELF**, and this every time a wafer is consecrated. So also of the wine as well as the wafer.

And this they teach in order that they make people believe that they have the real person of Christ in their hands to offer Him up again to God as a sacrifice for the sins, not only of the living, but also of the dead.

Of course Protestants know that this is a monstrous and wicked falsehood. But it is not every one who considers what this falsehood comes to.

It is this—

If every consecrated wafer becomes a real and whole Christ, then there must be **MILLIONS** of Christs, for during a thousand years there have been thousands of Priests, and each of them has

consecrated thousands of wafers ; and, as every one of these millions of Christs is God, there must be MILLIONS OF GODS in the world, *and every one of these millions of Gods made by a Romish priest !*

The poor ignorant heathens in India believe that there are *three hundred and thirty-three millions of Gods*, so that every man, woman, and child in India can have two or three Gods a-piece. But these Romish Priests are much before them, for if you believe them, they can make as many Gods as they please. They have nothing to do but consecrate a wafer, and there is a whole Christ every time they do it. The wafer, they say, becomes a whole Christ, body, soul, and divinity !

See more of this superstition in the Romish "*missals*" or *Mass Book*.

Reader, these are the doctrines of the Mass, taught by the Pope and the whole Church of Rome.

BUT THE DOCTRINES OF THE MASS ARE THE DOCTRINES OF THE RITUALISTS, and this they themselves expressly declare. The *Church Times*, one of the leading Ritualist papers, said lately "it is perfectly true, that in THE CASE OF THE RITUALISTS it is THE MASS WHICH IS BEING CELEBRATED." An Archdeacon of the Church of England has used these words : "The real presence of Christ in the Holy Eucharist (or Sacrament of the Lord's Supper) is the invisible and supernatural presence of HIS BODY and HIS BLOOD, PRESENT UNDER THE FORM of Bread and Wine." Mark—"Under the FORM of *bread and wine*." This is, of course, as much as to say, that ONLY THE FORM of Bread and Wine remains—the real SUBSTANCE is Christ's actual Body and Blood. This is the Doctrine of *Transubstantiation*, or the change of the substance of Bread and Wine into the substance of Christ's Body and Blood, which is the Doctrine of the MASS. So also the Ritualistic Hymnal, used at St. Alban's, says—

"Farewell to types ! Henceforth
We feed on Angel's food."

"The guilty slave—oh, wonder ! eats the Body of his God"—

A sermon was preached lately in London-- and preached too by a clergyman receiving his stipend out of the Bishop of London's fund—in which the preacher said : "Those who partake of the

Holy Communion REALLY AND TRULY HOLD GOD IN THEIR HANDS as Simeon held the child Jesus in his arms in the Temple."

Nothing can be plainer. It is a fact confessed by the Ritualists themselves that they hold and teach the doctrine of *Transubstantiation*, which is the doctrine of *the Mass*. Only for appearance sake they avoid using the word "Transubstantiation," because it *looks* too much like rank Popery to suit the irpurpose at present.

Ritualists, therefore, are chargeable with holding all the loathsome abominations openly taught by the Church of Rome as belonging to the doctrine of *the Mass*. If the Body and Blood of Christ are really and literally "PRESENT UNDER THE FORM OF BREAD," then, when a mouse eats the bread, *it eats the literal body of Christ*. And so of all the other horrible and loathsome blasphemies which follow of necessity from this most absurd and ridiculous idea.

But why do the Roman Catholic priests, and why do Ritualists, make so much ado about this foolish fancy of the bodily presence of Christ in the Bread and Wine?

Just for this reason—because by means of it they want to make themselves out to be SACRIFICING PRIESTS; that is, to make out that they *offer Christ as a Sacrifice to God* every time they celebrate the Lord's Supper, or the *Mass* as they call it.

The Church of Rome teaches that "in the *Mass* there is offered to God a true, proper, and propitiatory sacrifice for the living and dead."

So do the *Ritualists*. And this is the reason why they "*elevate the host*" as the Romish priests do—that is, they hold up the consecrated Bread as high as they can reach, as if presenting it as an offering to God. And this, too, is the reason why they insist upon calling the "Lord's Table" "An Altar,"—because an *Altar* means something on which a *sacrifice* is offered.

THE CHURCH OF ENGLAND HAS NO ALTAR, and the only "sacrifice" we offer at the celebration of the Lord's Supper is the "sacrifice of praise and thanksgivings," as expressed in the Communion Service. It is the "*praise and thanksgivings*"—that is the sacrifice and offering—not the Bread and Wine.

And this one fancy of the Bread being changed into the actual Body of Christ explains all the mummeries both of the Romish

priests and the Ritualists—their bowings and crossings, and kneeling down to the “altar,” as they call it, and to the consecrated Wafer or Bread. When the priest “elevates the Host” the poor superstitious Roman Catholics fall down and worship it; they bow and cross themselves to the “altar,”—they consider the space within the rails more holy than the other parts of the Church, and allow no one but the priest to enter there.

So do the Ritualists, and for the same reason, because they pretend that “the Host,” or consecrated Wafer or Bread, is Christ Himself there present.

So also the use of *Incense* is thus explained by the Ritualists: “We use incense before the consecration of the elements, because Christ is then in heaven and prayer must ascend to Him. *But we use no incense after consecration, BECAUSE CHRIST HAS THEN COME DOWN AND IS ON THE ALTAR.*” And this is said by a Clergyman of the Church of England!

Englishmen and Englishwomen, hear this! Clergymen of the Church of England are teaching *that they can bring down Christ out of Heaven and put him upon the Communion Table, or, as they call it, the “Altar” and hold Him in their hands, and eat Him!*

THIS WORSHIP IS IDOLATRY.

Pope Honorius (A.D. 1216) was the first to enjoin the priests to elevate the Host, and to cause the people to prostrate themselves before it. The Missal contains the following directions: “Having uttered the words of consecration, the priest, immediately falling on his knees, adores the consecrated bread; he rises, shows it to the people, places it on the corporale, and again adores it.”

The same form is observed after the consecration of the Wine. The following is a description of the more public part of the ceremony, as it is observed in Spain, from the pen of an eye-witness: “The first appearance of the Host is exceedingly imposing. Enriched by jewels of the greatest brilliancy, surrounded by lighted tapers, and enthroned on the massive, yet elegant temple of silver, no sooner has it moved to the door of the church than the bells announce its presence with a deafening sound, the bands of the military mix their animating notes with the hymns of the singers, clouds of incense rise before the moving shrine, and the ear is thrilled by the loud voice of command and the clash of the arms which the kneeling soldiers strike down to the ground.

When the concealed bearers present the shrine at the top of the long street where the rout commences, the multitudes which crowd the pavement and the windows fall prostrate in profound adoration, without venturing to rise up till the object of their awe is out of sight. Flowers are often scattered from the windows, and the most beautiful nosegays adorn the platform of the moveable stage."—*Doblado's Letters from Spain*, p. 308, 8vo., London, 1822.

Who then can doubt that Romanists and Ritualists worship the Host with that external homage with which men should worship God? All the external marks of an idol are found in this Bread-God; it is made by the hands of men, and is liable to outrage, insult, decay, and dissolution. It has been again and again carried into captivity by Moslem soldiers. Romanists and Ritualists say, "We do not adore the Host, but Jesus Christ in the Host." But what human being ever worshipped stone as stone, or gold as gold. The most debased of the heathen are skilful enough to say, "Not the image, but the God in the image, is the object of our homage." To adore the bread as bread, if there be any so lost to humanity, is an offence against the first commandment. To adore our Lord in the bread is an offence against the second commandment; to justify such adoration is to justify all idolatry.

But there are two circumstances connected with this practice which mark its peculiar aggravation. For if men, who have the revealed light of heaven to guide them, will go astray, they are likely to proceed further and sink into more profound darkness than those who have been favoured only with the natural lamp of reason. The one circumstance is, that no heathens have been found who believed that an image, or any other object, was transformed or transubstantiated into the person of their God, or the person of their Deity transubstantiated into any resemblance or symbol to which they rendered homage. The common idea is that the god dwells in the image. The second circumstance is, that no idolators have ever been found to worship what they eat, or eat what they worship. This is "an extravagance reserved for Popery and Ritualism alone."

The Egyptians and Hindoos shudder at the thought of eating any animal of those species which they esteem to be sacred, far

less the individual animals which they may have worshipped. A Mahommedan is reported to have said, "Since the Christians adore what they eat, it is better for us to be of the religion of the philosophers."

It is the express teaching of the Church of Rome, that when the priest sits in the Confessional, to hear the people confess, he sits there as God.

Now what is the plain drift and intent of all this. Just to put *the priest in the place of Christ and God. It is to exalt the Church and the priests*—to put the Church in the place of Christ, and the priest in the place of God—to make us trust in the Church to save our souls, and in the priest to forgive our sins, instead of trusting in Christ our Saviour, and in God as our reconciled Father, who forgives our sins for Christ's sake.

"We have not so learned Christ."

There is no such thing on earth as a *sacrificing priest or an altar.*

Since the world began there was but one real priest;

THAT PRIEST IS OUR BLESSED LORD JESUS CHRIST.

From the time that Adam sinned, there were sacrifices ordered by God, and those who offered them were called *Priests*. The sacrifices were animals, and this was done for four thousand years till Christ came into the world. It was done by the Patriarchs, or early Fathers of mankind, from Adam to Moses, and it was done from the time of Moses for fifteen hundred years till the time of Christ.

But all these priests and all these sacrifices were only meant to teach mankind that Christ was to come to be the true and only sacrifice for sin. THE LAMB OF GOD WHICH TAKETH AWAY THE SIN OF THE WORLD." John i., 29.

All the priests who offered these sacrifices were only meant to signify that when Christ came He would be Himself the great High Priest, who would offer up himself to God as a sacrifice and satisfaction for the sins of the world. For Christ is both the Sacrifice and the Priest who offers the Sacrifice.

OUR PRIEST IS CHRIST, and Christ alone. No other priest can help us. No other priest can offer up to God any sacrifice for sin—no other priest can intercede for us with God—no other priest can forgive our sins, and to no other priest ought we to confess

our sins. And a blessed thing it is to know that we have such a priest—a great High Priest—to plead for us with God, and one who never pleads in vain, for him the Father heareth always. Without such a priest we must have perished eternally in our sins.

JESUS CHRIST *was appointed by God the Father, from the first, to be our High Priest*, to come in between God and us, to make reconciliation for us with God, for “Christ glorified not himself to be made a High Priest but he that said unto him Thou art a Priest for ever.” Heb. v. 6.

As our High Priest, *he offered up Himself without spot to God*, “an offering and a sacrifice to God for a sweet-smelling savour.” He was Himself *the sacrifice*—for when he was nailed to the dreadful cross of shame and agony, God “laid upon him the iniquities of us all.” “He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace” (or the punishment which makes peace for us) “was upon him, and by his stripes we are healed.”—Isaiah i. 3. God then made “His soul an offering for sin,”—the sin of the whole world: and thus he became “*the Lamb of God*, which taketh away the sins of the world.”

But he was also the *Priest* who offered the sacrifice—for *He offered Himself*. It was his own voluntary act to suffer and die for us. He gave Himself willingly and of his own mind in infinite love and pity, to save our souls from death. He “loved us, and washed us from our sins in his own blood.” Rev. i. 5.

As our High Priest, he now intercedes for us in Heaven before the Throne of God the Father. “*After he had offered one sacrifice for sins for ever*,” He “sat down on the right hand of God.” Heb. x. 12. He rose glorious from the dead. He burst asunder the bands of death and the grave. He ascended up into Heaven and presented Himself before His heavenly Father. There He showed before God His wounded body. His hands and feet yet bearing the wounds of the nails, which fastened Him to the cross, and His side pierced with the soldier’s spear. *He presented to God his own wounded body as the sacrifice He had offered for our sins upon the Cross.*

His offering was accepted. God was satisfied with the death of His beloved Son, as a satisfaction and atonement for our sins,

and because He was satisfied He gave the Holy Spirit to dwell in the hearts of believers, and make them holy and fit for Heaven.

But the Lord Jesus Christ still pleads for us continually. As one sinner after another comes to God in his name, confesses his sins and prays for pardon, JESUS, OUR PRIEST, intercedes for him with God. Jesus Himself prays and pleads for us and with us. He pleads his own sufferings, end, and death as the ransom why God should forgive us. "*If any man sin, we have an advocate (or pleader) with the Father, Jesus Christ the righteous; and he is the propitiation (or peacemaker) for our sins.*"—I John i. 1.

OUR PRIEST, also, is *an ever-living everlasting Priest*. This Priest, "because he continueth ever, hath an unchangeable priesthood, "He who once was dead, is now alive for evermore, "death hath no more power over him."—"Wherefore He is able also to save them to the uttermost that come unto God by him, seeing He EVER LIVETH TO MAKE INTERCESSION FOR THEM."—Heb. vii. 25.

What need we more? The Church of Rome tells us that we must have the Virgin Mary and the saints to intercede for us besides Christ, or to intercede for us with Christ, to ask Christ Himself to intercede for us with God. We want neither the Virgin Mary nor any of the saints. We have all we want in our blessed Lord and Saviour Jesus Christ. He is pleased to undertake our cause Himself, and why should we wish to take it out of his hands?

We want no *priests on earth* to offer any sacrifice for our sins. For Christ, our High Priest, hath "offered ONE SACRIFICE FOR OUR SINS FOR EVER," namely, His own most precious body and blood upon the Cross. When he was dying on that Cross He said, "*It is finished,*" and then "bowed his head and gave up the Ghost." He declared that the *sacrifice for our sins was finished*—the work for making *atonement* for sin was finished. Nothing could be added to His one perfect and all sufficient sacrifice—nothing need be added to it—for by His own "one offering he hath perfected for ever" (that is, made a perfect atonement for) "them that are sanctified." Heb. x. 14.

We want no intercessor BESIDES CHRIST to plead for us. He alone can do it. He alone is appointed by God to do it. He alone is able to hear in Heaven the prayers we put up to him on

earth. "There is one GOD and one MEDIATOR between God and man, the man Christ Jesus." I. Timothy ii. 5.

If we think to let priests on earth offer a sacrifice to God for our sins, we **REJECT** the all-sufficient sacrifice made by Himself for us upon the Cross. And if we think to get the Virgin Mary or the saints to intercede for us with God in Heaven, we **REJECT** the intercession of our High Priest, Jesus Christ.

When Korah and his company acted presumptuously by offering incense before the Lord (which only the Jewish High Priest Aaron and his sons were allowed to do) they were consumed by fire from Heaven.—Num. xvi., 35. What else are Romish and Ritualistic "priests," doing when they presume to offer the **MASS** as a sacrifice for sins, and to offer *incense*, which signifies the intercession of Christ, our High Priest before God! No wonder, then, that it is declared in the Book of Revelations that *Rome* itself, the head of all this presumptuous and blasphemous idolatry, shall be *burned with fire*. "For her sins have reached unto Heaven, and God hath remembered her iniquities. Therefore shall her plagues come in one day, death, and mourning, and famine; and she *shall be utterly burned with fire*; for strong is the Lord God who judgeth her."—Rev. xviii. 5-8.

Then there is another way, in which the Ritualists imitate the Romish Priests, namely in the *Confessional*, that is, the practice of making the people *confess their sins to the priest*, instead of to God.

Do Englishmen and Englishwomen know that the **ROMISH CONFESSIOAL HAS BEEN SET UP AMONGST US?**

Do English fathers and mothers, husbands and brothers, know that their daughters, wives, and sisters are shut up alone with young unmarried *priests* ("as they delight to call themselves") and are pressed to open to them the inmost secrets of their hearts?

THIS IS THE FACT.

The Confessional, as practised by the Ritualists and Tractarian clergymen of the Church of England, is as bad as the Romish Confessional—and worse. The *Union* (a leading Ritualist paper) says, "'The mode of making and receiving a Confession (by the Ritualists) is substantially identical (with that of Rome); the same questions are asked, the same sort of penances given, and it *appears to us somewhat dishonest to pretend that it is otherwise.*"

The Ritualist Confessional then is as bad as the Romish, for "THE SAME QUESTIONS ARE ASKED."

It is even *worse*; for in the Church of Rome the Confessional is set up in a public place in the church, where both the confessor and the person confessing can be seen by all. But the Ritualist "priests hear confessions in vestries and private rooms, where they are shut up in perfect secrecy, the priest and the penitent *alone*, for so long a time and so often as the priest thinks proper to direct.

Let fathers, mothers, husbands, and brothers imagine the situation of a young woman, married or unmarried, closeted with a young priest, married or unmarried, for an hour or two at a time—and that not once, but again, and again, and again! and that, too, when "*the same questions are asked*" as in the Romish Confessional!

But what questions?

The questions asked by a priest in confessing a penitent in the Church of Rome are such as no modest woman could endure to hear, nor any modest person would think of asking. They are such questions as a mother could not ask her own daughter. They are such as it would be an outrageous insult for a husband to ask his own wife. They are such, that if a maiden goes to confession with a mind as pure as the driven snow, she comes out from it with a mind stained with sin—polluted with evil and abominable thoughts. If her heart was innocent before confession, it becomes guilty afterwards. In that hateful Confessional she has got a knowledge of wickedness and shameful ideas which would never else have come into her head. Questions are asked of young women and girls in the Confessional so scandalous and so abominable that "it is a shame even to speak of those things that are done of them in secret."

A visitor went to a Ritualistic church in London to see and judge for himself. Before the service began, a door was opened near the vestry, within a space cut off from the body of the church by a railing. From that door there came out a young lady attended by a young "*priest*," who opened another little door in the railing to let her out and then retired again into the vestry. The young lady came down in the church and passed close by the visitor, and though she wore a veil, the

visitor could not but see her face was one crimson blush of shame. No wonder, when we know from the *Union* that "THE SAME QUESTIONS ARE ASKED" by the *Ritualists*, in confession, as by the *Romish priests*.

What those questions are we cannot write for very shame ; it would pollute the pages of any book to do it.

Vice is always vice and hateful, but never so hateful as when it pretends to be virtue. Impurity is always loathsome, but never so loathsome as when it puts on the mask of religion.

And what sight on earth can be more hateful than the prying priest sitting before the pure-minded maiden ? There he sits—

"Squat, like a toad, close at the ear of Eve,
Assaying by his dev'lish art to reach
The organs of her fancy, and with them forge
Illusions as he list—phantasms and dreams—
Or if, inspiring venom, he might taint
Th' animal spirits that from pure blood arise,
Like gentle breaths from rivers pure : hence raise
At least distempered, discontented thoughts,
Vain hopes, vain aims, inordinate desires."

The priests of Rome, though bachelors, are drilled and trained in the knowledge of every secret sin that can be committed by man or woman ; they have great books filled with all uncleanness to teach them what questions to ask in the Confessional. Of one of these books, the Rev. Mr. Fey, of Durham, says, "While prosecuting this disgusting branch of our subject, I was led to borrow, from a friend, a monster volume of twelve hundred pages in Latin, which is a great authority amongst the professors of Rome, and to my horror I found it crammed with such indecent and abominable trash, so impure and disgusting, that I flung it from me, as unfit to be read, whose very touch is pollution." No wonder that a Romish priest seems as if he never could look you in the face, for his mind is like a common sewer, into which all the filthy sins and impurities of a whole country side have been poured in the Confessional ; then he has poured them back again into the ears of young and simple persons by wicked questions, corrupting and polluting their minds with the dirtiness of his own. *He knows it*, and his guilt is stamped on his very forehead.

But as the *Union* tells us "*the same questions are asked*" by the Ritualist *priests*, they must of course have studied the same filthy books, or books of the same kind. They must do the same thing which the Romish priest does—first fill their own minds with all manner of wicked ideas, and then, by dirty questions, pollute the minds of innocent and simple-hearted girls with bad thoughts, to which before they were utter strangers. Who can imagine, without indignation and disgust, the shame and distress of a modest maiden at such cross-examination, or the burning blush that must crimson the cheek of the newly-married wife? Many-a-one, both man and woman, could testify that they first learned wickedness from the priest in confession. Yet these abominations are done amongst us, and done by men who still are not ashamed to eat the bread of the Church of England, and to call themselves its ministers!

In a Ritualistic church in London there was lately put up a public notice of the days and hours *when a priest would attend to hear confessions*. There were particular times for men only, other times for both men and women, and others again for *women only*, and others for *girls only*. When this was mentioned in a public meeting soon afterwards, the room resounded with cries of "shame, shame!" And well it might. It is a shame that such things should be done, and it is a shame that men who do such things remain clergymen of the Church of England. Let them go to Rome; it is their proper place. If they will teach the false doctrines of Rome, and practice the foul abominations of Rome, let them at once go over to the Church of Rome, and not act the part of hypocrites, smugglers, and traitors, by remaining in the Church of England. They are not Protestants at all; they hate and denounce the very name of Protestant. They are Roman Catholics in heart, and their own paper—the *Union*—tells them the truth when it tells them they are dishonest in pretending to anything else.

Besides setting up the Romish Confessional, the Ritualists praise the state of *celibacy*—the unmarried state of the clergy. Roman Catholic priests are not allowed to marry; Ritualist priests admire and praise the rule which condemns them to remain bachelors for life. They think it a good thing—"a sacramental gift," "a new creation of grace," "a note of the

kingdom of God," for any one to remain unmarried. They even teach that young persons ought to be encouraged by the priests to remain always unmarried, *even against the will of their parents.*

Now just consider the natural consequences of this state of things—*bachelor priests hearing constantly and in private the confessions of young unmarried women*, who open to them the very secrets of their hearts.

This confession is held up by the Ritualists as the best and almost the only remedy against immorality and improper intimacy between young men and women.

We can prove, on the contrary, that it is a cause of the most frightful and scandalous immorality, and that from the confessions of Roman Catholics themselves. There is no writer held in greater esteem among Roman Catholics than Liguori. His writings are approved of by the highest authority in the Church of Rome. And what does Liguori say about the Confessional? He says, that "*a frequent familiarity* (between the priest and the female penitent) *renders danger familiar*"—and that, "*in a short time such persons come to this, that they no longer act towards each other as angels, as they commenced, but as those who are clothed in flesh; they interchange looks, and their minds are affected by soft expressions which still seem to proceed from the first devotions; hence the one begins to long for the other, AND THUS THE SPIRITUAL DEVOTION IS CONVERTED INTO CARNAL. And, indeed, oh, how many priests who before were innocent, on account of similar attractions which began in the spirit, HAVE LOST BOTH GOD AND THEIR SOULS!*" What would Liguori have thought of confession, now practised by Ritualists and Tractarians, *in private houses and rooms?*

And what are the consequences? Just what might be expected—the most scandalous and frightful state of immorality in Roman Catholic countries.

A good state or proof of morality in a country is the number of children born of parents who are not married.

The number of such children born in Roman Catholic towns, as compared with London, are as follows:—

In *Brussels*, out of every hundred children, *thirty-five.*

In *Paris*, thirty-three.

In *Munich*, forty-eight.

In *Vienna*, fifty-one.

The above are all Roman Catholic cities.

In Protestant *London* the number is but *four* in the hundred.

But in *Rome* itself—the city of the Pope, swarming with priests and confessors, and monks and nuns, with the Pope and the Cardinals at their head—out of every hundred children **SEVENTY-FIVE ARE FOUNDLINGS!** All these, or nearly all, are probably born of parents who are not married.

What sort of morality is promoted by the Confessional when in cities where the Roman Catholic priests have had it all their own way for twelve hundred years or more, out of every three persons you meet in the street, one is a child of shame? In *Paris* it is *one* in *three*; in *Vienna* it is more *than half* of all the children born in the world; in *Rome* itself we have reason to believe *that THREE OUT OF FOUR* are children of sin and shame!

So also of *murders*. In Roman Catholic countries murders are about *ten times* more in number than they are in Protestant England.

These are the morals brought about by the priests and the Confessional!

And these are the morals to which the Ritualists would bring Protestant England if they had their way.

But, “What saith the scripture” against the Church of Rome, and against all those who, like the Ritualists, admire and imitate Popery?

It says—“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.” “Therefore shall her plagues come in one day, death and mourning, and famine, and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.”—Rev. xviii., 4, 5, 8.

The Roman Catholic priests pretend that, while sitting in the Confessional, they sit there *not as* men, but as God! and they demanded that the people *shall obey them* AS THEY WOULD OBEY GOD!

Now the Ritualists tell us plainly, that all this is what they want to bring us to.

And this is the real meaning of all their mummeries and millinery—their “*vestments*,” and incense, and candles, and crosses, and bowings and turnings—their idolatrous *masses*, their hateful *confessional*.

It is all to put the priest in the place of Christ—to exalt themselves above their brethren—to make themselves the masters and rulers over all.

Shall we submit to these men, who would make slaves of us all? *Once let a priest know the secrets of your heart in confession, and you are that man's slave for life.* You put yourself in his power—you are no longer a free man—you must either do that priest's bidding, or you must take the consequences of setting him at defiance. By means of the Confessional, the Church of Rome so outlaws the people, that neither men nor women dare open their lips against the priest.

And why should we confess our sins to any one but to God? The Ritualists pretend, as the Romish priests also do, that they have *power to forgive sins*, and, therefore, that we must confess our sins to the priest, or else we cannot have them forgiven.

In this way, as well as by pretending to sacrifice Christ upon the “Altar,” *the Ritualists and Romanists thrust themselves into the place of Christ.* God alone can forgive sins, and Christ, our Great High Priest, has power to forgive our sins, *because he is God.* To God alone ought we to confess our sins, because He alone is able to forgive them.

When St. James says, “Confess your sins one to another”—Samuel v., 16—he does not mean confess your faults to a *priest*. But he means that we ought all of us to confess to one another any wrong we have done one to another, “*and pray one for another that we may be healed*”—that is, that both parties should pray that God may forgive them both, so that any little offences or quarrels between Christians may be healed, and peace and love restored.

Now let us, one and all, tell those Ritualist “priests” that *they have no business in the Church of England.* Let us tell them that THE CHURCH OF ENGLAND IS A PROTESTANT CHURCH, and a Protestant church is no place for them and their “*masses*” and *Confessionals*, and blasphemous fables, and ridiculous mummeries and man-millinery. If they are determined to have these

absurdities, and are determined to set all law at defiance, let them go to Rome. Let us tell them that they are not honest men while they eat the bread of the Church of England, but undermine and destroy its doctrines, and deceive the people whom they ought to guide to heaven.

Let us tell them that we will not submit to their lording it over us, nor allow them to have dominion over our faith. Let us tell them that we will not have prying priests with their indecent Confessional, and their impertinent and filthy questions, to interfere between father and son, mother and daughter, and even husband and wife—creeping into houses, teaching children to obey the priest rather than their own parents, disturbing the peace, and destroying the happiness of families, and making mischief and misery wherever they can find or make a door to creep in at.

Let us tell them that we will have NO POPEY, NO PRIESTCRAFT, NO CONFESSIONAL, NO WAFER OR BREAD-GOD, NO RITUALISM.

Let us tell them that "*The Bible, and the Bible alone, is the Religion of Protestants.*"

Let us tell them that it was for PROTESTING against their doctrines that our noble martyred bishops of the Church of England died at the stake. Yes, *it was by the hands of Ritualists that Bishops Latimer and Ridley and Hooper and Archbishop Cranmer were burned alive*, for Romanists are Ritualists, and Ritualists are Romanists in heart. It was because they would not worship the *wafer or bread God* that they were put out of the world amidst tortures, fire, and blood. It was for daring to read God's own word, and refusing to believe Ritualists and Romish follies, that *two hundred and eighty-eight persons were burned to death* in Smithfield and other places by the Popish Queen Mary, in the five years of her reign. *If Ritualists had their own way, they would hand us all over to Rome to be treated in the same manner.*

Let no man doubt it, for it is true, whether Ritualists deny it or not.

And let us protest against all APPROACHES to Ritualism.

There is far too much fondness those days for things that are *like* Ritualism, though not actually Ritualism itself—such things as *choral services, boys in surplices, intoning the prayers, or*

reading them in a fast and monotonous manner, a *fast style of singing*, so that there is no feeling of devotion left either in the singing or the prayers, a great deal of ornament and "*dim religious light*" in churches, and a certain *High Church* style about them, the people standing up when the minister enters the church, and not kneeling till he kneels, not to mention such things as *processions* and *banners*, and grand *ceremonies at funerals*, and many other foolish doings.

We must protest against ALL these things if we mean to "*hold fast the form of sound words*" and "*contend earnestly for the faith once delivered to the saints.*" We must cast away from us all this mischievous nonsense if we desire to offer to God a reasonable service. We must hold to the decent plainness of public worship, which has been used in the Church of England now for three hundred years, if we wish to "*worship God in spirit and in truth.*"—John iv. 24. To do otherwise is to dishonour God, and to rob and ruin our own souls.

Thanks be to God, we have every liberty and every encouragement to draw near to our Father which is in Heaven without any church priests or confessionals.

We do, indeed, want a *Priest*, but OUR PRIEST IS JESUS.

We do want a *Sacrifice*, but OUR SACRIFICE IS JESUS, "*who, through the Eternal Spirit, offered himself without spot to God for us, and by his own suffering upon the cross, 'Offered one sacrifice for sins for ever.'*"—Heb. x. 13.

We do want an *advocate* to intercede for us with God, but our *Intercessor and Advocate* is Jesus, who is ever now at the right hand of God, who now "*appears in the presence of God for us.*" "*Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.*"—Heb. vii. 25.

Does sin lie heavy at your heart? Is your conscience uneasy, your mind anxious and distressed? Do you secretly tremble at the thoughts of death and judgment to come, the worm that never dies, the fire that is never quenched? To whom will you go for pardon and peace? Will you go to the church "*priest*" to confess your sins to him? And if your do, what good can he do you? When you confessed to him, and he has given you "*absolution,*" what are you the better for it? *Do you believe that*

the Church Priest can forgive your sins, and secure you against the dreadful wrath of Almighty God. You must be blind and ignorant indeed if you think so.

No, but go to *our Priest who is in Heaven*—our glorious and gracious Lord Christ—go to Him in prayer alone in your chamber; then pour out your heart to God in the name Jesus. There confess your sins to our great High Priest and Intercessor, Jesus Christ. He is at the right hand of God in Heaven, but listens to hear the prayer of the lowest and humblest upon earth.

“He is one who can have compassion on the ignorant, and on them that are out of the way.”—Heb. v. 7. He is a “merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people: for in that he himself hath suffered, being tempted he is able also to succour them that are tempted.”—Heb. ii. 17.

Oh, how sweet to a sinner burdened with guilt and fear, trembling and alarmed, to know that *Jesus our Priest* is ready at all times to hear our confessions, and to forgive our sins.

He is *able* to forgive sins, for He has purchased our pardon with his own blood. He is ready, *willing* and *waiting* to forgive our sins—for He is ever pleading and praying to God to forgive us when we care not to pray for ourselves!

Seeing, then, that we have a great High Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession for we have not an High Priest that cannot be touched with a feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly (with confidence) unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.—Heb. iv. 14, 16.

Let us hear, and believe to our soul's eternal joy, His blessed promise—“*Come unto me all ye that travail and are heavy laden and I will give you rest.*”—Matthew xi. 28.

In the writings of the old Scotch divines, whenever their ministers fell away from covenant, they said—“*Ichabod, the ark of God, is departed.*” Surely Churchmen can say and utter the same language against the Ritualists, who are bringing Popery into the Church, “*Ichabod, the ark of God, by these ministers is departed.*”

Ritualists may justly be termed “*Smugglers and Traitors,*” because of their apostacy.

For the gospel is preached by wicked spirits, for God will send strong delusions and evil angels into false professors. This is the hour of darkness and the Devil's power.

Ritualists are Papists, and therefore come under the "Title" of the *Beast and false prophets* seen in Vision by St. John ; and their DOOM is also recorded.

Our Lord said, "I am the Door, and he that cometh any other way is a thief and a robber." The Ritualists scramble down the wall, and, like robbers with pick-locks on earth, open the door of heaven under false promises. This is not the Key and Root of David. It is the Root of the Devil, the key which opens hell. It is under the delinquency of the Bishops—who ought to be the defenders and great champions of the English Church—who, if they did their duty, would suspend every Ritualist-violator of the Church doctrine and discipline which has been used in our Church for the last three hundred years.

"Superstition waits on Man and clouds his way,
But true Religion leads him into open day."

CHAPTER II.

ORIGINAL OF POPERY.

AUTHORS are divided in opinion as to the origin of the Papal power and the Pope. According to one historian, it is recorded that the Devil being out of play for restoring idolatry, and finding himself at a loss how to proceed with mankind, in the time of *Jovian*, the Emperor of Rome, who was a good Christian, he threw a bone of contention among the clergy for *Supremacy*, which fully answered his purpose, and declaring for the Roman Pontiff; in the following reign of the Emperor *Mauritus*, *Boniface*, who had long contended for the title of *Supreme*, fell into a treaty with *POCHAS*, captain of the Emperor's guards, that he should murder his master—the Emperor, and his sons, when *Boniface*, countenancing the *treason*, should declare him Emperor; and *Phocas*, in return for the kindness done him, should acknowledge the *primacy* of the Church of *Rome*, by declaring *Boniface* universal Bishop.

By this notable, devilish policy, *Satan* got at the head of affairs in the *Christian* world, as well spiritual as temporal, ecclesiastical as civil, who never gained a more important point since his conquest over *Eve* in Paradise till that time.

It is allowed the devil prospered tolerably well in his affairs for some time before this matter was accomplished. His interest among the *clergy* had got ground for some ages, but was all a secret management, carried on with difficulty, such as sowing discord and faction among the people, perplexing the councils of their princes, and wheedling privately in with the dignified clergy.

HE (the devil) had raised numbers of little *church rebellions*, by setting up heretics of several kinds and raising them favourers among the clergy, such as *Ebion*, *Cerinthius*, *Pelagius*, and others.

HE had drawn in the Bishop of Rome to set up the pageantry

of the *Key*, and while he, the devil, set open the gates of *Hell* to them all, set them upon locking up the gates of Heaven, and giving the Bishops of Rome the Key, so gilded over with *delusion*; and so blindly the age received it, that, like *Gideon's Ephod*, all the Catholic world went a whoring after the idol.

THE story of this Key being given to the Bishop of Rome by St. Peter (who, by the way, never had it himself), and of its being lost by somebody or other (but the devil never told who), is this: It being found again by a Lombard soldier in the army of King *Antharis*, who, attempting to cut it with his knife, was miraculously forced to direct the knife to cut his own throat, which King *Antharis* and his nobles seeing, were thereby converted to *Christianity*.

And that the King sent this Key with another made like it to *Pelagius*, then Bishop of Rome, who thereupon assumed the power of opening and shutting Heaven's gates, as he afterwards set a price, or toll, upon the entrance thereof, as we do for passing a turnpike in England.

These fine things were successfully managed for some years (before the compact with *Boniface* and *Phocas* had taken effect), and the devil gained a deal of ground; but when he had made an universal bishop, or Pope, he triumphed openly, by setting up a murderer upon the temporal throne, and a Church Emperor upon the ecclesiastical throne, and so began his restoration.

Idolatry, at this time, went on swimmingly, and the Romish clergy brought so many *gewgaws* into their worship, and such devilish principles were mixed with that which we call the *Christian faith*, i.e., the religion taught by Christ and his apostles, that from this time the Bishop of Rome, (now distinguished by the name of Pope) commenced whore of *Babylon*.

Tyranny of the worst sort crept into the Pontificate, errors of all sorts into the profession, and they proceeded from one thing to another, until the Popes professed openly to confederate with the devil, and to carry on a personal correspondence with him, and at the same time they took upon themselves the title of *Christ's vicar*, and the infallible guide of the consciences of *Christians*.

The false doctrine of the heathen world has been revived and established by the Pope in the Romish Church, the heathens looked upon their gods as mediators and intercessors between

God and men, and are not the Virgin Mary saints and angels regarded in the same light by every professor of Popery. The very same temples, the very same altars, the very same images, which once were consecrated to Jupiter and the other gods, are now reconsecrated to the Virgin Mary and the other saints. The very same titles and inscriptions are ascribed to both. The very same prodigies and miracles, the burning of incense, the sprinkling of holy water, or a mixture of salt and common water, at going into or coming out of places of public worship, the lighting up of wax candles in broad day light, before the altars and statues of their deities, the hanging up of votive offerings and rich presents as attestations of so many miraculous cures, or deliverances from diseases and dangers, the canonization or deification of deceased worthies; the assigning of distinct provinces or prefectures to departed heroes and saints, the worshipping the dead in their sepulchres, shrines and relics, the consecrating and bowing down to images, the attributing miraculous powers and virtues to idols, the setting up of little oratories, statues, and altars in the streets or highways, the carrying of relics and images in pompous processions, with numerous lights, music and singing, flagelations at solemn seasons under the notion of penance, the making a sanctuary of temples and churches, a great variety of religious orders and fraternities of priests, the shaving of priests or the tonsure, as it is called, on the crown of their heads, the imposing of celibacy and vows of chastity on the religious of both men and women—all these and many more rites and ceremonies are equally parts of *Pagan* and Popish superstitions. In short, the whole almost of *Paganism* is converted and applied to *Popery*; the one is manifestly formed upon the same plan and principles as the other, so that there is not only a conformity, but even an uniformity, in the worship of ancient and modern, of *Heathen* and *Christian* Rome. The *Popish* worship is more the worship of devils, than GOD or CHRIST.

We have sundry instances in the lives of many merry Popes, who, if fame lies not, were sorcerers and magicians, and had immediate conversation with the devil visibly and invisibly, by which means they became what we call devils incarnate.

The impostures and wickedness transacted in Church government by the Romish clergy to this day, in those countries where

the Popish authority prevails, are dismal instances of the corruptions of *original Christianity*, as they are shocking to all *Protestants*, who see, by the lamp of history in their hands, the SEA of blood *Rome* has drawn from martyred millions, with what a vengeance the Romish clergy shew their authority whenever they get the upper hand. So far from following the mild and pure doctrine of *Christ* and his *Apostles*, in bearing and forbearance, there is nothing so *wicked* or *inhuman* but they will put in practice to establish their *church tyranny* over all men, even Princes themselves, who presume to dispute or doubt its *infallibility*. The Reformation brought liberty and happiness to *Great Britain*, for which so many suffered *flames* and *martyrdom* in effecting it. Therefore, it is the duty of all professors of *Protestantism*, of whatever denomination in Great Britain, to write and RESIST this *Romish Church tyranny* and its idolatrous worship. But it is to be feared that the dissensions among Protestants are from INTEREST OR PARTY more the prevailing principle than a *zeal for Christ's doctrines*, even from the *smugglers* of the reformed *Christian religion* down to the *hawkers and pedlars* of salvation.

Reformation on reformation, and dissension on dissension will be constant events, while such a *jargon* of religious principles are propagated in this nineteenth century, by *Ritualists* and other *heretics*.

CHAPTER III.

Priestly Power and the Papal Supremacy opposed to the Priesthood and Divine Prerogatives of the Lord Jesus Christ.

STATEMENTS OF THE CHURCH OF ROME.

"The voice of the priest who is legitimately constituted a minister for the remission of sins, is to be heard as that of Christ himself, who said to the lame man, 'Son, be of good cheer, thy sins are forgiven thee.' The penitent must also submit himself to the judgment of the priest, who is the vicerent of God to enable him to award a punishment proportioned to his guilt." *Catechism of the Council of Trent*, part ii., cap. v., 9, 10, & 22.

"The Apostolical Chair and the Roman Pontiff hold a supremacy over the whole world, and the Roman Pontiff is the successor of St. Peter, the Prince of the Apostles, the true Vicar of Christ, and the head of the Church; and to him in Peter full power is committed by our Lord Jesus Christ to feed, direct, and govern the universal Church, according as it is contained in the acts of General Councils and in the holy canons." *Council of Florence.*

DECLARATIONS OF SCRIPTURE.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—*Heb. iv.*, 14—16.

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—*Phi. ii.* 8—11.

STATEMENTS AND DECLARATIONS—Continued.

"It is shown with sufficient evidence, that the Pope (who, it is clear, was called God by the pious prince Constantine) cannot be bound or loosed by the secular power; and it is manifest that God cannot be judged by Man."—*Canon Laws, Decret, Prima Pars, Dist. xvi., cap. vii.*

"All power is given unto me in heaven and in earth."—*Mat. xxviii. 18.*

"Therefore let no man glory in men. For all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."—*1 Cor. iii. 21—23.*

The Church of Rome does not openly contradict the above Scriptures, but she effectually supersedes them; she does not formally deny the priesthood and divine prerogative of the Lord Jesus Christ, but she practically dispenses with them.

The supremacy of the Pope is assumed by every priest as asserted in the standards of the Church, and exercised over the people, especially in the Confessional. It appears from the first of the above quotations, that every priest is declared to be the *viceregent* of God, and possessed of full authority to forgive sins. The Papal supremacy is the fruit of this priestly power, especially in the church that assumes to be unerring. The Romish Church claims the necessity of an external church unity. And when shall this representation be found but in the Pontifex Maximus, the high priest of the system? For the power arrogated by the Pope is not different in kind or higher in degree than that claimed by every priest, but only larger in extent. The priest in the Confessional exercises unlimited sway over the entire inner man of each of his victims, by seizing on the reins of the soul—its religious hopes and fears; and having thus gained the power to arrange their eternal affairs, finds no difficulty in managing their temporal concerns. Many an obscure priest thus succeeds in governing his parish with that absolute control with which the Pope aims at ruling in the church and the world. Infallibility finds its practical locality in every priest, and may be correctly described, a "sovereign of souls."

He who believes that sovereignty over the soul *does* not bring

with it sovereignty over the body and estate may be left to his simplicity. And every inferior priest is subject to the High Priest in the Vatican by a code of rules stricter than the strictest martial law. It follows that wherever Popery has room for development the Pope stands forth the supreme sovereign of the souls of men, and as the result of this supreme sovereign of their persons, of their property, and of their domestic and civil privileges.

THE POWER OF THE PRIEST.

The chief and only direct argument adduced in support of the assumed power of the Romish priest is founded on these words of Scripture, "Whatever ye shall bind on earth shall be bound in Heaven," Mat. xviii. 18. We dwell not on the preliminary and weighty objection, that the position to be proved, namely, that a mere man, even though he were the holiest and the best, possesses and exercises adelegated but absolute authority to forgive sins, involves sheer impiety, which cannot be proved, and needs no refutation. The inferences that Romanists draw from the above text cannot be allowed unless each of the following assertions be true: that the priests of the Papacy are their representatives, are in this passage addressed by our Lord; that the authority conferred upon the persons addressed is the plenary authority of God, who can alone pardon the guilty; and that the word rendered "whatsoever" refers to persons and not to things. Those three assertions seem to us to resemble so many impassible chasms, across any one of which the thread of human learning cannot stretch, nor the vigour of human genius bound. But across every one of them each Popish priest fearlessly leaps in his haste to the Confessional, spurning the restraints of literature, and straining until he destroys the integrity of his own understanding. As to the question, who the persons were whom our Lord addressed, it seems most reasonable to suppose they were the Twelve, and they alone, for they have had no successors in the Apostolic office. The power which, by these words, they received from our Lord was a commission to lay the foundations of the Christian Church; the expression, "to bind and to loose," being commonly used by the Jews as equivalent to these—to forbid and to allow. The meaning of the text is this: Whatever things the Apostles, under the inspiration of God, ordained

during their lifetime, or committed to writing for the use of posterity, are to be held obligatory on earth because they are held valid in heaven.

The authority, assumed by every father confessor, to forgive sins, is retained by the Almighty as his own incommunicable right. When our Lord said to the sick of the palsy, "Son, be of good cheer, thy sins be forgiven thee"—(Mat. ix. 2)—the Scribes said within themselves, "This man blasphemeth." Our Lord seems to allow this supposition valid if he had been a mere man : he immediately proceeds to correct their misconception, and vindicates the propriety of the language he had used by performing a miracle in his own name, thus demonstrating his possession of divine authority. The form of absolution used by every Romish priest is not "May God absolve thee !" or "May Christ absolve thee !" but "I absolve thee in the name of the Father, and of the Son, and of the Holy Ghost." Of every individual, therefore, who uses these words within the veil of the Confessional, and fails to prove his right to use them by a miracle, not feigned but real, it may truly and sadly be said, "This man blasphemeth."

Every priestly confessor is an intruder between Christ and the sinner—an usurper of the seat of "our great High Priest, Jesus, the Son of God." Christ is called a "great" high priest, not because he is the first among many, but because he has superseded the typical priesthood of the house of Aaron, and "is supreme in dignity and every excellence, singular, sole, and unrivalled, having no equal, or partner, or successor in office."—(See Heb. vii. 24.) The priesthood of the Lord Jesus Christ is perfect, real, and not symbolical (Heb. viii. 6), because it is possessed of all moral excellence (Heb. vii. 26), and because it is fully suited to secure the end for which it was ordained—the salvation of guilty men (Heb. iv. 15 ; v. 9 ; vii. 25, 28 ; viii. 6 ; ix. 14, 28 ; x. 9, 14). The priesthood of *heathenism* is an ignorant and delusive substitute for the faultless priesthood of God's incarnate Son ; while the priesthood of Rome occupies the ground of bold, continual, and uncompromising opposition. Our great High Priest having offered the sacrifice of himself, passed into the heavens (or, rather, through the heavens).

With an expiation and propitiation, not symbolical, but of infinite value in the eyes of the Holy One, Christ passed through all the visible glories of Creation, and took his seat at "the right hand of the Majesty on high." Seated on "the throne of grace," he invites our reverential, yet bold approach, and promises to bestow, not mediately, through the hands of others, but directly, to every suppliant the largest blessings.

His unceasing intercessions in the presence of Jehovah obviously implies "the continual presentation of his obedience and sacrifice as ever valid and efficacious for pardon and acceptance, the perfect holiness and eternal blessedness of all who are truly penitent, believing, and obedient."

In the "Garden of the Soul," an authority of the Church of Rome, are found the following directions for Confession:—"Kneeling down at the side of your ghostly father, make the sign of the Cross, saying, 'In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I confess to Almighty God, to the blessed Virgin Mary, to the blessed Michael, the Archangel, to the blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault.' After Confession, the penitent is directed to say, 'For these and all other of my sins, which I cannot, at this present, call to my remembrance, I am heartily sorry, propose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my ghostly father.'" *

Holy Scripture teaches the penitent a better way. We have "boldness to enter into the holiest by the blood of Christ" (Heb. x. 19), that is, we have direct access into the *immediate* presence of our God, without any medium but faith in Jesus' blood. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth."—Psa. cxlv. 18. "There is one Mediator between God and men, the man Christ Jesus."—1 Tim. ii. 5. Seated on His glorious throne, He has a present, perfect, and an unending sympathy with all His believing people,

* The Garden of the Soul, p. 190; Derby: Thomas Richardson.

Their cares, troubles, temptations, bereavements, and disappointments are not only known to Him, but excites in His divine bosom a fellow feeling ; He rejoices with them when they rejoice ; and because He "was in all points tempted like as we are, yet without sin."

There is no moment, by day or by night, that an audience is not granted by our exalted Redeemer, when humbly and boldly requested by a penitent sinner. The multitude of applications, however great, never excludes any suitor, nor even delays the consideration of any case. There is no perplexity in our affairs that our Advocate with the Father cannot unravel, no misfortune that He cannot bestow, no evil that He cannot avert, and no sincere petitioner that He will reject ; His boundless love is yearning, His omnipotent might is waiting, and His infinite wisdom is contriving how to allay His people's fears, how to soothe their sorrows, and how to heal their wounds, as shall best consist with the promotion of their perfect holiness and the consummation of their eternal salvation.

THE SUPREMACY OF THE POPE.

"The priesthood of Christ is the central point of the true religion ; the priesthood of man is the seminal lie of every false religion. The Papal Supremacy is the full-blown flower of this pernicious seed. That every Pope has the universal and uncontrolled dominion over the souls, and by the easiest inference, over the bodies also of all men, is one of the chief characteristics of Popery. This doctrine is found in all her catechisms, framed for the instruction of youth, and in all her creeds, intended for the guidance of maturer years ; it stands prominent in the decrees of General Councils ; it has been again and again proclaimed from the Vatican, and administered as actual law by reigning Pontiffs ; it has been received and submitted to by inferior synods, by powerful monarchs, and by national senates ; it has been, and still is, defended and inculcated in her most celebrated schools and colleges ; it has been, and still is, expounded and vindicated by her greatest theologians ; all her clergy are bound by solemn professions to believe and acknowledge and teach it ; and it is generally professed by all her members—for whoever disclaims it

becomes thereby a heretic and an enemy to the Roman see :
 "without the Pope the Church of Rome is a maimed or headless
 body."

In the fifth Lateran Council, Christopher Marcellus thus addressed Pope Julius II., of infamous memory : "Thou art the sheppard, thou art the physician, thou art the governor, thou art the husbandman, finally, *thou art another God* upon earth." Here, then, is a claim whose assertions are unqualified, whose bounds are measureless, and whose results are interminable. To debate the lawfulness of such a pretension, unless it be made to rest avowedly and on its very first appearance, upon the most indubitable miracle, is positive degradation to the human mind, for the assumption of it by any individual, and still more so by a succession of men, is a direct and undisguised infringement of the prerogatives of Deity.

The arguments generally adduced in defence of the doctrine of Papal Supremacy are founded upon the pleas of necessity and of Scriptural statement¹.

As to the argument of *Necessity*, it is hard to see what urgent call there is for the authority of a supreme visible church, especially when we give to the Word of God that high position which it claims, and of which it is worthy.

It is still harder to perceive how any human being, even the best that ever lived, is capable of filling such an office, and discharging its functions. And it is hardest of all to believe that the succession of Roman Pontiffs—many of whom have not only desecrated the altar and dishonoured the throne, but brought disgrace upon human nature itself—should be the chosen seat for this exalted privilege.

As to the argument from *Holy Scripture*, it chiefly rests upon this passage : "And I say unto thee, Thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven," &c.—Mat. xvi. 18, 19. This portion of God's Word cannot support the Papal claims, except on the supposition that our Lord, by the expression "this rock," meant Peter's person, which cannot be proved. Supposing it were, it would be

necessary to prove further (which also cannot be done) that Peter, in receiving the keys of the kingdom of heaven, received a supremacy equivalent to that claimed by the Pope. Granting that this were settled according to the mind of the Romanists, they would then be called upon to show that Peter had successors in this supreme office, and to substantiate the claims of the Bishops of Rome to be his successors. So far are they from being able to make good these statements, that they can scarcely produce satisfactory evidence to prove the Apostle Peter was ever resident at Rome. And it is most certain he was never bishop there. There is, moreover, a very obvious remark to be made which seems, of itself, sufficient on this part of the argument, that the supposition, which would constitute each individual in a long succession of office-bearers to be one and the same foundation, appears to be self-contradictory or altogether unmeaning.

The arguments which may be urged against the Pontifical claims are diversified and powerful.

These claims are *not supported by antiquity*. The Apostle Peter of the New Testament was no Pope; he had no superiority over his fellow-apostles, neither was he infallible, for he not only denied his Lord, but also justly exposed himself to the reproof of Paul. Gal. ii. 11—14. At so late a date as the fourth century, the Church of Jerusalem, and not the Church of Rome, was "called the Mother of all Churches." The second General Council, recognised by the Church of Rome as such, was convened at Constantinople (A.D. 381) by the order of the reigning Emperor, *and contrary to the will of the Roman Bishop*. If the voice of primitive Christianity is to be listened unto, its verdict is against the pretensions of Rome, for Antioch, the first Gentile church, was for a considerable period called "the see of Peter;" it was not till the Lateran Council (A.D. 1215), under Innocent III., that the Pope's supremacy was synodically defined.*

* The thunderbolt thus formally and impiously seized did not slumber in the hands of Innocent. At the foot of his legate did John of England surrender his crown, by his orders tens of thousands of the Albigenses and Waldenses were slaughtered year by year, and to him is the world indebted for the establishment of transubstantiation and the origin of the Inquisition—"the two most signal triumphs over sense and humanity."

The pretensions of the Roman Pontiff are *antagonistic to the royal honours of the Prince of Peace*. The Lord Jesus is King as well as Priest. "He is a King upon his throne"—Zech. vi. 13. The subjects of the Pope transfer to him the veneration and obedience which they owe to Christ. We are constantly reading in the New Testament that Christ is Governor of all things for the good of His people, but never do we read of His administering His government through a substitute. To attempt to act as Christ's vicar, is attempting to displace Christ from His mediatorial throne. Besides referring to the passage quoted in the beginning of the chapter (Phil. ii. 8—13), we solicit the reader's attention to the statement contained in Eph. i. 20, 23. In this Scripture we are clearly taught that Christ is constituted head over all things for the benefit of His Church. "God raised Him from the dead," threw a resurrection of glory round His head, so lately pained and dishonoured by thorny wounds, "and set Him at His own right hand,"—where effulgent glory would consume the highest creature that should venture too near the precincts of the heavenly Majesty—"in the heavenly places"—or in heaven itself—the state-throne of Deity, "far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world but that which is to come." While the dignity of the Messiah in the glory of His mediatorial kingdom is pre-eminently illustrious, His authority is uncontrolled and His dominion universal. The Divine inauguration of Jesus as King is completed by the statement, "and hath put all things under His feet and gave Him to be head over all things to the Church which is His body, the fullness of Him that filleth all in all." When the Pope shall produce a commission as plain, as full, and as authentic as this, then, but not till then, may he expect the homage of intelligent men. The prerogatives of Christ secure the privileges of His people. All things are theirs, because they are Christ's. (See 1 Cor. iii. 21—23.) Christ makes all things work together for the good of His faithful followers (Rom. viii. 28). We are not aware that the Pope has made a promise similar to this invaluable declaration; if he has, it is another added to the long list of his impieties. Again, the continual presence of Immanuel, even with the smallest company of His people on earth, is most expressly promised in Mat. xviii. 20—"Where two

or three are gathered together in my name, there am I in the midst of them." Therefore the admission of an earthly vicar is not only superfluous but intrusive, and must be regarded as an ungrateful affront to our Divine Redeemer.

How can he be esteemed the Vicar of Christ who by obscuring and concealing, by perverting and persecuting "the glorious gospel," has proved himself to be Antichrist. How can he be reckoned and venerated as Peter's successor who has more than the boldness, but none of the penitence, of Peter? How can he be called, with propriety, even a bishop, when he never puts his hands to the smallest part of a bishop's work? for he never teaches the people the Word of God nor administers the ordinances of religion. Can he be accounted the head of the Church who has led so many away from the Church's true and adorable Head, and by his craft and cruelty so sorely rent the body of Christ? Can that be the Apostolical See which has been a sink of all abominable immorality, and a den of extravagant impiety? *Past events* demonstrate the fallacy of the Pope's assumption.

We cannot look into the history of Popery without finding, almost in every page, some striking facts to prove the intensity of the Pope's power to work evil, or the invalidity of his claim to occupy the place of God. His successes manifest the vigour of his tyranny; his reverses, the falsehood of his pretensions. The man who boasts that he is Christ's vicar upon earth, must at every step be dreaded or despised. The assumed prerogatives of the Roman Pontiff have been frequently and rudely invaded, and not seldom with impunity. From the days of *Alaric*, in the fifth century, to the time of Napoleon, Rome has been often besieged, pillaged, and laid waste, while the wearer of the triple crown has by turns been dishonoured, imprisoned, and slain. *Rome*, or the Holy City, as it has been called, was taken and plundered by *Alaric*, King of the Visigoths, A.D. 410; by *Geneseric*, King of the Vandals, A.D. 455; by *Totilas*, King of the *Ostrogoths*, A.D. 546. Was taken by Charles V., a Catholic king and Emperor of the Romans, and, at the moment the city was taken, Pope Clement VII. was offering prayers at the high altar at St. Peter's. Far from being able to save his capital, he did not

succeed in his efforts to protect his own person, for he was made a prisoner of war, and was retained in captivity till a costly ransom was paid for his liberation. Bonaparte carried Pius VII. to Fontainebleau, where a Concordat was arranged between them on the understanding that the Pope should not again return to Rome; he was however restored to the Vatican mainly through the instrumentality of the non-Roman States, Germany, Russia, and England. The reigning Pope, Pius IX., was a prisoner for some time in the Quirinal, whence he fled in the garb of a menial and found refuge in Gaeta. He was brought from thence, and placed in his see and in his chair, not by the *prestige* of his name, nor by the power of his arm, NOR BY THE INTERPOSITION OF HEAVEN, but by the bayonets of France.

When we consider the contrast between the characters and claims of many of the Roman Pontiffs, who, to the most ungodly, profligate, and ferocious dispositions have united the assumption of universal supremacy, temporal and spiritual,* there is not presented to the mind a more repulsive and revolting picture of the wildest excesses and atrocities of infidelity, or the most abject prostration and gross debaucheries of heathenism.

But of all kinds of facts those connected with *the Schisms of the Papacy* are most conclusive in demonstrating the fallacy of the Papal pretensions. In the latter half of the fourteenth century, Urban VI., whose seat was at Rome, issued a bull of deposition against Clement VII., and all his adherents. The tenor of such an instrument is known to the readers of Papal history. On the other hand, Clement, whose seat was at Avignon, was not slow in hurling defiance and damnation against Urban and his party. It is obvious to all, that in this Pontifical strife the mantle of clerical infallibility was rent and the sceptre of Papal supremacy broken.

But one or two pregnant facts are yet to be told. The Church of Rome has not failed to own and canonize as saints individuals who lived in the services and died in the quarrels of these two anti-Popes; for she has canonized Catherine of Sienna, who espoused the side of Urban, and treated his opponent at Avignon as Antichrist and a member of the devil, and his cardinals as

* See Gibbon's *Decline and Fall of the Roman Empire*, ch. xlix.

devils incarnate ; while she has canonized Peter of Luxembourg, who, at the time of his death, was Cardinal of Clement, and had received that dignity from his master's hands against the express prohibition of Urban, under pain of excommunication. Infidelity sneers at the ecclesiastical contest ; Christianity weeps at the prostitution of her name in such a conflict ; Reason insists that if the Church considers the one to be a saint, she ought to regard the other as a heretic ; and Infatuation says to implicit Faith, "Both of them are saints."

It now remains to enquire what is the *present aspect* of Papal supremacy ? Are the pretensions of the Pope now different from what they have been in the times that are past ? Whoever affirms that a change has taken place, neither Pope nor cardinal, bishop nor priest, has directly made or formally assented to the affirmation.

The power of the Bishops of Rome has waxed and waned in the political firmament, and their policy has been as diversified as the shifting scenes in the drama of European history ; but their purposes and principles are all stereotyped in the ambition of the human heart and in the very constitution of the Roman hierarchy. Till the present Pope shall rescind the canon law it is impossible not to believe that his pretensions are as high as mortal pride can rise, although they are often only as prominent as prudence will permit. And they are prominent enough to awaken all our watchfulness, and stimulate all the prayerfulness of the friends of liberty and the servants of God.

The recent appointment of a Cardinal to reside in England, and other proceedings connected therewith, have been avowedly justified on the plea that they are necessary to the introduction of the canon law into this country.

We insert from the pen of a learned writer, a summary of the contents of this universal code of the Popedom, so far as they relate to the matter in hand : "The canon law decrees and enjoins that all heretics (and every person knows that Protestants are deemed to be eminently such) are to be punished, where it can be *done*, by every kind of suffering that the art of man can devise : non-intercourse in trade, or in any way ; disinheriting, expatriation, loss of property, imprisonment tortures, death in

any form but chiefly by being burned alive, and barbarous indignities to the dead corpse; even parents, brothers, and children are held guilty, and liable ultimately to the same punishment, if they do not their utmost for the execution of those penalties, or if they screen or support in any way the denounced heretics; that upon the excommunication or other sentence of the ecclesiastical authority being declared, the offenders are to be delivered over to the secular judge; that if the temporal authority refuse or neglect to inflict his part of the punishment, *he shall himself be excommunicated*, with the terrible consequences; and that informers, though accomplices, or convicted of perjury, shall be held valid witnesses. See, then, my countrymen, the benedictions provided for you by the Pope and his Cardinals." *

It has been shown by Lessius, a Romanist, author of some celebrity, that the power of deposing kings was claimed by Gregory VII., Urban II., and Gregory IX., and by the following General Councils: Those of Letran, under Alexander III.; the Councils of Lyons, of Vienna, of Constance, of Lateran under George X., and of Trent. We have also recent examples of the same kind; the Pope in 1801 absolved the French people from their oath of allegiance to Louis their King, and gave them authority to swear fidelity to Napoleon as First Consul; and again in 1809 he proceeded to excommunicate and anathematize Bonaparte.

The facts now mentioned are in perfect harmony with the more personal pretensions of the present Bishop of Rome. It is mentioned by Dr. Townsend, in the journal which he has published of his tour in Italy, in 1850, that as he was leaving the presence of the Pope, with whom he had succeeded in obtaining an interview, a lady and gentleman from Cuba entered, and both *knelt down as to God* at the folding-doors of the audience chamber, and repeated the same homage in the middle of the room. The reigning Pontiff succeeded Gregory XVI., in June, 1846, and, of

* *Reasons of Protestantism*. pp. 44, 45, by Rev. J. P. Smith, D D.; London, 1851. "These particulars," says Dr. Smith, "I select out of many in the Canon Law (*Corpus Juris Canonici Gregorii XIII., P.M. Jussu editum*), 2 vols., folio, Frankfort, 1748, particularly in vol. 2, the decretals of Gregory IX., Book 5, and those which form the 6th Book, published in 1698."

course, inaugurated by the same formalities as his predecessors. Among other formalities he was elevated and placed upon the high altar of St. Peter's, where the bread and wine, as Romanists believe, are substantiated into the person of Christ, that the Lord Jesus may be offered in sacrifice for sin. The words of coronation are so plain that the dullest understanding cannot miss their meaning,—“Receive the tiara adorned with the triple crown, and know that thou art the Father of Princes and of Kings, the Ruler of the World upon Earth, and the Vicar of our Saviour Jesus Christ, to whom be everlasting honour and glory. Amen.” To shew the interpretation put upon such acts and words, it may be mentioned that one of the leading Popish journals of the day, in reporting the proceedings, stated that the people hailed the newly consecrated Pope with the first, the second, and third adoration.

Some orators of the present day indulge in slighting or contemptuous expressions, as if the recent excitement regarding Popery were unreasonable, like

“Ocean into tempest tossed
To waft a feather or to drown a fly.”

They speak of “the vain assumption of foreign imbecility, the tinsel dignity of bishops, the ‘scarlet vanity’ of cardinals, the fulminated folly of the Vatican.” We have no fears whatever for the Church of Christ, and but few for the privileges of our own beloved land; but there are many reasons to be alarmed for the salvation of individual souls, and for the civil liberties of weak and infant States.

If the Popedom be correctly described as “foreign imbecility,” how can the fact be explained, that its cruel behests against an independent queen and an innocent woman, whose island kingdom was one of the first and fairest fruits of Protestant missions, were obeyed by the gallant admirals of chivalrous France? How can it be explained that the heavy bills* of “foreign imbecility” are duly honoured by the Chancellor of the British Exchequer?

If there should be nothing more in Roman episcopal rank and power than “tinsel dignity,” how should it be taking precedence

* We refer, of course, to the sums granted to the Church of Rome, especially in Ireland and the Colonies.

in Ireland and the Colonies, if not yet elsewhere, of some of the best blood of Britain's nobility, of some of her hereditary or hard-won titles of patriotism ?

If there be nothing in a Cardinal's insignia but "scarlet vanity," how marvellous that it should have raised in the greatest, the richest, and the freest nation of the world such an unusual excitement.

If a Papal excommunication be only a harmless and ludicrous ebullition of passion, it is a no less perplexing than painful fact, that so many millions of living men should be in greater practical and habitual terror of the Vatican's "fulminated folly," than of the thunders of the Divine law and the dread solemnities of the "eternal judgment."

Nothing is more common at present than to hear Romanists insisting upon the distinction between temporal and spiritual power, and protesting that the Pope's authority is entirely and exclusively religious and ecclesiastical, and that unqualified submission to Papal supremacy is compatible with obedience and loyalty to a Protestant monarch. Volumes might be written with extracts showing the frequency with which this sort of argument and defence is used. It is indeed the sheet-anchor of the cause. If such representations are to be credited, enough has been already said to prove that the Papacy of the nineteenth century has a widely different complexion and character from the Popery of the ten centuries preceding.

Let Pope, Cardinal, or Bishop openly avow that such a fundamental alteration in their religious system has been introduced and allowed ; let them anathematize their predecessors as they yet anathematize Protestants ; or, better far, let every past anathema be repented of, and every present anathema revoked, and then they will be entitled to credit when they affirm, that in their system spiritual power does not involve and carry with it temporal power. Every kind of language that speaks of the Pope's pretensions as *not* including universal temporal dominion, or that represents allegiance to Rome as consistent with fidelity to a Protestant throne, must be ever regarded and treated, if there be aught sacred in religion or precious in liberty, as the fatuity of profound ignorance or the finesse of deep diplomacy.

CHAPTER IV.

Translation of a book, entitled "The Tax of the Sacred Roman Chancery," in which there is a particular Account how much Money there was to be paid into the Apostolic or Pope's Chamber for almost all sorts of Vices, with Reflections.

THE Man of Sin is the Pope, not meaning this or that Pope in particular, but the Pope in general, as the chief head and supporter of the "PAPAL APOSTACY."

The Apostacy produces him, and he again promotes the Apostacy. He is properly the *Man of Sin*, not only on account of the scandalous lives of many Popes, but by reason of their more scandalous doctrines and principles, dispensing with the most necessary duties, and granting and selling Pardons and Indulgences for the most abominable crimes. A little before the Reformation, the Form of Indulgences was so ample that rich men were unconcerned what sins they committed, as knowing that they could, living or dead, purchase a pardon; for if they neglected it during their lives, it was but leaving so much money by their wills after death, for Masses and Indulgences, and they were assured all would be forgiven them.

There is a book, called *The Tax of the Sacred Roman Chancery*, in which there is a particular account how much money is to be paid into the Apostolic or Pope's Chamber, for the most atrocious vices. For instance:—"He who had been guilty of incest with his mother, sister, or other relation, either in consanguinity or affinity, is taxed at *five gross*; the absolution and pardon of him who has * * * a Virgin *six gross*."

The absolution of him who has murdered his father, mother, sister, or wife, *five or seven gross*. The absolution and pardon of all acts of fornication committed by any of the clergy, in what manner soever; and whether it be with a nun, within or without

the limits of the nunnery, or with his relations in consanguinity or affinity, or with his god-daughter, or with any woman whatsoever; and whether also the said absolution be given in the name of the clergyman himself only, or of him jointly with his whores; with a dispensation to enable him to take and hold his orders and ecclesiastical benefices, and with a clause also of inhibition, costs thirty *tournois* and nine or thirteen *ducats*.

And if, besides the above, he receives absolution from sodomy or bestiality, with the dispensation or clause of inhibition, as before, he must pay nineteen *tournois* and nine *ducats*. A nun, having committed fornication several times, within or without the bounds of the nunnery, shall be absolved and enabled to hold all the dignities of her Order, even that of Abbess, by paying thirty-six *tournois* and nine *ducats*. The absolution of him who keeps a concubine, with a dispensation to take and hold his orders and ecclesiastical benefices, costs twenty-one *tournois* five *ducats* and six *carlins*.

This is the translation of the very words of the book itself, only the articles as far as the * are wanting in our edition; however, these articles are in the most correct and perfect editions. This book has several times been printed both in Protestant and Popish countries, and the *Protestant Princes* inserted it among the causes of their rejection of the *Council of Trent*. When the *Papists* saw what use the Protestants made of it, they put it into the *List of Prohibited Books*. But then they condemned it only upon the supposition of its having been corrupted by the *Protestants* or *heretics*. But let them suppose as much as they please that it has been corrupted by *heretics*, the editions of it which have been published in Popish countries, and which the *Papists* cannot disown, as that of Rome, in 1514; that of Cologne, 1515; those of Paris, 1520, 1545, and 1625; and those of *Venice*, one in the 6th vol. of *Oceanus juris*, published in 1533; the other in the 16th vol. of the same collection, reprinted in 1584, are more than sufficient to justify the reproaches of the *Protestants* and to cover the Church of *Rome* with confusion.

The Popish controvertists, who have not a word to say against the authority of the edition of Rome, or that of Paris, &c., are under great perplexity. However, as the *Protestants* have made

so great a handle of this book, the *Papists* pretend that though some of the Popes have been guilty of such infamous practices, and suffered such books to appear, yet the Church of *Rome*, in general, abhors them: *a fine proof of the infallibility of their Popes!* But the Church of *Rome* has never shewn, by the suppression of these Taxes, that she has had them in abhorrence.

The seeds of Popery were sown in the Apostles' time, for even then *idolatry* was stealing into the Church (1 Cor. x. 14), and a voluntary humility and worshipping of angels (Col. ii. 18), strife and divisions (1 Cor. iii.), and adulterating and handling the Word of God deceitfully (2 Cor. ii. 17, iv. 2), a gain of godliness and teaching of things for filthy lucre sake (1 Tim. vi. 5; Tit. i. 11) a vain observation of festivals (Gal. iv. 10), a vain distinction of meats (1 Cor. viii. 8), a neglecting of (or a superstitious mortification of) the body (Col. ii. 23), *traditions* and *commandments*, and *doctrines of men* (Col. ii. 8—22), with other corruptions and innovations. Thus the foundations of Popery were laid in the Apostles' days, but the superstructure was laid by degrees, and several ages passed before the building was completed, and the *Man of Sin* was revealed in full perfection.

St. Paul communicated to the Thessalonians what it was that hindered his appearance, namely the Roman Empire; but on the destruction of the Empire, the *Man of Sin* was raised on its ruins.

We shall conclude this chapter on the application of 2 Thess. ii, 1, 12, to Popery, as its permanent characteristics are so distinctly stated as to leave no doubt that the system is here predicted.

"A falling away," or apostacy, may mean one of two things: a falling away from the profession of the faith, or the falling away from the faith itself, while the profession is maintained. The latter is obviously its meaning here. The same word is frequently used in the Greek version of the Old Testament to denote the idolatrous propensities and practices of the Jewish Church, and is fitly used here to denote the nominal Christian Church.

The system is personified by St. Paul, when he speaks of it as the "Man of Sin," "The Son of Perdition," as the character of a succession of men who occupied the place of supreme authority.

Antiochus was called the "Man of Sin" by the Jews (1 Macc. ii. 48, 62) because he sought to alter their religion and introduce the practice of idolatry by force and cruelty. The system of Popery may, with propriety, be personified and described as the "Man of Sin," because it is given up pre-eminently to all sin, for nowhere else can a man sin at so cheap a rate. Or the succession of Roman Pontiffs may be predicted under this epithet; for every Pope has resembled Antiochus in being a usurper and invader of the empire of the Son of God.

The appellation, "the Son of Perdition," is found in one other passage of Scripture (John xvii. 12), where it is applied to Judas. Between the apostate Apostle and the Roman Pontiffs there are several obvious and striking resemblances. Both parties are in profession disciples of Christ; in office governors of the Church; in practice traitors, and hence in doom *Sons of Perdition*. Judas sold his master for a trifling sum: in like manner everything sacred is sold at Rome; the Popes make a market of religion. Judas betrayed Christ with a kiss; so does the Church of Rome. The crucifix is found everywhere in Popery; it is painted, carved, and gilded; it is placed in every temple, worn in every bosom, adored in every street, it is adorned with gold and precious stones, and takes precedence in every procession and assembly. Are not Romans then the sons of the Cross? Nay, verily. They "mind earthly things," and are, therefore, "enemies of the Cross of Christ"—Phil. iii. 18. The Pope is not the successor of Peter, but of Judas.

There is another epithet in Scripture, descriptive of the great Apostacy; it is found in John ii. 18. "Little children, it is the last time; and as ye have heard Antichrist shall come, even now are there many Antichrists,; whereby we know that it is the last time." The expression "Antichrist," does not mean a false Christ—a pseudo-Christ—one who would entirely set Christ aside; it rather means a vice-Christ—a counter-Christ—one *in show for Christ, but in effect against Christ*—appearing as a substitute, but acting as an enemy. Such we have found to be the exact character of Popery.

We have the general character of Popery set forth in the expression "who opposeth," or is contrary to. Christ's kingdom

is one of light, love, and life ; Popery is a system of error, spiritual death, and all uncharitableness. Christ was the pattern of humility ; the Pope is the impersonation of pride. Christ said, "Man, who made me a judge, or a divider over you ?" (Luke xii. 14) ; the Court of the Vatican would depose monarchs and divide kingdoms.

The more special features of the system are next enumerated. The first is stated in these words, "*and exalleth himself above all that is called God, or that is worshipped.*"

"*That which is called God,*" means the office of magistrate or king (see Psa. lxxxii. 1, 6, and John x. 34, 35). "*That which is worshipped,*" should rather be rendered *that which is august or illustrious*. This was the distinguishing designation of the Roman Emperors ; example in Acts xxv. 21, where the same word in the original is rendered by our translators, *Augustus*. All history proves that the Popes have always been exalting themselves against magistrates and emperors.

The next characteristic stated is, "*so that he as God sitteth in the temple of God.*" "*The temple of God*" does not appear to refer to Jerusalem, for Jerusalem is never so described in any other passage of Scripture, and it was destroyed soon after the date of this Epistle. The external visible church is sometimes called "*the temple of God,*" as in 1 Cor. iii. 6, 17 ; 2 Cor. vi. 16 ; 1 Tim. iii. 15. St. John also writeth thus to the Angel or Chief of the Church at Philadelphia (Rev. iii. 12). These few examples out of many are sufficient to prove, under the Gospel Dispensation, that *the temple of God* is the Church of CHRIST. Whereas other princes are spoken of as *reigning*, Rome is his *Cathedra* or chair—his seat. The prophetic language anticipates this usage. The Roman Pontiff may be said to *sit* as God, for he has usurped the place of Christ. He has assumed the titles that belong to Christ. Pope Innocent III. called himself the head of the Church (compare Eph. i. 22—23), its chief pastor (compare 1 Pet. iv. 5), and its high priest (compare Heb. iii. 1 and iv. 14). He also called the Church his spouse (compare Eph. v. 25, and Rev. xxi. 9).

The unlimited authority conferred on Christ has been claimed by many Popes. It was maintained by Eugenius IV., in a Council

held at Florence, in 1439, "that the Court of God and the Pope is the same as that of a bishop and his vicar, and therefore there is no higher tribunal upon earth." The first of the thirty-five Articles of Faith found in the pocket of the Irish rebel priest, Murphy, who was killed at the battle of Arklow, was this: "We acknowledge that they (the Pope, bishops, and priests) can make vice virtue, and virtue vice, according to their pleasure." * Such a confession is directly sanctioned by Bellarmine, who says, "If the Pope should err by commanding vices or forbidding virtues, the Church would be bound to believe that vices are good and virtues evil." † We have the same features of Popery described in other words, namely, "*showing himself that he is God.*" One of the articles for holding which Luther was condemned, was this: "It is not in the power of the Church or Pope to make new Articles of Faith." ‡

Anthony Pucci applied to Leo X. the prediction relative to the Messiah in Psa. lxxii. 11: "As if that prophetic saying ought to be fulfilled in thee, the only true and legitimate vicar of Christ and of God, *'All the kings of the earth shall worship Him, all nations shall serve Him.'*"

Some of his deluded followers have called him "Our Lord God the Pope." This blasphemous appellation occurs more than once in the Articles of Faith found on the person of priest Murphy. The 14th is to this effect: "We are bound to believe that Christ's Vicar, the Lord God the Pope, can absolve all men (heretics excepted), and has given the like power to all his inferior clergy," but we have not heard if such flatterers have been charged with heresy and summoned before the Holy Office. In the catechism of the Council of Trent, not the Pope alone, but every priestly confessor is designated the "viceregent of God." This is enough of itself to fix upon the universal priesthood of the Church of Rome, the charge of blasphemy, and leave no doubt remaining as to where we must look for the fulfilment of this prophecy.

* *Memoirs of the different Rebellions in Ireland*, by Sir Richard Musgrave: Appendix, p. 152; Dublin, 1801.

† *Bellarium de Romano Pontifici*, lib. iv., cap. v., tom. i., col. 815 B.

‡ *Can. et Decret. Conc. Trid.*, p. 272, No. 27; Lipsic, 1846.

A note of the time when the Apostacy might be 'expected is now introduced: "*Ye know what withholdeth.*" It was the opinion of the early Fathers—an opinion which has been continually gathering strength since—that this refers to the Roman Empire. There was no room for the ecclesiastical chair till the removal of the imperial throne. This took place early in the seventh century. We are led to believe either that this prophecy has not been accomplished at the time indicated, or that the Roman Pontiff is "the Man of Sin"—"the Son of Perdition." There is no other party to whom it can, with any show of reason, be applied.

When Popery is predicted as the "mystery of iniquity," we learn no more than that system, which was before unknown, was foretold and revealed by the Apostle. Another descriptive epithet is given in the 8th verse—"That wicked," or that lawless, "*one.*" Some of the advocates of Popery have made such statements as these: The Pope is freed from all human law; God and the Pope have their will for a law. When we find such statements as these, unauthorized they may be, strictly correct in fact, and uncondemned by the head of the Church (and there is a remarkable coincidence between them and the words of inspiration), they cannot but be regarded as signal-posts to direct the traveller in search of truth. The special wickedness indicated is also Idolatry, which is emphatically lawlessness, for it is not only a breach of the first commandment, but is the essence of all sin. Every transgression, as well as covetousness (Col. iii. 5), might be called, and with equal propriety, idolatry. We have seen how idolatry has not only been introduced into the Church of Rome, but sanctioned by its highest authorities, and is universally practised.

We shall only further notice the manner in which Popery has been propagated and established, as foretold by the inspired penman: *Whose coming is after the working of Satan, with all power, and signs, and lying wonders.*" Deceit and guile have ever been the great instruments of Satan's working (John viii. 44; 2 Cor. xi. 3); so it is in the present instance. The words power, and signs, and wonders in the New Testament do not refer to different things; they are used indiscriminately with very slight varieties of meaning, and are synonymous with miracles. Hence we learn

that the chief means to be employed in disseminating the Apostacy, are pretended miracles. How this particular statement has been fulfilled throughout the whole history of Popery! To illustrate this, some short account is given in Chapter II. As an additional exemplification of these pious frauds, and by no means an exaggerated one, may be mentioned, on the authority of Bellarmine, the story of a hungry mare, which though kept without food for three days, yet when provender was set before her in the presence of the host, forgot her meat, and bowing her head and bending her knee, adored the sacramental wafer. As a very recent illustration of the very same thing, an incident may be related on good authority, respecting the reigning Pontiff. Before leaving Naples to enter Rome, Pio Nono is said to have become calm and hopeful because the blood of St. Januarius had liquified twice in one day.

It is truly humbling to be constrained to believe that some men should be so foolish and unmanned as to be misled in their most important affairs by such childish trifling and such obvious knavery, and that others should be so abandoned as to invent and propagate such lying wonders. Both cases may be explained, and only in one way. We are indebted to the inspired writer for the explanation which, while clear and satisfactory to reason, is full of the weightiest reproof to the members of the Church of Rome, and the most solemn warning to all men: "Whose coming * * is with all deceivableness in them that perish; *because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness.*"

CHAPTER V.

The Original Rise and Progress of the Religious Orders in the Church of Rome which flourished in this Country previous to the Reformation.

“The picture, indeed, is more instructive than pleasing, as it teaches us from what is past, to calculate upon the awful consequences that may be expected to result from Papal influence and Papal domination.”

“Have you ne’er seen a Drone possess at ease
What would provide for ten industrious Bees !”

“*Proh Dolor ! hos tolerare potest Ecclesia Porcoa
Duntaxat Ventri, Veneri, somnog, vacantes !*”

PALENGENIUS.

HISTORICAL FACTS RESPECTING POPEERY.

It is amazing that the Christian religion, whose characteristic is love and humility, should be so far debased as to carry no other marks than those of cruelty and pride ; that vows of poverty should entitle men to the riches of the whole world ; that professions of chastity should fill countries with uncleanness ; that solitary anchorites should engross the pomps of the city, and that the servant of servants should become the king of kings ! But what contradictions are not designing priests capable of, when the enlargement of their power is in view ? It was with this view that auricular confessions were introduced, that a new hell of purgatory was invented, and the power of even creating their own God was blasphemously assumed.

By these arts came the secrets of families into the hands of priests ; by these arts, they seized on the purses of whole nations ; and by these arts, they arrived to be the idols of the people, who were glad to part with their estates, with their liberties, and with

their senses too, to these spiritual usurpers. Not to mention the follies of other nations, our own chronicles can inform us to what a degree bigotry had once prevailed, of which let this instance suffice :—John Babb, an author of unquestioned fidelity, who was himself a Carmelite friar, informs us in his “Acts of English Votaries,” that in the year 1017, King Canute, by the superstitious counsel of Achelnotus, then Archbishop of Canterbury, was prevailed upon to believe that monks’ bastards were his own children, and that Fubertus, the old Bishop of Carnote, in France, was even then suckled by the Virgin Mary. Nor did he stop here, but after having burdened this land with the payment of that Romish tribute, called Peter’s pence, he went to Winchester, where, by the afore-mentioned bishop’s advice, he formally resigned his regal crown to an image, constituting it king of England.

Thus was a mighty king converted to be the tool of his priests, and thereby became the darling of the Church, whose practice then was, not only to feed upon the spoils of the people, but to make their monarchs a prey to their ambition. And in those times a prince acquired the title of good or bad, not from his conduct in the secular government of his subjects, but according as he was either more or less the promoter of the grandeur of his clergy. Thus, Canute, though an usurper and a tyrant, could merit a canonization ; whilst King John (from whom we received that great security of our liberties, the statute of Magna Charta), merely for not encouraging the corruptions and spiritual tyranny of the Romish Church, was branded with the name of “Apostate,” and forced, at length, by an usurping priesthood, to hold his crown as tributary to the See of Rome. When our kings were thus managed, it was no wonder if our laity followed their example, submitting their necks to the same priestly yoke.

The monks were masters of above fourteen parts out of twenty of the whole land of the kingdom ! And out of the six parts which were thus *kindly* left dependent on king, lords, and commons, were the four numerous orders of mendicants to be maintained, against whom no gate could be shut, to whom no provision could be denied, and from whom no secret could be concealed. If this calculation should be greater than what the

reader can easily give credit to, I must advise him to look into Popish countries, where he will discover that their clergy are to the full as rich, in proportion, as ever ours were here ; a flagrant instance of which we have from a calculation taken from the great Duke of Tuscany himself, in his own dominions, wherein the priesthood were found to enjoy seventeen parts in twenty of the whole land ; which, had it not been for the seasonable Statute, Mortmain, they would have possessed here.*

The reader will no doubt be curious to know how the *spiritual* societies came to possess such prodigious temporal estates. The first monks we read of were in the middle of the third century ; men whom the persecution of the heathen emperors compelled to live in deserts, and who being, by a long course of solitude, rendered unfit for human society, choose to continue in their monastic way, even after the true cause of it ceased.

The example of these men was soon followed by a number of crazy devotees, who were so ignorant of true religion as to think that their way to heaven lay through wild and uninhabited deserts, and who finding that they had not charity enough to observe that precept of Christ, of "loving their neighbours as themselves," were resolved to have no neighbours at all ; thereby frustrating the design of Christianity, which was to establish the good of society.

The next monks were a worthless set of wretches, who, having no way of making themselves famous in the world, retired out of it ; where they revered idle ceremonies of their own institution, where they pretended conferences with angels, with the Virgin Mary, and even with God Almighty ; not unlike Numa, the high priest of the heathen Romish Church, who abused the people with stories of his nightly interviews in a cave with the Goddess *Ægaria*. At length, these holy cheats, to gain yet more veneration, began to practise on their bodies the most cruel severities, till, at last, they were worshipped by the thoughtless mob as

* In our country, the monks received the vast revenues of " 645 monasteries, 90 colleges, 110 hospitals, 2,374 chantries and free chapels." We may fairly affirm that the whole land that the monks were lords of, at the time of the Reformation, produced an annual income of at least £15,000,000.

saints, imitating, in some measure, the example of that heathen monk, Empedocles, who, to be thought a God, leapt into the burning mount *Ætna*.

After this, designing men, who saw how great an influence these pretended saints had over mankind, took upon themselves the same exterior form of godliness, thereby not only to raise an empty name, as the former had done, but to enrich themselves at the expense of the deluded multitude. From hence flowed these many profitable religious maxims :—"That to give to the Church was charity towards God, and, as such, would atone for a multitude of sins, were they ever so heinous ; That the Church was not the congregation of the Faithful, as St. Paul fancied it to be, but the body of the priests ; that the priest—though ever so like the devil—was God's representative, and ought to be honoured as such ; that there was such a place as Purgatory, and that the prayers of monks, like Orpheus's harp, were the only music that could mollify the tyrant of that place, who, being their very good friend, would release a poor soul at any time for their sake ; that whispering* all secrets in the ear of a priest was the only cure for a sick soul ; that every priest had a power of pardoning all sins, except those only which were committed against himself ; that indulgences purchased in fee could entitle a man and his heirs to merit heaven by sinning ; and, lastly, that the priest could by virtue of a *hocus pocus*, *quit scores with his Creator, by creating Him.*" These, and such like money-catching tenets, soon drew the whole wealth of the laity into the hands of those contemners of the world, and all its pomps and vanities ; who not only flourished in Egypt and Italy, where they first sprang up, but were spread through all Christendom, and began quickly to vie in power and riches with the greatest monarchs, even in their own territories, till, at last, kings and princes themselves were proud of becoming monks and abbots.

But not to amuse the reader with a long detail of the divers religious orders which swarm in other countries, I shall confine myself only to give some short account of the original rise and

* There is a beast mentioned by Pliny, whose bite can only be cured by whispering in the ear of an ass. *Vide J. Hale, of Auricular Confession.*

progress of those that were established in this country; and these were the Benedictines, the Cluniacs, the Carthusians, the Cistercians, the regular Canons of St. Austin, the Præmonstratenses, the Gilbertines, Mathurines or Trinitarians, the Franciscans, the Dominicans, the Carmelites, and the Hermits of St. Austin.

The Benedictines.—The first of these that prevailed here was the Order of the Benedictines, whose rule was introduced into this nation by Augustine the Monk,* in the year of our Lord 596.

The founder of this Order was St. Bennet, who, in his own lifetime, erected twelve monasteries. The rules that this great saint left behind him (although the Papists affirm they were dictated by the Holy Ghost) are stuffed with the most trifling and superstitious ceremonies, and his whole seventy-three chapters contain but four wholesome precepts, two of which only, that relate to eating and drinking, his followers observe, neglecting the other two, which are the fundamentals of their Order, enjoining humility and poverty, for in his seventh chapter, St. Bennet assigns twelve degrees of humility for his monks to practise, which, how well they comply with, you may find by the humble titles of the Abbots of Mount Cassin, the head monastery of his Order, of which he himself was first abbot.

The titles of the Abbots of Mount Cassin :—"Patriarch of the Sacred Religion, Abbot of the Sacred Monastery of Mount Cassin, Duke and Prince of all Abbots and Religious, Vice Chancellor of the Kingdom of both the Sicilies, of Jerusalem and Hungaria, Count and Governor of Campania and Terra de Lavoro, and of the Maritime Province, Vice Emperor and Prince of Peace.

In his fifty-ninth chapter, the same saint enjoins poverty to all his disciples, and in obedience to this rule, the before-mentioned monastery of Cassin so renounced the world as to be possessed of but "four bishoprics, two dukedoms, twenty counties, thirty-six cities, two hundred castles, three hundred territories, four hundred and forty villages, three hundred and six farms, twenty-three seaports, thirty-three islands, two hundred mills, and one

* Dugdale and J. Babb, his English votaries.

† *Prosper Stellar de Mou. Cassin*, fol. 404.

thousand six hundred and sixty-two churches." This was their holy poverty, and thus you may see how religiously these ten rules have been observed, and how spiritually the followers of St. Bennet retreated from the world in Italy, who were soon imitated in these kind of holy self-denials by their pious brethren here in England, as you may learn from the vast number of rich abbeys which the Benedictines were possessed of. These were the humble priests from whom our gallant king, Henry II., received the discipline of eighty lashes, for having, like an undutiful son of the Church, dared to contend in power with their patron, Thomas à Becket, whose stirrup he had been obliged twice to hold whilst that meek prelate mounted.

As these monks began to be notorious to the world for obscenities and luxury, in the year of our Lord 912,* Oden, Abbot of Cluny, took upon him to correct their abuses, and gave rise to the *Chuniacs*, who were the same year translated by Alphreda, Queen of England, for who more proper to promote superstition than a zealous ignorant woman! However, to show how thoroughly those men reformed upon St. Bennet's followers, especially in point of humility, they were not settled one whole century before the Abbot of Cluny† contested the title of "Abbot of Abbots" with those of Mount Cassin.

The next Order was that of the *Carthusians*, first established in the year 1086, in the desert of Chartreuse, in Grenoble, by one Bruno, who was thereunto moved by *hearing a dead man cry out* three times, "That he was condemned by the just judgment of God," which was a very plain precept for building monasteries! This man professed to follow the rule of St. Bennet, adding thereunto many great austerities by way of reformation; amongst others he ordained‡ that they ought to be satisfied with a very little space of ground about their cells, after which let the whole world be offered to them, they ought not to desire a foot more. This, I suppose, they have construed to signify a foot more than the whole world. For their cells, even in St. Barnard's time

* *Petr. Ab. Clun.*, lib. 6, ep. 7.

† *Chron. Cassin.*, lib. 4, cap. 62.

‡ Bale 14; vide *Hospin. de Omg. Mon.*, lib. 5, cap. 7.

became stately palaces, and their little spaces of ground stretched themselves into great tracts of land. They first settled themselves in England in the year 1180, and, in a very short time, had gained as much wealth, by their vows of poverty, as any other Order.

The *Cistercians*, so called from Citeaux, where they first assembled, and soon after admitted St. Bernard for their head (from whence they are styled *Bernardines*), were another reformation upon the Benedictines.*

St. Bernard himself founded one hundred and sixty monasteries, who, at first, would have no possessions, but lived by alms and the labour of their own hands; which, being too apostolic a life for monks, they soon grew as weary of poverty and industry as their neighbours, and in a little time rivalled those on whom they pretended to reform, in wealth, luxury, and wantonness, and such like monkish virtues. At their first institution they wore black habits, till the Virgin Mary, out of her great love to those fat friars, came down from heaven on purpose to reform their dress, as being [the most *essential*] part of their order.† She appeared herself to their Second Abbot, bringing a white cowl in her hand which she put upon his head, and, at the instant, the cowls of all the monks, then singing in the choir, were miraculously turned to the same colour. Thus did the Blessed Virgin change the habits of the Cistercians from black to white, as they had before altered their lives from a sad, melancholy retirement, to a merry, jovial society, black being no more fit for a jolly priest than white is for a mournful penitent. Besides the old monk, Satan, being represented as black, the Holy Virgin was unwilling perhaps that her friends should be like him in dress, though they resembled him in everything else. These locusts swarmed first in England, according to John Babb, about the year 1132, and continued here in the innocent exercise of their sancity, a remarkable instance of which was their poisoning of a good King,‡ at Swineshead in Lincolnshire, an abbey of the Holy Cistercian order.

* *Dugdale Monasticon*, vol. i., pp. 695, 699, 700.

† *Ben. Gononius Chron. B. Virginis*, p. 154.

‡ *Vide Foxe's Acts and Monuments*, and Terrel's *History of England*.

There was another sort of religious order in the Church of Rome who were called Canons. These were to live in common, and to have but one table, one purse, and one dormitory. But as many of them began to abate of the strictness of their first rules, a new sect sprang up, that pretended to reform upon the rest, and these were called Regular, whereas the other, by way of reproach, were styled Secular. They all pretended to have received three rules from St. Augustine, two of which, Erasmus* and Hospinian,† prove to be forgeries, and affirm that the third was not written for his clergy, but for the use of some pious women, who lived in common under the conduct of his sister. When Canons began is uncertain, but the first Regulars we read of are those whom Pope Alexander II. sent from Lucca to St. John Lateran.‡ The Regular Canons were so irregular and guilty of such abominable crimes, that even Pope Boniface VIII. was forced to drive them away, and, for the peace of the Church, to place Secular Canons in their room. Beriners, in the year 636, first introduced these Augustinians into England, who strictly followed the example of their brethren of St. John Lateran.

The *Praemonstratenses*,§ who followed the same rule with the former, were founded by St. Norbert about the year 1120, at a place which the Blessed Virgin pointed out to him, and which, therefore, was *pre-monstre* or foreshown. These monks, to get a greater esteem in the world, after the death of their founder, published that he had received his rule, curiously bound in gold, from the hands of St. Austin himself, who appeared to him one night and said thus:—"Here is the rule I have written, and if thy brethren observe it, they, like my children, need fear nothing at all in the day of judgment." Indeed, these pious fathers, for their great security in the last day, have firmly adhered to one of his precepts that commands them to love one another. What confirms this suspicion is their declaration in the year 1273, in which that, after having acknowledged that women are worse than the most venomous aspicks and dragons, they resolved never to have anything more to do with them.

* *Erasmii Jud. de Sanch. Aug. Mon. et Regulis.*

† *Hosp. de Orig. Mon.*, lib. 6, Caloom. 8 reg.

‡ *Molinet Reg. Can. St. Jen*, Paris, in his *History of Regul.*

§ *Dugdale Monasticon*, vol. ii., pp. 579, 580, 582, 585.

The next order is that of *St. Gilbert*,* a little crooked Schoolmaster, born in Lincolnshire, who, by reason of his deformity, despairing to bring the women to his lewd inclinations in a secular manner, was resolved to make religion subservient to his purposes, and to this end, he founded thirteen monasteries, containing both sexes together, to the number of seven hundred men and fifteen hundred women. This order of the Gilbertines was established at Simperingham in the year 1148, and was thence called the Simperingham order, but the disgusting characteristics exhibit such an outrage on common decency, that delicacy compels us to suppress further particulars.

The *Mathurines*, so called from their founder,† John Matha, were likewise styled Trinitarians, because they lay under an obligation of dedicating all their churches to the Holy Trinity; they professed the rules of St. Austin, and added to them several others, amongst which is that remarkable one of riding upon an ass, the only thing in which I can find these godly fathers imitate Christ.‡ They were instituted in the year 1207, and

* John Bab, in his *Acts of English Notaries*, part ii., cap. 106; John Cupgrave in *Vita Gilberti Confessoris*.

† Prosper Stell. *lib. de Reg. Ord. Rel.*, p. 438.

‡ It seems highly probable that Dr. Robertson, in his *History of Charles V.*, alludes to this Order, in the following paragraphs, which describe what may be denominated

THE CEREMONY OF THE ASS.

"In several churches of France, in early ages, they celebrated a festival in commemoration of the Virgin Mary's flight into Egypt. It was called the 'Feast of the Ass.' A young girl, richly dressed, with a child in her arms, was set upon an ass, superbly caparisoned. The ass was led to the altar in solemn procession. High mass was said in great pomp. The ass was taught to kneel at proper places; a hymn, no less childish than impious, was sung in his praise; and when the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, *brayed three times*, like an ass; and the people instead of their usual response—'We bless the Lord!'—brayed three times in the same manner."

This ridiculous ceremony was not, like the "Festival of Fools," and some other pageants of those ages, a mere farcical entertainment, exhibited in a church, and mingled as was then the custom, with an imitation of some religious rites. It was an act of devotion performed by the ministers of religion, and by the authority of the Church; however, as this practice did not prevail universally in the Catholic Church, its absurdity contributed at last to abolish it.

settled in this island in the year 1257.* The professed original design of their establishment was the enlargement of captives, and whatsoever substance fell into their hands was to be divided into three equal parts : one of which was to be remitted to Christian slaves for their redemption, whilst the other two were to remain in the possession of these charitable bankers as a satisfaction for their great pains in making such a return, which an unmerciful Jew would have done more faithfully and for a tenth part of the reward. But two parts in three being too scanty a recompense for the great toil of a lazy friar, these Mathurines (having no other God but money), to approve themselves true Trinitarians to that Deity, often cheated the poor captive of his third part rather than they would divide the substance.

Thus I have passed through those eight religious orders who were possessed of our land. I come now to those who, although they had no possessions of their own, yet, in effect, were the masters of all the land in the nation, it being accounted a crime equal to sacrilege to deny them entrance which they would honour with their presence—I mean those four venerable orders, the Franciscans, Dominicans, Carmelites, and Hermits of St. Austin.

The *Franciscans* or *Grey Friars* were instituted in the year 1206 by St. Francis,† whose first prank of holiness was robbing his Father, for which pious act, being disinherited, he, like a true ranter, stript himself stark naked and ran away to a Chapel near Assisy, in Umbra, where, being a beggar himself, he began a begging order, which, being founded on sloth and idleness, drew in so many converts that St. Francis,‡ even in his lifetime, saw two thousand five hundred convents of his own monks, all mumpers, gipsies, vagrants, and such like persons, taking upon them his profession of sanctity, which agreed so well with their own inclinations. It were endless here to enumerate those many ridiculous and blasphemous § miracles with which his lying

* *Dugdale Monast.*, vol. ii., p. 834.

† *Hospin de Orig. Mon.*, lib. 6, cap. 8.

‡ *Bonavent. in Legend.*, cap. 4.

§ *Lib. Conformitatum Ord. St. Francis*, fol. 228. N.B.—This book was written by Bartholomew de Pisis, or Pisanus, a Franciscan, and approved at a general chapter of Franciscans at Assisy, in the year 1399, and by them entitled "The Golden Book."

legend is filled, such as bearing the marks of Christ upon his body, which were imprinted there by Christ himself, such as his conversing intimately with the Virgin Mary, such as his healing the lame and blind, nay, and even raising the dead to life. Miracles upon the strength of which his blind followers have not hesitated to publish him greater than John the Baptist and all the apostles, and to affirm that a roll from heaven declared him to be the "Grace of God." Nay, they have * "Jesus of Nazareth King of the Jews." Relying upon the sincerity of the author of his legend (I mean Lucifer,† whose seat this great Saint now fills in heaven) who, being once abjured by a priest ‡ "answered that there were only two in Heaven marked alike—Christ and St. Francis."

The *Dominicans*, or *Black Friars*, took their rise in the year 1216, from that godly butcher St. Dominick, whose catholic zeal was first manifested in the barbarous Crusade which he set on foot against those innocent people the Albigenses, of whom above one hundred thousand were massacred at once by this Saint's instigation, for at a smaller price of blood he could not hope to purchase a Canonization in a Church, which was so well stocked with such kind of Saints before. To give yet a further instance of his Christian charity : when he saw how the number of heretics were diminished by his wholesome severities, like a true high Church champion he listed into his order a set of merciless ruffians, whom he styled the militia of Jesus Christ, whose employment was to cut the throats of all those who were so schismatical as to differ from him in opinion. It was he also who founded that merciful court of justice, called the Inquisition, of which himself was made the head. Nor did he want for miracles any more than his brother St. Francis, for though he had no such bodily marks** yet he received the Holy Ghost with the same glory of a flaming tongue as the Apostles did, and whereas Christ being *Verbum Dei*, only proceeded from the mouth of God, St. Dominick§ was seen to come from his breast. Nay, further, he

* *Ib. ut sup.*, lib. i.

† *Ib. ut sup.*, p. 44, 293.

‡ *Lib. Conformitat.*, fol. 230, 231.

** *Nic. Jansenus Vit. St. Domin.*, lib. i., cap. 8, p. 56.

§ *Ib.*, lib. ii, cap. 14, p. 109.

like St. Paul, was ravished into the third Heaven, where, seeing none of his own order, he complained to Jesus Christ of it, who exhibited his mother the Virgin Mary, cherishing vast numbers of his followers in a manner that delicacy compels us to conceal.* This diabolical sect pretended to follow the rule of St. Austin, and multiplied so fast that in the space of two hundred and seventy years they had one thousand one hundred and forty-three convents.

The *Carmelites*, or *White Friars*, pretended that the Prophet Elias† was the first Carmelite who obtained of our Saviour, at the time of his transfiguration on Mount Carmel, this grand privilege, that his order should remain to the end of the world, but this forgery is so gross that the Papists themselves cannot swallow it. The true time of their foundation was in the year 1122, by Albert, patriarch of Jerusalem, who gathered together a few Hermits that lived on Mount Carmel, and gave them the pretended rule of St. Basil. When Palestine was taken by the Saracens, they flocked into Europe, where Pope Honorius IV. altered their habits, and, for an indication of their humility, dubbed them Christ's Uncles, ordering them to be called brothers of the Virgin Mary. Innocent IV., upon their parting with that heretical clause in one of their rules,‡ "That they ought to hope for salvation only from our Saviour," like a true Pope granted them many immunities and privileges, whose example was followed by Pope John XXIII., he being thereunto moved by a vision of the Blessed Virgin, who, according to his pretended usual familiarity, accosted his Holiness in these words :§ "By express command of me and my son, thou shalt grant this privilege : that whatsoever enters this, my order, shall be free from guilt and punishment of their sins, and eternally saved." Urban IV. was likewise favourable to them, as was likewise Eugenius VI., who mitigated their rule and permitted them to eat flesh as a reward for their having burned alive one Thomas, brother of their own order, for

* *Apol. Dom.*, in *Vita St. Dom.* and *Ben. Gonom. Chron.* B. Virg. pp. 212, 218, 223.
 † *Ben. Gonom. Chron.* 8 v., p. 819.

‡ Bab, in *Vita Innocent IV.*, ut de solo servatore salutem spararent.

§ *Id.* Bab, in *Vita Eugenii*. [In super Me et Folio meo jubentibus, Privilegium hoc debis, ut quicumq; ordineum meum intravenit; a Culpa et Poena liberatus, in alternum salvus fut.

blasphemously affirming that the abominations of the Church of Rome needed a reformation.

This successive friendship of Popes to them increased their convents to a number not inferior to that of any other order, and they made such good use of the Virgin Mary's favour, in exempting them from the guilt of sin, that Nicolaus* of Narbona, General of their Order, after having reproached them with their hypocrisy and abominations, in the year 1270, retired from their society, being no longer able to bear with their scandalous lives. They came over into England about the year 1265, and took for their General St. Symon Stock, so called for his living in a hollow tree.

The Austin Friars derive their original from the same person with the Regular Canons of that name, which hath sufficiently been proved a forgery by Erasmus,† and Hospinian‡. In short, their beginning was founded upon this ridiculous story, which I have taken out of their own legends :—It happened on a certain occasion, as Pope Alexander the Fourth lay half asleep and half awake, that the great St. Augustine, though dead and rotten some hundred years before, appeared to him under a dreadful figure, having a head as big as a tun, and the rest of his body as small as a reed; by which mysterious form, His Holiness immediately knew the saint, and concluded that he ought to found an order to this Holy Father, whose head could not be at rest in the grave, for want of a body. And this gave rise to these mendicant Augustinian Friars, who, being confirmed by following Popes, increased so prodigiously as to have in a few years above two thousand convents of men, and three hundred of women.§

They passed from Italy into England, in the year 1252, and at their arrival, a raging sickness broke out in London, and spread over the whole Kingdom, as a presage of the destruction and plague which these vermin would in time bring upon this nation.

Thus, we have gone through a short historical account of the

* *Nic Gallus Ignæ Sagitta*, cap. 5.

† *Erasmî Ind. de St. Aug. Mon. et Rag.*

‡ *Hosp. de Orig. Mon.*, lib. 6, rag. 3.

§ *Balaucus*, cent. 4, cap. 17.

original rise and progress of all those religious orders which flourished most in this island ; among which number we shall not reckon the Hospitallers of St. John of Jerusalem, nor the Knights Templars, their institution being chiefly military. Let it suffice, then, to observe of them, that they followed the rule of St. Augustine in many points, but were wholly excluded from the exercise of the canonical office ; that their vow was to receive, to treat, and defend pilgrims, and also to maintain with force of arms the Christian religion in their country ; that none were admitted amongst them but those who were of noble extraction, whilst the religious societies were for the most part composed of the dregs of the earth : and, lastly, that they acquired to themselves such immense treasure as procured them the envy and hatred of all other Orders, which was the true cause of the total extirpation of the Templars, and contributed to the diminution of the power and revenue of the Hospitallers, who are now called "Knights of Malta." Not inserting therefore these two military societies, we shall find that our number of religious Orders amounted exactly to twelve—two plagues more than ever Egypt felt, and of a much more dreadful nature. For Moses only turned their rivers into blood ; whereas our Monks, by their persecutions, converted our whole nation into a sea of blood. He sent frogs, lice, and flies into all their quarters, much less troublesome vermin than those mendicant friars, who swarmed into all our private families. He called for murrian upon the Egyptian cattle, and for boils upon the flesh of their inhabitants ; and what were our religious orders, less than the consumers of our substance, and the corruption of our people ? He commanded hail and locusts, which destroyed only one season's crop ; but these sanctified caterpillars devoured our land for ages together. He caused a darkness which soon passed away ; but the eclipse which these men brought upon the light of the Gospel endured for more than twelve hundred years. And, lastly, the first born only were slain by an angel of God ; whereas in our (then much more miserable) country, those messengers of the devil sacrificed whole families to their covetousness and lust. That men should desire the onions of Egypt is no wonder : but that they should long for its very plagues, is a folly peculiar only to this generation.

We have hitherto said nothing concerning the Nuns, whose rules were exactly the same with those of their brethren the Friars in each respective order, to whom they served only as an appendix, or house of ease. All that may truly be affirmed of them is, that they were a set of silly, superstitious women, who thought it a piece of spiritual devotion to be subservient to the monks, though it were against morality, and bore to the world the face of chaste Christian sisters, whilst, like a Turkish seraglio, they carried in private * * * * of their ghostly fathers.

CHAPTER VI.

The first rise, progress, and character of the Jesuits.

Besides the religious Orders which we have mentioned, had it not been for the glorious Reformation, wrought by Prince Henry the VIII., we might have expected to feel one plague more, much exceeding all the rest ; I mean the Jesuits, who sprang up in the year of our Lord 1540. Their first founder was Ignatius Loyola, a Spanish soldier, who collected together all the different Monastic rules of preceding orders, added thereunto some extraordinary ones of his own, particularly this,* “that the General, Provincials, and Superior of his order, may *dispense* with all laws human and *divine*, dissolve all oaths and vows, and free men from the obligation of all rules and decrees.” They were called Jesuits from pretended vision† of God the Father, who appeared visibly to St. Ignatius Loyola, and desired his Son Jesus Christ, who stood by, laden with a heavy cross, to take a special care both of him and his companions, which Christ promised he would not fail to do at Rome. This pestiferous sect multiplied so fast that, in the year 1608, Ribadiniera reckons that they possessed thirty-one provinces, twenty-one professed houses, thirty-three noviciates, ninety-six residential houses, and two hundred and ninety-three colleges, besides their first college, which they pretend was in the womb of the Virgin Mary. These Jesuits are much the most dangerous vermin of all those who pretend to the name of Religious, inasmuch as they declare no villany, no treachery, nor cruelty to be criminal, provided it tends to the benefit of their society. And, by this means, whenever a nation is so unfortunate as to be overrun with this diabolical crew, no one member of the community can promise himself a security, either to his life, honour, or estate. Nay, the sacred

* *Hoepinian de Virg.*, Jesuit lib. 1, 2.

† *Ribadin vit. St. Ignat. Petrus Maffacus, vit. St. Ignat.*, lib. 2, cap. 5.

person of a monarch is not exempted from danger when he is once under Jesuitical spleen ; as was notoriously manifested in the whole series of the reign of King Henry the IV. of France, whose life was * many times attempted by these ghostly fathers, before they accomplished their wicked ends. To pass over many others, we shall only mention three of their most remarkable conspiracies. The first was that of Peter Barriere,† a soldier, engaged to commit the murder of Christopher Abre, Curate of St. Andre des Ares, and by Verade, the Rector of the Jesuits' College. The former told him "that by such an act, he would gain great glory and paradise." The latter, "that the enterprise was most holy, and that for good constancy and courage, he ought to confess himself, and receive the blessed sacrament," which he accordingly did ; and, being thus Jesuitically prepared, he embarked in the attempt, but, whilst he was watching an opportunity to put his bloody design in execution, was timely discovered, and received the due reward of his villiany.

The second conspirator was Jean Chastel, son of a draper in Paris, and, by his own confession, ‡ bred up among the Jesuits in their king-killing doctrine ; and, being persuaded by them that the murder of King Henry IV. would atone for all his past sins, and merit Heaven, he attempted it by stabbing that monarch in the mouth with a knife, which occasioned this remarkable saying of § the King's—"It seems, then, that it is not enough that the mouths of so many good men have testified against the Jesuits as my enemies, if they be not condemned by my own mouth." It was for this fact, that these ghostly fathers were | banished France, and a column was erected on the very

* Charles Ridiorra, of Ghent, Peter Anger, Clement Odin, Nicholas Anglois, were all of them engaged at different times to murder this king.

† *Vide Thuanus.*

‡ *Memoir de la Ligne*, vol. 6, Jesuit fol. 205.

§ *Memoire du Sully*, tome 1, page 250.

| This decree of Parliament runs thus : "The said Court doth likewise ordain that the Priests and Students of the College of Claremont, and all others calling themselves the Society of Jesus, shall, as corruptors of youth, disturbers of the common peace, and enemies to the king and state, within the space of three days after the publication of this decree, depart out of Paris and all other towns of France, &c., under the penalty of high treason.

"Dated December 29th, 1594.

(Signed,)

"DE TILLET."

place where the parricide's house stood, in memory of them, and of their assassin disciples.

The last and most effectual regicide which these fathers employed was that bold and bloody villain Ravallac, who gave Henry IV. his mortal stab, on May 14, 1610, after he had escaped above fifty conspiracies, most of them (as the *Sieur Puffendorf* remarks) contrived by priests against his life. That the Jesuits employed this murderer, we have the testimony of that great and learned man, *Father Paull*, who lived at that time ; and, as he was counsellor of State to the republic of Venice, was perfectly well acquainted with the intrigues of all the Courts of Europe. He tells us in his * letters, that the Jesuits were the trainers up of Ravallacs and King-killers, and that they were the † authors of the death of this great Prince.

It were tedious to enumerate the murders, treasons, rebellions, blasphemies, and such like crimes, for which this society has been banished out of France, from Dantzic, from the Venetian territories, out of Thorn and Cracovia, and Bohemia ; not to mention that inhuman ‡ contrivance of theirs in England, to blow up both King and Parliament at once.

The following is the Jesuits' manner of consecrating both the persons and weapons employed for the murdering of Kings and Princes, by them accounted heretics, as it is extant, in an original press, printed at Delph, by *John Andrea*, bookseller, and quoted by *Hospinian* in his *History of the Jesuits*, page 366, in the *Zurich* edition :—

“ The persons, whose silly reason the Jesuits have overcome with their more potent arguments, are immediately conducted into their *Sanctum Sanctorum*, designed for prayer and meditation. There the dagger is produced, carefully wrapped up in a linen safeguard, inclosed in an ivory sheath, engraven with several

* Letter 102.

† Letters 47 and 54.

‡ The Gunpowder Treason Plot was hatched about the year 1605, by *Henry Garnet*, *Oswald Teasmond*, and *John Gerrard*, Jesuits : the first of whom was their Provincial hero, and is now sainted by the Papists. *Vide Act of Parliament*, 3rd James I., cap. 1, 2.

enigmatical characters and accompanied with an *Agnus Dei* ; certainly a most monstrous conplation, so unadvisedly to intermix the height of murderous villiany and the most sacred emblem of meekness together.

“The dagger being unsheathed, is hypocritically bedewed with holy water ; and the handle, adorned with a certain number of coral beads, put into his hand ; thereby ascertaining—the credulous fool !—that as many effectual stabs as he gives the assassinated Prince, so many souls he should redeem out of purgatory, on his own account. Then they deliver the dagger into the parricide’s hands, with a solemn recommendation in these words :—

“Elected son of God, receive the sword of Jephtha, the * sword of Samson, the sword of David wherewith he smote off the head of Goliath, the sword of Gideon, the sword of Judith, the sword of the Macabees, the sword of Pope Julius II., wherewith he cut off the lives of several Princes, his enemies, filling whole cities with slaughter and blood : go prosper, and the Lord strengthen thy arm.” Which being pronounced, they all fall upon their knees, and the superior of the Jesuits pronounces the following exorcism :—“Attend, O ye Cherubims ; descend and be present, O Seraphims ; you thrones, you powers, you holy angels, come down and fill this blessed † vessel with eternal glory ; and daily offer to him (for it is but a small reward) the crown of the Virgin Mary, and of all the holy patriarchs and martyrs. He is no more concerned among us, he is now of your celestial fraternity. And Thou, O God, most terrible and inaccessible, Who yet hast revealed to this instrument of Thine, in Thy dedicated place of our prayer and meditation, that such a Prince is to be cut off as a tyrant and a heretic, and his dominions to be translated to another line ; confirm and strengthen, we beseech Thee, this instrument of Thine, whom we have consecrated and dedicated to that sacred office, that he may be able to accomplish Thy will. Grant him the habergeon of Thy divine omnipotency, that he may be enabled to escape the hands of his pursurers. Give him wings that he may be enabled to avoid the designs of all that lie in wait

* Which was the jaw-bone of an ass.

† The parricide.

for his destruction. Infuse into his soul the beams of Thy consolation, to uphold and sustain the weak fabric of his body ; that, contemning all fears, he may be enabled to show a cheerful and lively countenance in the midst of present torments, or prolonged imprisonments ; and that he may sing and rejoice, with a more than ordinary exultation, whatever death he undergoes."

"This exorcism being finished, the parricide is brought to the altar, over which at that time hangs a picture, containing the story of * James Clement, a Dominican Friar, with the figure of several angels protecting and conducting him to Heaven. This picture the Jesuits show their cully, and at the same, presenting him with a celestial coronet, rehearse these words—'Lord, look down, and behold this arm of thine, the executioner of thy justice ; let all thy saints arise and give place to him,' which ceremonies being ended, there are only five Jesuits deputed to converse with, and keep the parricide's company ; who, in their common discourse, make it their business, upon all occasions, to fill his ears with their divine wheedles ; making believe that a certain celestial splendour shines in his countenance, by the beams whereof they are so overawed as to throw themselves down before him, and to kiss his feet, that he appears now no more a mortal, but is transfigured into a deity ; and lastly, in a deep dissimulation, they bewail themselves, and feign a kind of envy at his happiness and eternal glory which he is so suddenly to enjoy ; exclaiming thus before the credulous wretch—'Would to God the Lord had chosen me in thy stead, and had so ordained it by these means, that being freed from the pains of purgatory, I might go directly, without let to Paradise !' But if the person whom they imagine proper to attempt the parricide prove anything squeamish or reluctant to their exhortations, then by nocturnal scarecrows and affrighting apparitions, or by the suborned appearances of the Holy Virgin, or some other of the saints, even of Ignatius Loyola himself, or some of his most celebrated associates, they terrify the too soon retrieved misbeliever into a compliance with a ready prepared oath, which they force him to take,

* That James Clement was accounted a blessed martyr for his barbarous murder of King Henry III. of France, appears from Spondanus A.D., 1589, sect. 17.

and therewith they animate and encourage his staggering resolution. Thus these villainous and impious *doctors in the art of murder and parricide* sometimes by the terrors of punishment, sometimes by the allurements of merit, inflame the courage of the unwary, and having entangled them in the nooses of sacrilegious and bloody attempts, precipitate both soul and body into eternal damnation."

This is the Christian method by which the Holy Society of Jesus clear themselves from their enemies : how happy then must that nation be, where Loyalists flourish, who will not permit a good King to live, and will always be the directors of a bad one !

Let England look to herself at this Juncture !

THE PAPISTS' SUPERSTITIOUS USE OF HOLY WATER.

An Invention of Pope Alexander VII., Bishop of Rome.

The Citations of Scripture upon which this Foppery is founded are all taken out of the Vulgar Latin Translation, attributed to St. Jerome, whereas there was no such translation in Alexander's time, nor was St. Jerome born till above three hundred years after him.

It is compounded of Salt and Water, conjured together by a Priest—for so the word runs, *Exorcizo te Creatura Salis*, and afterwards, *Exorcizo te aquae, &c.* This done the salt is sprinkled crosswise into the water and put into a Cistern standing at the entrance into their Churches, and the people coming in dip their fingers into it and make the sign of the cross upon their foreheads, and think themselves sufficiently blessed for that day.

CHAPTER VII.

The advance of Popery, its Present Character and Pretensions.

ARE the Protestants of the British Islands aware of the bold step that the Papacy has taken to advance itself in this country. A few remarks, therefore, at this juncture may not be unreasonable. Let no one consider this question merely political. It involves not only our civil but our religious liberties. Popery is not only the enemy of *man*—the withering blast that blights all it touches—the Tyrant under whose grasp Intellect, Science, Freedom, Morality itself, all fall strangled ; but it is the enemy of God, the “Antichrist,” that is, the adversary of Christ, the deadly foe of the Lord Jesus. With Rome, therefore, there can be no truce nor compromise. She must be resisted, as our martyred forefathers resisted her, unto the death.

But before we proceed any further, a few words of explanation may be desirable, as it cannot be expected that all Protestants should clearly understand the steps that Popery has lately taken, steps which has caused so much excitement throughout the country.

Ever since 1829, when the Act of Emancipation was passed, Popery has been advancing with rapid strides, but more especially since Puseyism became prominent, about 1832, and which has since assumed the name of Ritualism. This system, which is disguised Popery, has most deeply leavened the ministers of the Establishment, nearly all the young active clergymen being real or semi-Ritualists, and from the countenance of the Bishops, it has spread very widely. Simultaneously with this, Popery itself has much increased. Chapels have sprung up in every direction. Nunneries, monasteries, various kinds of Orders—things unknown in England since the Reformation—have, like night birds before a storm, begun to rear their heads. Upon these

objects money to a vast extent has been spent, one Roman Catholic Society alone, that called *De Propaganda Fide*, having within a year expended £40,000, nearly half its income, entirely in forwarding Popish objects in this country.

Jesuits are traversing the land in all directions, insinuating themselves where there is the least appearance of an opening. Under the pretext of ministering to the religious wants of the lower Irish, who swarm in all our manufacturing towns, they are erecting chapels, intending these as so many fulcra, or points of support, for their lever to act upon the Protestant population, and in time, to organize and use these very Irish as willing instruments of physical violence. From the concurrence of these circumstances, a general persuasion has widely spread over Continental Europe, that England—Protestant England—is ripe and ready for a return to the maternal bosom of Rome. Emboldened by these circumstances, and probably misled by his adherents in this country, the Pope * has issued a Bull, parcelling out this country into twelve bishoprics, and appointing over them a Cardinal (the highest officer next to the Pope in the Romish Church, and out of whose body the Pope is always chosen) as the Archbishop of Westminster.

A few words of explanation are perhaps here desirable. Hitherto, the Romish Church in this country, though active in proselytising, has confined itself to the members of its own communion. Its affairs have been administered by vicars-general, *i.e.*, a kind of Bishops, but dependent only on the Pope, having no territorial jurisdiction. But this late Bull has appointed bishops with, at least nominally, territorial jurisdiction.

A claim is therefore set up, which Rome will surely enforce if she ever have the power, over the country generally—a re-establishment of the supremacy which she once enjoyed over the souls and bodies, lives, goods, and liberties of the people of England.

* It is generally supposed that the Society, *De Propaganda Fide*, whose seat is in Rome, but which, through the Jesuits, has constant communication with this country, is the real author of the "Bull," and that the Pope was unwilling to issue it. The universal burst of indignation with which it has been received, must by this time have undeceived their expectation of England's speedy conversion.

For together with this restoration of territorial bishoprics, Rome has re-introduced the *Canon Law*. This is a feature especially worthy of notice, for the Canon Law is the grand code whereby Rome has carried into practice her hellish cruelty. The Canon Law declares that all baptised (*i.e.*, sprinkled) persons are subject to the Romish Church; that all heretics may be compelled by her to obedience; that promises and oaths detrimental to the interests of the church are not binding; that faith is not to be kept with heretics, but that they may be persecuted with fire and sword.

This infamous Canon Law has been introduced into this country; and though Rome has not now the power to enforce it, yet the time may arrive when she will have both will and power to do so, and then the fires of Smithfield may be rekindled.

Through the blindness of our Rulers in removing all restrictions, Rome has ventured to do in this land what she durst not do in a Roman Catholic country. Austria or France would throw back her late Bull in her face. In those countries there are what are called *concordats*, which effectually tie up the hands of Rome from meddling with the civil power. But by this late Bull, the Pope, who is held upon his tottering throne only by French bayonets (there are now in Rome a French garrison to keep him from being assassinated by his own subjects) has claimed temporal dominion over these realms. "We govern," says his mouth-piece, the Cardinal Archbishop, lately appointed, "such and such districts."

It is necessary, therefore, to resist this first encroachment at the very outset. Rome never recedes unless compelled; she must, therefore, be hurled back, or she will soon have her feet upon our necks. Like her father, the Devil, she knows neither pity nor mercy.

"I will exalt my throne among the Stars of God," is her ambitious war-cry. Nothing but a decided, unanimous effort will suffice. It is a deadly struggle for our civil and religious liberties. Let Popery prevail, our Churches and Chapels will be closed, our congregations dispersed, our ministers imprisoned or burnt, and free England become a Spain, an Italy, a Portugal, crawled over

by lazy monks, all liberty of speech or action crushed, and English wives and daughters poisoned with the obscenities of the confessional.* Are we not bound to struggle might and main against such an infamous accursed system? Apart from all spiritual considerations, all who have any regard for their country are bound to oppose the God-dishonouring system of Popery. England has been for three centuries a Protestant nation, and signally has she been blessed and honoured. In the war which desolated the Continent in the early part of the present century, when nearly every capital in Europe, from Moscow to Madrid, was burnt or plundered, England never saw the smoke of an enemy's camp. But should she again embrace the withered harlot of the seven hills, "the woman" whom John saw in vision, "as drunken with the blood of the saints and with the blood of the martyrs of Jesus," what can be expected for her but destruction? We should bear in mind our children too, and hand down to them uninjured the liberties which our forefathers purchased with their lives. The grave may close over us before Popery is reinstated in full power; but our children may be exposed to its "tender mercies," our daughters seduced into convents, and there be exposed to the brutal lusts of the priests,† and our sons massacred by Irish soldiers.

It may be, and it is said by many, that all these things are visionary, that such acts could not occur in this country. But the question is, "Is Popery capable of such actions?" Let the history of the past suffice for an answer. There is no crime which Popery has not committed to gain or maintain power. It has murdered

* We dare not touch further upon this subject. Suffice it to say, that the priests are enjoined to ask their penitents most revolting questions, which they are bound to answer, under the penalty of deadly sin. O the craft and cruelty, lust and blood of this horrible system! No person can communicate (i.e. taking the Lord's Supper) without confessing to a Priest, and receiving absolution. The doctrine of Rome is, that if the penitent does not confess his sins when thus asked, if he have any mental reserve, or answer falsely, the absolution is void; and if under these circumstances he take the consecrated wafer, he is guilty of deadly sin, in other words, has damned his own soul. What a trap of hell!

† Maria Monk's disclosures of the abominations of the convents in Canada, and Hogen's of those in Ireland, show that this is no overcharged picture.

millions. The dreadful crusade against the Albigenses in the thirteenth century, when Piedmont was ravaged with fire and sword, was the effect of a Papal Bull issued by Pope Innocent III.* The horrible massacre of St. Bartholomew at Paris, Aug. 24, 1572, when for three days the Protestants were murdered, without distinction of age or sex, was planned by Popery, and a medal struck at Rome on the occasion as a lasting memorial of it. The massacre in Ireland, 1641, when from 150,000 to 200,000 Protestants perished, was plotted and carried out by Popery. And besides these wholesale massacres, the Inquisition has destroyed hundreds of thousands in Spain, Portugal, Italy, India, and wherever this infernal machine has been set up, by rack, torture, fire and imprisonment. Shall we, then, tolerate this enemy of God and man, and let her creep in with her soft, cat-like steps, till she burst forth with the talons of the tiger ?

But it may be said, " it is so carnal to interfere with these matters. Cannot God protect his own Church ? And if it be predestinated, that Popery should prevail, prevail it must."† Apply this reasoning to other matters. Your house is just beginning to be on fire. Never mind, let it burn on. Don't send for the engines, nor even dash a bucket of water on the burning spot. What ! send a carnal servant for a carnal fire-engine, to be worked by carnal men, to put out a carnal fire ! Let the house be burnt down, and your neighbour's too ; aye, the whole town. If predestinated to be burnt, burnt it must be.

But He who has predestinated ends has predestinated means. God predestinated all the crew of Paul's ship to be saved, for He told him by His angel that He had " given him all them that sailed with him." (Acts xxvii. 24.) Yet Paul said to the centurion and the soldiers, " Except these abide in the ship, ye cannot be saved." We cannot act upon the secret purposes of God, nor

* When in this crusade Beziers was taken by storm by the Roman Catholic army, 30,000 individuals were massacred without distinction of age or sex. As there were Roman Catholics in the city, the papal legate, Arnaud, Abbot of Citeaux, was asked by some of the military leaders, how they should distinguish them. His answer was, " Kill all, God will know his own."

† Rusk, a writer in the Gospel Standard, has good remarks on this subject.

does he mean that we should. Here is an enemy whom we must keep out, as we would a thief out of our house. Here is a fire that we must put our foot on and stamp out, before it burn the house down. There are means—let us use them. Paul, to save his back from stripes, pleaded his Roman citizenship, it being contrary to the law to beat a Roman citizen, (Acts xxii., 25). Was not that carnal? And on another occasion, when he saw that Festus was about to deliver him to the Jews, he appealed unto Cæsar. Was not that more carnal still, to appeal to a wicked Emperor?

So men might say upon false notions of spirituality. But Paul doubtless felt that the God of grace had provided these laws and institutions, and that he might with a good conscience avail himself of them. Would William Huntingdon or John Bunyan have held his peace, were Popery in their day coming in like a flood as now? Would Luther or John Knox or Rutherford have said or done nothing? And yet they were as firm Predestinarians, and may be as spiritual as any in our day.

But what are we to do? Are we to mingle in the arena of politics? No. We have two courses open to us, one as Christians, and the other as citizens. As Christians, we have a throne of grace, a prayer-hearing and a prayer-answering God to go to. He can if He will disappoint all these Popish devices; and were He to pour out a spirit of prayer upon the Churches for this purpose, He would graciously appear on behalf of His Zion. As citizens, we need unite with no men, views, or principles against our conscience. We need attend to no meetings, nor interfere in the least degree with political matters. We have a peaceful, legitimate, and constitutional way open before us, involving no strife, nor demanding the least sacrifice of principle, moral or religious.

Petition Parliament.

The late Whig Government and the Ritualistic Bishops and Clergy have been encouraging Popery, but they must be taught what the voice of the country is. This is best obtained through Parliamentary petitions. If every congregation through the

country were to petition Parliament at this crisis, Parliament must act. The Papists, too, would then clearly see that England would not allow these insidious encroachments. In the interim, before the new Parliament meet, we advise every congregation who are opponents to Popery to prepare a petition.

But it may be urged that it is not right for Christians, under any circumstances, to appeal to the civil power. Paul did not think so when he made the magistrates at Philippi come to the prison and lead him out, although he had free permission to leave it without putting them to this mortification (Acts xvii., 35, 39.) But can you carry out this principle? A principle is worthless which cannot be carried out. If a mob were to attack our places of worship, may we send for the police? or if we do not send for them, may we use their services if they come uncalled for? Is not this employing the civil power? May we, under threatenings of further violence, seek the protection of a magistrate? Is not this seeking the aid of the civil power? And if we are allowed to employ the civil power to protect our religious assemblies from violence when it takes place, why may we not appeal to the civil power to prevent the violence from taking place at all; in other words, prevent a Roman Catholic mob from pulling our places of worship down, a few years hence? Take the thing in time. Something may be done now, and that without persecution or violence. Let the house burn on, and who shall stop the conflagration?

But are we not advocating persecution? By no means. We don't want to persecute them, but to keep them from persecuting us. What we are opposed to is, the temporal power that Rome claims—a claim rejected by many Roman Catholics themselves. There are two parties in the Church of Rome; one embracing all the priests, and advocating what are called *ultramontane** principles; and the other, consisting in this country chiefly of the laity, holding what are called *cisimontane*† principles. The

* *Ultramontane*, literally, "across the mountains," (i.e.) the Alps, which separate Italy from the rest of Europe.

† *Cisimontane*, literally, "this side of the mountains," as embracing the other Roman Catholic countries, on this side of the Alps.

former claim for the Pope absolute dominion, temporal and spiritual, civil and ecclesiastical, over all the world, as the vicar of Jesus Christ. The latter allow him supreme spiritual authority, but deny him temporal power beyond what he exercises in his own limited Italian territories. It is this *ultramontane* power which the Pope is trying to set up in this country, the same system as is carried out in Ireland as far as the civil power there permits. Now, these ultramontane claims put Popery on a completely different footing from all other sects. No religious party in this country is seeking or claiming supreme temporal power.

Here, then, is a palpable line of distinction between Popery and every other religious system. In asking, therefore, Parliament to interfere, we do not ask for penal laws to punish them for religious opinions, or to meddle with the internal government of themselves simply as a religious body. Let them have the same privileges as other sects in this country, but no more. But when they move out of the circle to which they have hitherto confined themselves, and claim a territorial dominion over large districts, thereby saying that every baptised person in these districts is *ipso facto* an apostate Catholic, and as such may be reclaimed, if necessary, by fire and sword—when Rome thus comes forward, and leaving her position as a part demands to be the whole, she puts herself out of the pale of the Toleration Act. She is no longer a dissenting body, as the Wesleyans, Baptists, Independents, and others, but she is, or claims to be—Queen; aye, Queen Bee, who will sting to death every rival, that she may reign alone in the hive, and enjoy all the honey.

To call, therefore, upon Parliament to stop her encroachments, is not to advocate persecution, or deprive her of present privileges. Let her have what she has enjoyed, but no more, and stop her before she gets further vantage ground. It may prevent effusion of blood hereafter. For let no man think, that if Rome is to sit as a throned Queen in these isles, it will be without fearful struggle, in which blood will be shed as water. To stop Rome, therefore, by legal enactments, from marching on to universal dominion, is no more persecution than to pass laws against highwaymen and housebreakers. Let Rome see that Dissenters in

this country will not join her to pull down the Church. But let them come forward as their forefathers did, and say, "Popery is our common enemy. We must resist her to preserve the enjoyment of our civil and religious liberties."

MILTON'S SONNET ON THE MASSACRE OF THE
VAUDOIS IN PIEDMONT, A.D. 1655.

Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scatter'd on the Alpine mountains cold ;
Even them who kept Thy truth so pure of old,
When all our fathers worshipped stocks and stones
Forget not : in Thy book record their groans
Who were Thy sheep, and, in their ancient fold,
Slain by the bloody Piedmontese that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields where still doth sway
The triple tyrant ; that from these may grow
A hundred-fold, who, having learn'd thy way
Early may fly the Babylonian woe.

The cruelties to which Milton refers to in this noble sonnet took place nearly three centuries and a half after the Crusade prescribed by Pope Innocent III. against the Albigenses, A.D. 1208, but Popery devised and accomplished both. Oliver Cromwell, that noble champion of Protestantism, sent a letter to the Duke of Savoy "that he should think himself wanting in his duty to God, to charity, and his religion, if he should be satisfied with pitying only the sufferings of the Vaudois, unless he exerted himself to the utmost of his ability to deliver them out of it." This letter, backed by a note from Cardinal Mazarin, the French minister, who used to turn pale whenever Cromwell's name was mentioned, stopped the massacres. But to strike some further terror into the Pope, and the little Princes of Italy, the Protector gave out that, forasmuch that as he was satisfied they had been the promoters of this persecution, that he would keep it in mind, and lay hold of the first opportunity to send his fleet into the Mediterranean, to visit Civita Vecchia, and other parts of the ecclesiastical territories, and that the sound of his cannon should be heard in Rome itself.

CHAPTER VIII.

The Mystical Number 666, applied to Romanism, fully explained and dilated upon.

To fully understand the meaning and application of the number 666, we shall first give the characteristics of the Beast, as described by St. John, Rev. c. XIII.

Here the *Beast* is described at large who was only mentioned before (c. XI. 7.), a *Beast* in the prophetic style is a tyrannical idolatrous Empire. The Kingdom of God and of *Christ* is never represented under the image of a *Beast*. As Daniel (c. VII. 2, 3.) beheld, *four great Beasts*, representing the four great *Empires*, came up from a *stormy sea*, that is from the combinations of the world ; St. John (v. 1.) saw this Beast in like manner *rise up out of the sea*. He was before (c. XI. 7.) to ascend out of the *Abyss*, or *bottomless pit*, but here he is said to *ascend out of the sea* ; so that the *Sea* and *Abyss*, or bottomless pit, are in these passages the same, no doubt is to be made ; but that this Beast was designed to represent the Roman Empire, for this far both antients and moderns, Papists and Protestants, are agreed. The only doubt and controversy is, whether it was *Rome*, *Pagan*, or Christian Imperial, or Papal ; to be clearly determined in the sequel.

St. John saw this Beast rise up out of the sea, but the Roman Empire was risen and established long before *John's* time ; and therefore this must be the Roman Empire not in its then present, but in some future shape and form ; and it arose in another shape and form after its destruction by the Northern Nations. The Beast hath *seven Heads* and *ten Horns*, which are the well-known marks and signals of the Roman Empire, the *seven Heads* alluding to the seven mountains on which Rome is situated, and the seven forms of Government which successively prevailed there, and the *ten Horns*, signifying the ten kingdoms into which the

Roman Empire was divided. It is remarkable that the Dragon had seven Crowns upon his Head, but the Beast had upon his Horns ten Crowns, so that there had been in the meanwhile a Revolution of power from the *Heads* of the *Dragon* to the *Horns of the Beast*, and the Sovereignty which before was exercised by Rome alone was now transferred and divided among ten kingdoms ; but the Roman Empire was not divided into ten kingdoms till after it was become Christian. Although the Heads had lost their Crowns, yet they still retained the *names of Blasphemy*. In all its Heads, in all its Forms of Government, Rome was guilty of Idolatry and Blasphemy. Imperial Rome was called, and delighted to be called, *the Eternal City, the Heavenly City, the Goddess of the Earth, the Goddess* ; and had her Temples, with Altars and Incense, and sacrifices offered up to her ; and how Papal Rome hath arrogated to herself Divine Titles and Honours is well known to all who have read the History of *Romanism*.

As Daniel's fourth Beast was without a name (ch. VII. 7.) and *devoured and broke in pieces* the three former ; so this Beast (v.2.) is also without a name, and partakes of the nature and qualities of the three former, having the *body of a Leopard*, which was the third Beast, or *Grecian Empire*, and the *feet of a Bear*, which was the second *Beast*, or the Persian Empire, and the *Mouth of a Lion*, which was the first *Beast*, or *Babylonian Empire*, and consequently this must be the same as Daniel's fourth Beast, or the Roman Empire. But still it is not the same Beast, the same empire entirely, but with some variation. *And the Dragon gave him his power*, or his armies, *and his seat*, or his Imperial Throne, *and great authority*, or jurisdiction over all the parts of his empire. The Beast is, therefore, the successor and substitute of the *Dragon*, or the Idolatrous Heathen Roman Empire, and what other idolatrous power hath succeeded to the *Heathen Roman Emperors* in Rome all the world is a judge and a witness. A new species of idolatry has been introduced by *Papal Rome*, nominally different, but essentially the same, the worship of Angels and Saints, instead of the Gods and demi-Gods of Antiquity.

Another mark of the Beast was described (v.3.) *One of the Heads as it were wounded to Death*. This head was the sixth,

for *five were fallen* before St. John's time (ch. xvii., 10). The sixth head was, therefore, that of the *Cæsars* or Emperors, there having been before Kings and Consuls, and Dictators, and Decemvirs, and Military Tribunes with Consular authority. This sixth head was, as it were, wounded to death when the Roman Empire was overturned by the Northern nations, and an end put to the name of Emperor in *Momyllus Augustulus*. The Government of the Gothic Kings was much the same as the Emperors. This Head was more effectually *wounded to death* when Rome was reduced to a poor Dukedom, and made tributary to the Exarchate of *Ravenna*. But not only was one of its Heads, as it were, wounded to death, but his *deadly wound was healed*. If it was the sixth Head that was wounded, that wound could not be healed by the rising of the seventh Head, as interpreters commonly conceive. The same Head which was wounded must be healed. And this was effected by the Pope and People of Rome revolting from the Exarchate of *Ravenna*, and proclaiming *Charles* the Great Augustus and Emperor of the Romans. Here the wounded Imperial Head was healed again, and hath subsisted ever since.

At this time, partly through the Pope and Emperor jointly supporting and strengthening each other, the Roman name again became formidable. *All the world wondered after the Beast, and (v. 4) they worshipped the Dragon which gave Power unto the Beast ; and they worshipped the Beast, saying, who is like unto the Beast ? Who is able to make war with him ?* No Kingdom or Empire was like that of the *Beast*: it had not a parallel upon earth, and it was in vain for any to resist or oppose it ; it prevailed and triumphed over all ; and all the world, in submitting to the religion of the Beast, did in effect submit to the religion of the *Dragon*, it being the old Idolatry, with only new names.

Wonderful as the Beast was, his words and action are (v. 5, 8) no less wonderful. He hath a *mouth speaking great Things, and Blasphemies* ; and what can be greater *Things* and *Blasphemies* than the claims of *Universal Bishop*, Infallible Judge of all controversies, Sovereign of Kings and Disposer of Kingdoms, Vicegerent of Christ and God upon Earth ? He hath also *power to continue*, or, rather, it may be rendered, to practice, to prevail, and prosper

forty and two months. Some read to *make war* ; but the Greek word signifies to practice, to prevail and prosper *forty-two months*. And so it is used in Daniel by the Greek translators. It does not, therefore, follow that the Beast is to continue to exist for no longer a term, but he is to practice, prevail, and prosper *forty and two months* : as the Holy City (ch. xi. 2) *is to be trodden under foot of the Gentiles forty and two months* ; which are the 1260 days, or years, of the reign of *Antichrist*. But if by the Beast be understood the Roman Empire, instead of subsisting 1260, it did not subsist 400, years after the date of this Prophecy.

After this general account and exploits of the Beast, there follows a specification of particulars. He *opened his mouth in Blasphemy against God*. He blasphemes the name of God by assuming to himself Divine Titles and Honours. He blasphemes the Tabernacle of God, his Temple, and his Church, by calling true Christians, who are the House of God, *schismatics* and *heretics*, and Anathematizing accordingly. He *blasphemes them that dwell in Heaven*, by idolatrous worship and impious adoration, and disgraces their acts and vilifies their memories by fabulous Legends and Lying Miracles. *And it was given unto him to make War with the saints*. And who can make any computation, or obtain any conception, of the number of pious Christians who have fallen a sacrifice to the cruelty and bigotry of Rome ?

From the description of the *Ten-horned Beast*, or Roman State in general, the Prophet passes on to that of the *Two-horned Beast*, or Roman Church in particular. The Beast with *ten crowned Horns* is the Roman empire, as divided into ten kingdoms. The Beast with *two Horns like a Lamb* is the Roman Hierarchy, or Body of the Clergy, regular and secular. Priestly power has been fully treated of in Chapter III. The influence of the two-horned Beast, or Romish corrupted clergy, is further seen, in inducing mankind (v. 14) to *make an Image of the Beast, who had the wound by a sword and did live*. That is, an Image and Representative of the Roman empire, which was wounded by the barbarous nations, and revived in the revival of a new Emperor of the West. He had also power to give life and activity to the (v. 15) *Image of the Beast*. This image and representative of the Beast is the POPE.

He is properly the Idol of the Church. He represents in himself the whole power of the *Beast*, and is the head of all authority, temporal as well as spiritual. He is nothing more than a private person without power or authority, till the *two-horned Beast*, or corrupted clergy, by choosing him Pope, *give life* unto Him, and enable him to speak and utter his decrees, and to persecute *even to death* as many as refuse to submit to him and to worship him. He is the principle of unity to the ten kingdoms of the *BEAST*. In short, he is the most perfect likeness and resemblance of the ancient *Roman* Emperors, is as great a tyrant in the Christian world as they were in the *Heathen* world, presides in the same City, usurps the same Powers, affects the same Titles, and requires the same universal Homage and Adoration ; so that the prophecy descends more and more into particulars, from the Roman or ten kingdoms in general to the Roman church or clergy in particular, and still more particularly to the person of the Pope, as the head of the State as well as of the Church : the King of Kings as well as the Bishop of Bishops.

We shall not enlarge further on the Pope or Romish clergy, but at once proceed to give an explanation of the mystical number 666.

Mention having been made of the *number* of the *Beast* or the *number of his name* (for they are both the same), St. John proceeds to inform us what that number is, leaving us from the number to collect the name (v. 18). *Here is wisdom. Let him that hath understanding count the number of the Beast.* From the number we must, as well as we can, collect the Name. Several names possibly might be cited which contain this number, but it is evident that it must be some *Greek* or *Hebrew* name ; and with the name also the other Qualities and Properties of the *Beast* must all agree. The number also will not constitute an agreement ; all other particulars must be perfectly applicable, and the name also must comprehend the precise number of 666. No name appears more suitable than that mentioned by *Irenaeus*, who lived not long after St. John's time, and was the Disciple of *Polycarp*, the Disciple of John. He saith, "that the name *LATEINOS* contains the number 666, and it was very likely, because the last kingdom is so called, for they are *Latins* who now reign. But in this we

will not glory." THAT IS, as it becomes a pious and modest man, in a point of such difficulty, he will not be too confident of his explication. LATEINOS with EI is the true orthography, as the *Greeks* wrote the long I of the *Latins*, and as the *Latins* themselves wrote in former times. And according to this way of spelling the word (according to the number each letter is used to express, in the way of expressing numbers by letters) it just makes the number 666, thus:—

L	...	...	...	...	...	...	30
A	...	...	...	...	...	...	1
T	...	...	...	...	...	...	300
E	...	...	...	...	...	...	5
I	...	...	...	...	...	...	10
N	...	...	...	...	...	...	50
O	...	...	...	...	...	...	70
S	...	...	...	...	...	...	200
							<hr/>
							666
							<hr/>

No objection can be drawn from spelling the name, and the thing agrees to admiration. For after the Division of the Empire, the *Greeks* and other *Orientalists* called the People of the Western Church, or the Church of *Rome*, *LATINS*; and as *Dr. Henry More* expresses it, they *latinize* in everything; Mass, Prayers, Hymns, Litanies, *Canons*, Decretals, Bulls, are all conceived in *Latin*. The *Papal* Councils speak *Latin*. Women themselves pray in *Latin*. Nor is the Scripture read in any other language under *Popery* than *Latin*: wherefore the Council of *Trent* commanded the vulgar *Latin* to be the only authentic version. Nor do their Doctors doubt to prefer it to the *Hebrew* and Greek Text itself, which was written by the Prophets and Apostles. In short, all things are *Latin*; the Pope having communicated his Language to the people under his Dominion as the Mark and Character of his Empire.

They themselves indeed choose rather to be called *Romans*, and more absurdly still *Roman Catholics*. And probably the Apostle, as he hath made use of some *Hebrew* names in this Book, as *ABADDON* (chap. xi. 11), and *ARMAGEDDON* (chap. xvi.), so might in this place likewise allude to the name in the *Hebrew* language.

Now ROMITH is the Hebrew name for the *Roman Beast*, or *Roman Kingdom*, and this word, as well as the former word LATEINOS, contains the just and exact number 666. It is really surprising that there should be such coincidence in both names, in both languages.

THE CONCLUSION.

RITUALISM and POPERY have in an abridged form, passed in review before us.

Some of their latent, subtle, and powerful principles have been uncovered and exposed. Soon after the days of the Apostles the professing Church began, as we have seen, to set aside some of God's Commandments, and the teaching of Christ and his Apostles as set forth in the New Testament, under the idea of offering to him a more acceptable service ; to ascribe an undue efficacy to religious and bodily performances, and to assign an unwarranted power to the doings of her official ministers, both spiritual and temporal.

In the course of ages, the fruits of the poisonous seeds of error duly appeared. The moral law was trifled with and trampled upon. Ceremonies were multiplied as far as the most slavish patience would endure, and their efficacy was magnified as much as man's perverted heart could desire.

A *human priesthood* occupied such a position in the Church as to fill, always and everywhere, every sinner's eye ; while a self-styled infallible Church, deeply stained with every impurity, overloaded to exhaustion, and disfigured to burlesque with an infinitude of "beggarly elements," and leaning on the broken crutch of a sinful mortal priesthood, having sealed the Book of God, and cast it on the ground, dared to set thereon an impious foot, and raise her unblushing face to Heaven.

The picture of the Papacy was drawn by the finger of God himself, before the foul reality had offended the Divine Majesty, by opposing the Gospel of Christ ; and, adding new bitterness to the curse of fallen men, has been exhibited for our instruction in the light of History.

Is the reader one of those who can dispense with every form of religion, or of those whose religious form, be it Protestant or Popish, hangs loosely on their person? Such individuals will think that the points in dispute have been magnified, and that the zeal of the contending parties is most unreasonably excessive; they will plead that a compromise is desirable, for to sacrifice domestic concord, or even social good fellowship, in discussing such questions, savours more of fiery bigotry than of manly wisdom.

They forget, however, that every man must take the one side or the other in this discussion, or abjure religion altogether: they practically deny man's immortality. If man did not believe himself to be immortal, there would have been no *martyrs*, nor *inquisitors* either. Popery has exceeded all other false systems in cruelty, because of all these she has had the clearest views of eternity. All the motives that the perishing world supplies could never have led to the cruel atrocities of popish torture, nor sustained the priestly persecutor in his horrid occupation. This is no unauthorized fancy; for it is written, "Yea, the time cometh, that whosoever killeth you, will think that he doeth God service."—(John xvi., 2.)—(See also Acts xxvi., 9, 11.)

Man's spiritual nature and eternal destiny, then, are clearly revealed in the flames of martyrdom; they are proclaimed by the shouts of the frenzied spectators, no less than by the groan of the dying saint. The quivering flesh of Rome's excruciated victim proves not more satisfactorily than the trembling hand of his tormentor, or the haggard features of his ghostly judge, the solemn truth, that we are all hastening to a future and unending state. Where is the man, then, that does not believe in his eternity? Where is the *reasonable* man that will not be controlled and governed, always and entirely, by this belief?

Our argument has certainly failed if we have not succeeded in proving that between Popery and pure Christianity there yawns an awful gulf, which can neither be spanned nor fathomed: on the one bank of which are growing the beautiful and fragrant plants of truth, love, liberty, purity, and bliss; on the other, the rank and noxious vegetation of error, envy, thralldom, vice, and

misery. To deny or disregard the existence of this gulf, as is frequently done, indicates a thoroughly irreligious temper of mind. The man who, under the mask of philosophical calmness or political shrewdness, can sneer or smile at the zeal both of Romanists and Protestants, is either far above or far below the average type of human nature. His composure seems, at first sight, to be allied either to angelic wisdom or to infernal wile. Nor is it hard to say to which of these it more nearly approaches. When a conflict arises, on the result of which all that is dear to a man is suspended, even though the choice of a side may involve some nice considerations, cool neutrality is the lowest depth of dastard cowardice. On the broad arena of Christendom a religious battle is now waging, and on the issue of the strife is suspended, as we have seen, all that mankind can prize, in time or in eternity. To choose the wrong side, implies the most criminal ignorance or the deepest hallucination ; but to choose no side at all, or to choose a side as a stranger turns to the right or to the left on entering a church porch, is to cast vilely away the better part of humanity—it is unutterably base.

Reader, which side have you taken ? Are you a sincere and earnest Roman Catholic Christian ? Then we address you as a brother—immortal, seeking the way to eternal life. Have you examined the whole subject carefully, and are you persuaded, on good grounds, that you are right ? Doubts you must have had, if you have thought at all ; have these doubts been satisfactorily resolved ? Is it after forethought and deliberation that you trust the statements of your Church, rather than the declarations of the word of God. Is it your intelligent conviction, that you would rather anchor your eternal prospects upon a decree of a General Council, or upon a bull from the Vatican, than upon a promise of the Lord Jesus Christ ? When vivid thoughts of death and eternity chase one another across your troubled mind ; when the dread day of impartial and final reckoning and judgment rises in terror and solemnity to your view ; when you tremble at the wrath to come, and think with breathless anxiety of Paradise and its glorious blessedness, would you rather look with confidence to the priest in the confessional, than to our Great High Priest at

God's right hand ? Would you, when realizing such overwhelming thoughts, rather commit your body and spirit to the keeping of Pope Pius the Ninth, than to the care of the glorified Son of God and man, who is wielding the sceptre of universal empire ? Would you trust the intercession of the Virgin Mary, rather than the gracious aid of God's Holy Spirit ? When your conscience is bleeding with the wound of conscious guilt, where are you likely to find the more healing balm, in a corruptible wafer, or in the blood of God's incarnate Son ? When you feel yourself suspended over the brink of the bottomless pit, whither are you likely to find the stronger life-rope—in the absolution of your confessor, or in the invitation of your Redeemer ? In canonical baptism, in episcopal confirmation, in death-bed unction, or in the believing prayer of your awakened trembling soul, to Him who is the hearer of prayer, the Friend of sinners, and the Saviour of the lost—" Lord Jesus save me, or I perish ?"

If you feel any force in these suggestions, your position, we are fully aware, is encompassed with numerous and formidable difficulties. The system with which you are connected may seem to you so complete in itself, so unerring and unchangeable, so perfect in its religious provisions, for every event in life, so ready to soothe and allay every fear of conscience, so abundant in its preparation for the future world, that to acquiesce in its claims, and to remain in passive submission, offers rest and peace of a certain kind to the mind. This rest and peace, however, you may be now experiencing to be hollow and deceptive. But to dispute your Church's claims, to question her authority, to reject her principles, and to resist her power, will involve you, you are ready to plead, in an endless controversy, and compel you to oppose the settled convictions of the society in which you move, to break up all former associations, and expose yourself to the ridicule of your friends, the execration of your priest, and probably the sword of the magistrate.

What then ?—Weigh heaven and earth—and make your choice. If God be for you, who can be against you ? Let the words of Him who loved you and gave Himself for you, be the strength of your arm and the solace of your heart : " In the world you shall

have tribulation, but be of good cheer, I have overcome the world." John xvi., 33. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues." Rev. xviii., 4.

Is the reader a sincere and earnest Bible Christian? Then you cannot but be zealous. If you feel yourself to be a sinner, redeemed from the woes of hell, by the blood of Jesus, your heart cannot but warm with grateful love to your Divine Redeemer, with pure affection to your fellow-believers and with self-denying compassion to those that are out of the way. To suppose otherwise were to suppose fire without heat, or salt without savour. Still it is specially needful at this time to "exhort you that ye should earnestly contend for the faith which was once delivered to the saints." Jude 3.

Let your zeal be intelligent. It was ignorance, conjoined with depravity, that laid the strong and ample foundations of the Papacy. It is also the want of clear and accurate conceptions of Divine truths to which many of the serious mistakes of the Reformed Churches must be traced. Some excuse may be urged by both parties for their imperfect knowledge. Our Protestant ancestors had to wrest the Word of God from the impious grasp of spiritual despotism. Translations were slowly made and printing was an infant art; the materials for disseminating the Bible were costly. The sale of the Bible was often a contraband trade, and the hard-won trophy frequently served as fuel for a Pontifical bonfire.

How different are Protestant Christians of the nineteenth century placed on their probation! Translations of the Scripture are greatly improved, and copies are multiplied without number. The pearl of great price may be purchased for a trifle. Little marvel if our forefathers wandered from the highway of truth; but if we, with sign-posts so many and so plain, shall lead the Church into another bye-way, what account shall we render to our successors, or to our God?

Study not only the Bible, but the authentic history of the Church of Christ. Let not your attention be limited to one section of that Church; for nothing has done more to nourish

sectarianism than a partial study of the past. Get an acquaintance with Christian development in all ages and in all its varieties, and "mark the chief features and progress of **ERROR** in Christianity" from the apostolic age down to this nineteenth century.

In those sifting times, an accurate and intimate acquaintance with Popery is indispensable; for unless you clearly understand what you are *assailing*, and *why* you make the assault, you may find you may be forging a weapon for your own discomfiture.

Again, let your zeal be *impartial* and *consistent*. Contend with the principles of Popery first, as they are developed in your own heart, and then as they are developed in your own Church; and after that wherever else they meet you. The chemist in his laboratory, or the mathematician with his problems, may disregard the wide difference and irreconcilable opposition between Popery and pure Christianity, without introducing a flaw in his demonstrations; for this sufficient reason—that Popery is not one of the elements in the questions to be solved. But who can deny that it is an element, and a powerful element, in some of the great social questions of the present day? The hardest and most complicated knots, which the science of Government is now and has long been laboring to untie, are most obviously intertwined with the scarlet of Babylon. Every attempt, therefore (on a permanent basis), at a code of national legislation, or to fix the first principles of social order, which proceeds on the supposition that there is no gulf between Popery and pure Christianity, or that that gulf may be ignored or neglected, or that it may be crossed by liberal institutions, or by the advance of science, or by sagacious state policy, or by a pseudo-Christian charity, is **SELF-DESTRUCTIVE**. It is an attempt to solve a problem, while overlooking one of its determining elements; as if a tyro in geometry should proceed to demonstrate the properties of a triangle, forgetting all the while that it is a plain figure with three angles.

Again, let your zeal be *pure* and *holy*. There is in many places a professed abhorrence of Popery, which is unaccompanied by a corresponding degree of real and effective opposition to its

progress. This inconsistency often springs, not so much from a mistake of the judgment as from an inexcusable disregard of the true character of the anti-Christian system—from the want of a keen Evangelical detestation of its wickedness. The heart is at fault more than the head, when the resistance made to the man of sin is, as it too often is, not direct but oblique ; not universal but partial ; not vigorous but noisy. Many take a one-sided view of the Papacy, examining it, not from the elevated stand-point of the New Testament, but from some confined corner of their own. They measure its proportions and judge of its colours, not by the image which it reflects in the broad and perfect mirror of the Bible, but by the image which it reflects in the narrow and stained mirror of some favourite party scheme. Those who are involved in this error may be seen diverging into two parties, as rapidly as a comet in its course, and as widely as the limits of its parabolic orbit. The one party makes a vaunted opposition to the Church of Rome the cloak of secondary and secular purposes ; while the other party, unable to conceal that its boasted plans fail to resist in the most direct manner the bold advances of priestly domination, supplements the deficiency by louder protestations of hostility. Both confess that their opposition should be universal and uncompromising. What moral or religious difference, then, is there between the man who sets aside or adjourns this opposition for the speedier attainment of a political end, and the man who makes this opposition the stalking horse of worldly ambition ? Both are immolating, if not designedly, not the less really, so far as they are concerned, pure Christianity at the shrine of short-sighted expediency—the one with the sharp knife of orthodoxy ; the other with the glittering blade of political wisdom.

Let your zeal be *affectionate* and *self-denying*. Let everything personal give way to the extinction of Popish error and the promotion of Bible truth. “Let your love be without dissimulation.” When brought in contact with any of the members of the Church of Rome, let them feel that your ardour is instinct with love, and not with proselytism. Follow the example of Paul, who could honestly say, “For though I be free from all men, yet have

I made myself servant unto all, that I might gain the more." I Cor. ix. 19. Let these words, "I am made all things to all men, that I might by all means save some" (1. Cor. ix. 22) become your motto;—not in the dishonourable, crouching, vicious, impious sense given to them by the Jesuits; but in the noble, pure, self-denying sense exemplified in the life of Paul, and illustrated still more impressively in the life of the Son of God. "Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself." Rom. xv., 2, 3.

Protestant brethren! let your hearts be in the cause of Christ's gospel, as the heart of one man. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul, (1 Cor. 1. 13) or in the name of Luther? or of Knox? or of Wesley?

A cloud of *mysticism* seems to have settled down upon the Reformed Churches, not less dark and ominous than the errors developing the churches of the Nicene age. Protestants have been neglecting a plain and important duty, under the plea of serving God more acceptably! The first great law of the Christian Church is given by our Lord himself. "This is my commandment, that ye love one another, as I have loved you." John xv. 12. (See also 1 John iii., ii., 23). It is, moreover, by the visible and practical manifestation of this love, that the world is to be converted (see John xvii. 22, 23). Who perceives not that this law is generally disregarded and transgressed? Christian concord and co-operation are unworthy the name, if they be only partial, and not complete; wavering, and not decided; half-hearted, and not cordial. Is it not the fact, that this fundamental law of Christian union, which all admit are most weighty obligations, and which forms the only weapon destined to be triumphantly victorious over the combined forces of ungodliness, idolatry, and Popery, is constantly set aside, in almost every parish in Christendom, in professed defence of this TRUTH, of this and other Church PRIVILEGE!

Brother Protestants! "quit you like men." "Stand fast in one spirit, with one mind, striving together for the faith of the Gospel." (Phil. i. 27.) The moulds in which our religious sects

now existing and political parties have been cast, have scarcely in a single instance been the work of a wise deliberation and holy design.

Be united, and in those perilous times raise the broad banner of the Gospel, and rally around it the conflicting and distracted tribes of Israel! Must it still be that right-minded Christian men, on whose hearts has been shed abroad the love of Christ, will continue to endanger the ark of the Lord by waving their little sectarian flags and shouting their petty shibboleths? On such there lies a dread responsibility.

Disciples of the Crucified! "Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. xvi. 13.)

He is not prepared at all who is not prepared for the worst. Have you abjured the service of "the rulers of the darkness of this world," and enrolled yourself under the standard of "The Prince of Life?"

Then you have engaged yourself not only in the noblest, but also in the hardest warfare. If we are not called upon to anticipate distinctly and personally a bloody future, neither dare we dismiss the anticipation, nor forget the bloody past. The trumpet of inspiration is giving no uncertain sound. "For yourselves, know ye perfectly that the day of the Lord so cometh as a thief in the night. Therefore let us not sleep as do others; but let us watch and be sober." (1 Thessa. v. 2, 6.) Romish priestcraft can float smoothly on the tide of democracy, or ride proudly on the billows of revolution, or direct, unseen, the storm of despotic tyranny. AND EVEN AT THIS VERY HOUR is she practising all her arts, in our own and other lands, according to the social and political condition of each. The battle, then, is before you; as good soldiers of Jesus Christ, be prepared to endure hardness.

"Dream not that the way is smooth,
 Hope not that the thorns are roses;
 Turn no wishful eye of youth
 Where the sunny beam reposes;
 Thou hast sterner work to do,
 Hosts to cut thy passage through:
 Close behind thee gulfs are burning,—
 Forward!—there is no returning!"

The Captain of our salvation is himself moving through the Christian hosts, which He is gathering together to "set up a kingdom which shall never be destroyed" (Dan. ii. 44), and is giving the signal in words which have been familiar with his followers in all generations—the universal battle cry of all who fight the good fight of faith: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke xiv. 33.) *Less than the simple hearted reception of this statement will carry no man to Heaven; more than its simple hearted reception is not needed to carry any one to the stake.*

POSTSCRIPT.

SINCE writing this Book, we wish to say a few words in explanation of

SACERDOTALISM OR PRIESTCRAFT.

In the Word of God, the name "priest" is applied to the ministers of the Jewish and heathen religions, but never to the ministers of the gospel. We refer the reader to the second chapter of the Acts of the Apostles. Here we find that 3,000 were pricked in their heart, under the preaching of the Apostle Peter, and added to the Church—"continued stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." How beautiful, how characteristic of Christianity in this first aspect of a regularly-organized Christian Church ! It is just like every thing else pertaining to it, inimitably simple :

"Meek, simple followers of the Lamb,
They lived, and spake, and thought the same ;
They all were of one heart and soul,
And only love inspired the whole."

And how marvellous is it to turn from such a Church to the complex arrangements of the Roman, Armenian, and Anglican establishments—all putting forth their claims to be framed according to apostolic model and precept ! Only think, how amazed and confounded Peter, or James, or John would feel, could they visit the Churches of this nineteenth century, and, amid the pomp of councils, and the splendour of colleges, and cardinals, and doctors, and the learning of university theatres, were to listen to fierce contentions about their own simple and unpretending economy and worship. Yet so it is ; there is not one of the numerous sects into which the Christian Church has been divided but puts forth some sort of claim to be the representative of those humble and simple-hearted Christians.

Nothing could be more simple in its agencies, operations, and aspects than the constitution and government of the Churches during the Apostolic age. So far as the Apostles themselves were concerned, their office was an extraordinary one, and in that office they could have no successors ; but they appointed two classes of ministers, to be permanent officers in the churches. The first of these were Bishops or Presbyters. The term *bishop* means in English *overseer*, and *presbyter*, in English, means *Elder*; are terms which designate one and the same office, the persons so designated having the charge or oversight of the churches in the Lord.

The terms *pastor* and *teacher* are sometimes applied to the same office on account of their various duties relating to the spiritual interests of the people. The second class were deacons—in English, ministers or servants : their ministrations and services very nearly resembled those of the leaders and deacons in our churches. These two bishops or presbyters, and deacons, appear to be the only classes of officers recognized in the constitution and government of Apostolic Churches. It appears from 1 Tim. c. iii., 10, that after any were nominated to be bishops or deacons they were first to be approved, *i.e.*, besides private enquiries, in publishing their names before they were appointed to the office, in full congregation, with an invitation to any one to stand forth and speak, if they knew of any blemish in their conduct. Soon after the apostolic age, the distinction between clergy and laity was introduced, and gradually led to the formation of a sacerdotal caste. Although there were priests among the ancient Greeks and Romans, they were not separated from the rest of the community by a well marked line, as is the case in the Mosaic institutions and the Romish Church. *The idea of a priesthood was derived by Christians from Judaism ; but the derivation is most illegitimate.* The house of Aaron was typical of our great High Priest, Jesus, the Son of God, and ceased for ever to hold office after Christ had offered up himself. Even so early as the second century, bishops were sometimes called chief priests, the bishop was gradually elevated above the presbyter. Above the country bishop soon rose his brother of the city, above the latter was elevated the Bishop of a province, and above him rose the metropolitan, or

patriarch. In the early ages of Christianity, congregations were not successful in maintaining their well-regulated freedom or in resisting the encroachments of priestcraft.

Since the office of the Christian ministry is so alien to that of a priest, whence, it may be asked, was the latter introduced into the Church. It was borrowed, according to the opinion of some, from Judaism, according to that of others from heathenism. When any thing is borrowed it is to serve the purpose for which it was formerly employed. The chief support of priestcraft in the world is its facility to administer to the idolatry of guilt-stricken man, by offering sacrifices, and presiding over mystic ceremonies. Priestly influence could never have existed, far less triumphed, unless there had been on the part of the people not only a readiness, but a morbid desire to be deluded. Livy observes of the ancient Romans that holy impostures were always multiplied in proportion to the disposition of the people

to "SWALLOW THEM."

A priest of the Romish church, when taxed with some of the monstrous frauds of Popery, replied, "the people wish to be deceived—let them be deceived." Aaron urged in his defence a similar excuse: The people "said unto me, make us Gods which shall go before us." (Ex. xxxii. 23.) Popery made rapid advances in the third century. The ambition of the Bishops in the more populous cities, such as Rome, Alexandria, Antioch, and Carthage, doubtless contributed to its spread. They assumed a claim to a precedence of rank. This claim to supremacy resulted in much angry controversy, especially among the bishops of other populous cities. These struggles for ecclesiastical supremacy were brought to a crisis by the preponderance of the Christian profession, and the establishment of Christianity as the religion of the empire, under the Emperor Constantine and his successors. During the progress of these contentions for priestly power in the Romish Church, the progress of true religion felt its blighting influence. We shall not further enlarge on the heathen and idolatrous superstitions and ceremonies introduced into the Romish Church, which have been treated of before in this work; but conclude by briefly referring to the heresy of "*Ritualism*"

now introduced into the English Church. *Ritualism and Popery* are twin demons with one soul. The creed of Dr. Pusey and that of Pope Pius the Ninth are (*ipse facto*) the same—that Ritualism is Romanism, and Romanism is Paganism; and therefore Ritualism is Paganism. Paganism is blind idolatry and bloody persecution of Christ. The same in these respects—unchanging and unchanged—throughout all periods of its history, and must remain so until its final destruction by reason of its very nature.

No one can doubt for a moment but there is a party in the Church of England whose only aim is to take us back to that abominable system impudently calling itself the *Church* (The Papacy). We have drunk too deeply of the intoxicating draught. Rome has a way of putting poison of the deadliest character into the pure water of life; and those who put the cup to their lips are poisoned by its damning influence. It is our duty to stand against this hydra-headed monster. And we have to fight not only a foreign foe, but that insidious, sneaking thing which has crept into the Reformed Church of England.

FINIS.



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PREFACE.

Perhaps no word is more frequently employed in general conversation and with so undefined a notion as the word REASON, and it is probable that if one thousand of the most intellectual minds of England were assembled together, and were required simultaneously to write down a definition of the term in some twenty words, and in the space of some twenty minutes, many of them might find themselves greatly perplexed in what way to define it and it is more than probable that scarcely one would give the same idea of it.

In order, therefore, that the terms, REASON and BIGOTRY, which are employed in this work, may be understood in the sense intended by the author, a definition of the meaning included in each term is here given.

REASON is the full employment of all the intellectual faculties of man in such a way that they can harmonize with all the manifest and inferred arrangements of providence. If, therefore, this Providence be regarded as a Being who is all perfect in every attribute that can be assigned to Him, and as, moreover, the Creator of all existences, then the whole of the Creation must be regarded by REASON, as most admirable and perfect in each single arrangement, and the Being Himself must claim supreme admiration and adoration, which sentiments are the very essence of Religion. In the view of such a Being, evil cannot exist in Creation, all must be consummate order.

By means of his intellectual powers, man exercises his imagination, compares the various arrangements of Creation with each other, carries his researches beyond the bounds of this globe, and discovers united harmony existing in all the celestial and terrestrial ordinances of Universal Creation.

In the Press, and will shortly appear by the same Author,—“Researches into the causes of dispute between Bishop Colenso and the Cape and English Bishops; the probable result, and the reasons why Dr. Colenso must not be condemned.”

ERRATA.

Page. Line.

- 6 7 omit "the."
7 13 read "had" for "have."
8 9 — "may not arise" for "may arise."
11 1 — "non votaries" for "own votaries."
11 10 — "aspires" for "aspired."
16 6 — "what their" for "what this."
26 33 — "of" for "or."
36 14 — "unbelievers" for "believers."
47 6 — "unwittingly" for "unwillingly."
48 26 omit "a" after "then."
52 11 read "demands" for "demanded."
60 18 — "the life" for "life."
60 18 — "exchange individuallity" for "exchange individually."
66 35 — "society" for "societies."
82 17 — "all" for "all,"
84 1 — "disposed" for "inclined."
88 28 — "this" for "his."
89 34 — "no" for "an."
98 31 — "rejected" for "neglected."
105 8 — "minds" for "mind."
106 30 — "lore" for "love."
107 15 — "of man is altogether" for "o man, &c."
108 12 — "the" for "their."
111 8 — "seared" for "scared."
113 12 — "his" for "their."
114 6 — "count" for "cout."
115 18 — "of" for "which."

P R E F A C E.

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BIGOTRY, on the contrary, is the suppression of the Intellectual Faculties of Man, from which arises the conception of the most discordant notions; for whilst the christian bigot lays claim to the belief in an Almighty Providence, he virtually disbelieves in His Superintending Might, and indulges in all sorts of superstitions concerning evil events, evil spirits, evil appearances, evil human beings, and evil things as the tools of a Mighty Agency, whose malignant aim and effect is to thwart all the benevolent intentions of this Almighty Being, whose conciliation is sought to be obtained by the aid of vain repetitions of words, of gawdy shows, or of frivolous ceremonies.

In this view of it, **BIGOTRY** can entertain no religious sentiments of respect and adoration towards the Creator and his works, but is impelled to devotions by servile fear and the dread of future punishment for the neglect of them.

In this work the **POPE** is regarded as the Type of Superstition, and, as such, is summoned to the Tribunal, where **BIGOTRY** attempts to defend him against the accusations of **REASON**.

March, 1864.

J. B

THE TRIBUNAL.

ACCUSER.—The accusations brought against you, prisoner, are, that you are an impostor in the sight of Heaven, as well as in the eyes and opinion of your fellows; that you assume a character insulting to every idea entertained of an Almighty and omnipotent Providence; that you lay claim to a power which has not been deputed to you, and in the exercise of this presumed power, you yourself are guilty of deeds, and sanction those of your officials, which deeds shock the consolatory notion of a merciful Providence, inspired by the operations of nature, and which, moreover, are totally at variance with the consummate order of the whole system of the universe; that you yourself are a direct violator of the laws of God and man, and have encouraged in your dependents the violation of rights held sacred and divine; that you have severed the bonds of consanguinity, love, honor, friendship; have, under the assumed direction and inspiration of the Almighty, commissioned armies to deluge their own and foreign lands with the blood of their fellows, hardened your menials to the infliction of agonising torments on mankind at which all humanity revolts, and, under the plea of religion and the feigned countenance of a providence of love, deprived your fellow creatures of the blessings of this life, and doomed them to endless torments in the next! What plea have you to bring forward to palliate such offences?

DEFENDER.—The accusations brought against his Holiness are—

ACCR.—Hold! Insult not this tribunal by the utterance of such profanity! This term, Holiness, belongs alone to the Almighty, by whom we all live and move, and from whom we have our existence; and dare you apply it to yonder culprit, who pretends to be the viceroy of the Almighty on earth, and yet basely succumbed to the ambitious views of the French Emperor, and cowardly sanctioned the

repudiation of his faithful wife; thus violating the decrees of Heaven and the laws of man; to that being who trembled at the indignation of his own subjects, forsook the throne of his assumed glory, exchanged his mitre for the garb of a menial, hid himself affrighted in dark obscurity, until, aided by foreign bayonets, he once more returned to sit upon his deserted throne, from henceforth, the scorn and derision of all mankind! To that impotent creature, who seeks aid not only in the foreign powder and bullets, but even assistance in the pounds, shillings and pence, extorted from his fictitious subjects, to maintain himself in his so-called divine rights! Dare you, then, apply this sacred term to such an impostor, who, to other enormous acts, has added that of sanctioning in Christendom the establishment of the *Inquisition*?

DEFB.—The acts of his Holiness may appear in some cases inconsistent to human reasoning and judgment, but in the pure light of inspiration, they are the decrees of justice, although not clearly comprehensible to the fallen condition of mankind, and, therefore, not amenable to such a defective tribunal.

ACCR.—This plea will no more avail to justify the acts of the accused, than the term "holiness" will add sanctity to his person. Moreover, it is a plea which has always been resorted to in order to add efficacy to political and religious creeds and doctrines of all times and regions, howsoever preposterous and enormous they may be; and it will no more serve your client than it has served, or may hereafter serve, all other impostors. The question is now before the Omnipotent and Omniscient Being, and no plea at variance with the notion of such a Being can be admitted here. There can be but ONE OMNIPOTENT AND OMNISCIENT BEING. To suppose more such Beings than one is an absurdity of the grossest kind; and to suppose that such a Being can be thwarted by any being created by his own omnipotency and omniscency, for all other existences must necessarily have been created by this ONE, is an absurdity, if possible, still more gross. And if, moreover, to this one Omnipotent and Omniscient Being perfection be assigned, then it follows that *the whole of creation, the whole universe* must be one *system of perfection*. Were it possible that in one instance, this *Omnipotent* could be thwarted, this same Omnipotent might be thwarted in a thousand other instances. But what, then, becomes of such a creed? Why, that it is an incongruity, and supposes actions and results equally incongruous in character; and that the creed of the people or nation, however uncivilised it may be, who believes in the conflicting agencies of a good and of an evil

power, and honors and invokes them accordingly, is inconsistency in comparison to this anomalous and incongruous creed.

DEPR.—How, then, do you account for the fallen state of man, and the imperfection which we discover on the earth ?

ACCR.—Who, then, dares talk of a fallen state, or of imperfection, before the Almighty ? Does the creature presume to question his Creator, or to teach him wherein perfection or imperfection consists ? Is the limited faculty of man to be the criterion of judgment in the Almighty ? Can man measure the infinitude of wisdom in the Almighty by the contracted scope of his own knowledge ? Shall the million orbs of infinite space stand motionless to have their varied and harmonious revolutions tested by the puny judgment of man ? Or could the Almighty maintain the harmony and perfection of the spheres, but have not the power to preserve the harmony in which He had moulded this speck of creation ?

DEPR.—But you forget that malicious agency of Satan ; even Heaven the very throne of God's glory, was the scene of Satan's diabolical plots, and if the glorious angels themselves became seduced and corrupted by his malign influence, is it surprising that man should fall from that pure and happy state in which he was originally created ?

ACCR.—Infatuated as you are ! can you presume to entertain notions and teach doctrines so totally at variance with every conception relative to the uncontrolled power of the Almighty, and so subversive of all confidence and repose in his merciful and protecting providence ? If your client entertains doctrines so infamous, as to suppose that the Almighty could not protect Himself against the machinations of his own creation, it is not surprising, presumptuous as he is in styling himself the Almighty's representative on earth, that the coward soul of your client should become dastardized before the denunciations of man, should invoke the aid of saints and the efficacy of the mass, on account of the *impotency of the Omnipotent*. If, as you represent, that holy and perfectly blissful abode of heaven, once became the arena of revolt against the allegiance due to Omnipotency, and from this revolt has been engendered such direful results, as not only to destroy the beauty, harmony, and happiness of this world ; to fill its surrounding air with the most malign influences of millions of evil spirits whose commander-in-chief is the revolted Archangel of heaven itself ; to change beings, destined to be immortal, to mortal beings ; to create a hell wherein are nourished eternal tormenting but unconsuming flames, into which the greater part of the human race are to be cast and to remain therein everlastingly in misery ;

but also to cause the Almighty himself to desert his own dwelling-place, to descend in bodily form upon this earth, to work and wander therein, unknown, despised and rejected by his own Creation, to suffer death by his own creatures, and with this wounded and disfigured body to ascend to heaven, from which abode He broods in mournful contemplation over the wide-spread desolation of his own creation, caused by one of his ministering spirits : if, I say, as you represent, such have been the calamitous results of one rebellion in heaven, what surety is there that a second rebellion, with equally, or, even, perhaps, more fatal consequences may arise, and require the Almighty again to assume a creature form, to quit his heavenly abode, and pass a dejected and sorrowful life on this or some other world, in order to *seek a remedy for the effects of this second rebellion* ? Who can say that your own client, should he, after his earthly pilgrimage is past, attain to as high a post among the intelligences of heaven as he aspires to among those of earth, may not become envious himself of the glory of the Almighty, and be the originator or abettor of a fresh intrigue to *dethrone the Almighty* ? What can you advance to prove the impossibility of such a future event ? Are you speechless with amazement lest your own master may, in your glorified state, force you into a rebellion against Omnipotency itself ; and then, as a recompense for your crime, drag you down in the company of millions of his former worshippers on earth, into some fresh bottomless pit, everlastingly to endure unspeakable torments ? Or do you mutter prayers to the saints to avert from you so tremendous a catastrophe ? Behold your client ! he, likewise, is amazed. Are you both confounded at the absurdity of your doctrines, which teach that Heaven, the immediate abode of the Almighty, where inconceivable happiness and perfection reigned, could have become so distasteful to some of the participators therein, that they became dissatisfied with their blessed condition, and plotted against the Creator of this blissful state ? Is it inconceivable to you how the angels could have been perfectly happy and yet imperfectly contented, or how heaven could have been that perfectly pure and blissful abode, if such malign beings as Satan and his abettors dwelt therein ! Or, if they were once pure angels of light, whence were engendered the evil thoughts which converted them into angels of inconceivable darkness ? If they were perfectly pure and holy, the thoughts could not have arisen in themselves, for it is contradictory to declare that holiness can beget impurity ; and if they were impure in being, then where they existed all could not be purity. And this same reasoning obtains in reference to paradise ; for if Satan dwelt there, paradise was tainted by impurity ; and if Eve's inclination preferred con-

verse with the impure Devil to the society of pure Adam, her nature must have been in reality impure before she fell. Elucidate these opposing doctrines of your creed.

DEFE.—The doctrines of Christianity have been revealed to man by divine inspiration, and cannot be understood by human reasoning, and are, therefore, to be implicitly received, believed, and followed, howsoever incomprehensible they may be to man's fallen intellects.

ACCE.—Very enlightened doctrines indeed! Not to be comprehended by the human judgment! Now, since mankind have only their common senses and human reasoning to aid their judgment, the sooner these incomprehensible doctrines, together with the Pope's infallibility and presence, are removed from the earth, the better for mankind in general. Why, this claim to divine inspiration is the garb with which every superstition, every bigotry, clothes itself; and under this garb both the Christian and Jewish religion have sought to deck the most revolting atrocities in glorious colours. This term, "Divine inspiration," in its general acceptation is an insult to the notion of Almighty power, for it always implies a remedy in order to counteract the defects of the other parts of creation; and thus, in effect, presumptuously pronounces before Omnipotency that his creation is imperfect! Now it matters not how this supposed imperfection in creation has come into operation; whether it was effected by the Devil or by some other creature, or was brought about in the course of time, or was even caused by the original insufficiency of Creation: in either case the Omnipotency of the Almighty is impugned; and what are the consequences which have followed the admission of this absurd doctrine into the Christian creed? Consequences equally absurd as the doctrine itself; for from amongst the most unlettered clowns up to the refined man of letters, hosts of individuals of the *fallen race of man* offer themselves as physicians for the diseased state of Creation. But as doctors of physical science differ in opinion, and as two of a trade proverbially disagree, so do these religious physicians exhibit an animosity towards each other, and prescribe such opposite doctrinal remedies, that the case is truly lamentable. But that which makes the case so hopeless is this: the only means in man's power to decide the question, viz., his reason, is forbidden to be exercised; and, therefore, this antagonism of popedom and anti-popedom, of conformist and nonconformist, of the various opposing and contending religious sects, and of the quarrels of bishop and priest, of priest and congregation, and of congregation with congregation, will continue so long as the creation of Omnipotency is deemed to be in this

forlorn state, and the incomprehensibility of the mysteries of Christianity are sought to be made comprehensible to obdurate minds; unless reason assumes its sway, and divesting all religions of the fictitious garb of inspiration, subjects them to the test of the human judgment, by which all other matters of human concern are decided.

DEFE.—Do you then regard the religion professed by the Church of Christ, of which his Holiness is the head, in the same light as that of Confucius, of Mahomet, of Brahma, and of the other religions of the heathens?

ACCE.—Yes; but with the exception that many of its doctrines are far more incongruous among themselves, and incompatible with the idea of Omnipotency than the other religions.

DEFE.—But what would have been the state of the world if Christianity had not been revealed?

ACCE.—Were the inference to be drawn from what Rome was under the Republic, and what it has been under the misrule of papistry, the reply would be quite against Christianity. Is it to be supposed that Christianity has more claim to divine revelation or inspiration than any other religion, and why so? Has not the Omnipotent always been the governor of the world, or did He only assume the government of it when Christianity arose? If the Almighty has always been the ruler and director of this globe, every religion must necessarily always have been the effect of his will and under his control, and, therefore, not less perfect or less necessary than Christianity. Does there appear any superiority in the Christian religion, when tested with the others, why a higher degree of inspiration should be ascribed to it than to any other religion? Are its votaries more staunch to its creed than those of an opposite belief? Certainly not; for, perhaps, in no creed is found so much laxity and *ad libitum* sort of belief as in Christianity.

DEFE.—How has it, then, made so many converts?

ACCE.—The plain truth is, that no religion promises so much inconceivable glory and happiness, or threatens so much unutterable degradation and misery, as the Christian; and, moreover, the condition of each state, that is, of heaven and hell, being *inconceivable*, each one is at liberty to use at pleasure whatever power of conception he may be endowed with, in forming an idea of them; and, thus, each one differs in his opinion of these states according to the extent of fancy; and hence arises almost as many heavens and hells as Christianity has votaries. This denunciation of everlasting torments in the world to come is the main stimulus to force votaries to the confession of the Cross. In this respect the Christian religion exceeds all other

religions, for it not only excludes its own votaries from the felicity of its heaven, but it encloses them in endless unextinguishable tormenting fires ! and, yet, so infatuated are its doctrines, that it declares itself to be founded in *Almighty love* ! Two other means employed by the Pope to gain converts are force applied to the body and ignorance to the mind. Much, very much, has the Pope to answer for to mankind in this respect. His assumption of temporal power over the mind and body of the people is a crime not to be effaced from memory ; seeing that this exercise of force is not only not the characteristic of love, but is, moreover, a direct violation of the precepts of the religion which he aspired to uphold. If ignorance was an aid to the spread of Christianity, in what consisted the divinity of its foundation ? If Christianity is the divine inspiration of the Almighty, surely it ought to stand the test of the most scrupulous examination, and to shine forth most brightly from among the most embittered disputations, and the most searching investigations. But no such proceeding is allowed. On so fictitious and unstable a foundation is it constructed, that the mere suspicion of the truth of the facts, or of one fact, upon which its doctrines are grounded, is not allowed to be entertained, but is assailed by denunciations and unrelenting anathemas.

DEFE.—If it were allowed to every prejudiced and unlettered wrangler to dispute and question the correctness of divine inspiration, this revelation of divine love to a fallen race would become the occasion of condemnation, and convert the intended blessing into a curse.

ACCE.—Even allowing such results to be the consequences of such disputations, and, therefore, that all divine inspiration must be unhesitatingly received and believed, the question naturally arises, how are we to discover what is divine inspiration ? This plain question must be clearly answered, without shift or evasion. When we read of Christ having been taken up to the top of a high mountain by the Devil and shown all the kingdoms of the earth, and afterwards set upon a pinnacle of the Temple, and of the conversation and subtle arguments which passed between them ; or when we read of Christ having sweated great drops of blood from extreme agony, and of his secret prayers to the Almighty (or more correctly to his own Godhead) for deliverance therefrom, and of many such similar events related in the New Testament ; all which events took place when no other mortal eye or ear was present, how are we to know the events are **FACTS** ? Again, when we read of God having commanded Abraham to sacrifice his own son on the altar, and of Abraham's readiness to obey God ; of Balaam's conversation with his ass ; Eve's very agreeable clandestine intercourse with the serpent ;

and other similar stories found in the Old Testament ; such as the Almighty's vocal intercourse with many of his creatures, how are we to know that these statements are the relation of events, which have undeniably taken place on this earth, since they happened long before the existence of the individual or individuals who have handed them down to us? How are we to discover that these accounts were revealed to man by Divine Inspiration?

DEFR.—Because holy men, moved by the Holy Ghost, penned them.

ACCR.—Of which holy men, your client, to whom you dare apply the term "Holiness," thinks himself at the head, since he assumes to himself more power and authority than any other mortal ever did. But how are men to know that these men were holy, and were, moreover, moved by the Holy Ghost to pen these accounts?

DEFR.—The Bible, that inspired volume, tells man so.

ACCR.—But how is mankind to know that the Bible or inspired volume, as you style it, merits the appellation inspired? And what is then to be understood by the term, "inspiration?" If inspiration is some supernatural influence acting upon mankind to make them wiser, more unanimous, and more forgiving towards each other, then judging of the Bible from its effects upon mankind, it appears to have very little claim to inspiration in the estimation of reason or common sense; and this common sense is the only true standard to form a judgment of natural as well as of so-named revealed philosophy and religion. All religions, unrestrained by reason and common sense, degenerate into bigotry and superstition, and become tyrannical and overbearing in the extreme; and the more they lay claim to be founded upon divine revelation, the more exacting they are in claiming implicit credence in their doctrines, and the more illiberal in excluding those whose tenets differ from their own, from a participation of those assigned rewards for an adherence to their own faith. You know that the Founder himself of Christianity commanded his Disciples to "shake off the dust of their feet, as a testimony against those who would not receive them." The little children who said to the Jewish prophet, "Go up, you bald head," were eaten up by bears! And your unholy client and his unholy priests anathematize, if not openly, inwardly, those of the people who do not servilely cringe to their passing footsteps. But we will take a short retrospect of the Jews and of the Jewish religion up to their present condition. The Jews always declared God, whom they supposed to be Almighty, to be the founder of their religion; at least, the writers on the Jewish religion in the Bible so state: and, with this impression, they considered themselves justified in exterminating

every other sect, and regarded themselves alone worthy to dwell upon the earth. All their laws and ceremonies were the institutions of Heaven, and must be established and upheld by the destruction and slaughter of all other nations: and from their own accounts their bloody creed, by their own exertions and the repeated miracles and interpositions of the Almighty, was powerfully sustained. What, however, has been the result of all the massacres of other nations, all the miracles and pretended interposition of Heaven? What has the chosen people of God become? A byeword and a reproach amongst other nations. The question then naturally arises, of what advantage to the Jews has this boasted protection and interposition of Heaven been? One is almost induced to regret that they were ever freed from the bondage of the Egyptians, who in industry, kindness, morality, and honesty seem to have been their superiors, judging at least by the domestic economy of Pharaoh's house, and the kindness of the Egyptian people in lending their gold and silver to the treacherous Israelitish borrowers, more especially in Pharaoh's just and moral rebuke to *faithful* Abraham, on account of the cowardly repudiation of his wife. Yet there are enthusiasts rash enough to talk of replacing the unclean Jews in Jerusalem! What have the Jews handed down to us in the stock of science, literature, jurisprudence, politics, the fine arts, or even in morality? Their religion seemed void of benevolence, of sympathy, of any ameliorating influence upon mankind, in short, of all benevolent feeling. It consisted of forms and ceremonies which exercised no genial influence over the minds of its votaries, nor aroused in the heart any reciprocity of goodwill towards mankind. Even the Psalms are replete with this illiberal spirit, and breathe forth not blessings but curses and destruction to all opponents. The moral and even natural duties which seemed inherent in other nations, these the Jewish rulers thought could only be enforced among their people by laws pretended to have been written by the hand of the Almighty. The whole economy of this globe was upset to serve specially this rebellious people of God. Water and walls no longer obeyed the laws of nature; food came down from heaven miraculously; what was perishable became imperishable; a whole army was destroyed without the use of weapons; the very elements were transformed; man subsisted without labor; and lands flowing with milk and honey were offered to the people chosen of God, as an inducement to destroy their fellow men! Is it then surprising that the Jews, fostered by such accounts as these, should have become any other people than that which they actually are, or have been treated, on account of their excluding

creed, unfair dealings, their aversion to labor and love of gold, and of their unsympathising spirit, otherwise than they have been by other nations ?

DEFR.—Well, all this may be true ; but such events were all foretold in the prophecies of the Old Testament.

ACCR.—Foretold ! By whom ? and for what object ?

DEFR.—By the inspired prophets, in order to be a warning to other nations against disobedience to the laws of God.

ACCR.—Inspiration again ! And now prophets and prophecies are called in to aid your client. We shall have a word or two presently to say on these prophets and prophecies. Having taken a short retrospective view of the Jews, who are said to have been the chosen people of God, we will next retrospect the Romans, who were not a chosen race of the Almighty. The Roman historians make no boast of the origin of their nation ; no divine inspiration summoned them together ; no divine and miraculous laws regulated their government. Their ancestors were a hardy, bold, enterprising, and, in some instances, a lawless set of fellows, who flocked to the standard of Romulus from the surrounding nations for the sake of gain, employment, or security, somewhat after the manner in which the enterprising British Colonies have formed themselves into States. Long before the introduction of Christianity, and without the aid of the Bible and divine inspiration, by the natural and powerful genius of the human mind alone, they had formed themselves into a powerful nation, and composed a code of civil, political, and criminal laws, which have served, more or less, as models for imitation to all European nations. But not alone their jurisprudence is deemed a necessary branch of instruction in Christian colleges, but also their poetry, their oratory, their literature, are all considered essential objects of study in private as well as in public schools. A more remarkable circumstance, however, is that Christianity itself should have taken its rise among this Roman nation, and seem actually to be a mixture of Romanism and Judaism ! an offspring of the exclusiveness of the Jews and the liberality of the Romans. So that it may be truly inferred that if the Roman nation had not arisen, Christianity might not have existed. Even Paul, who was the principal instrument in establishing the Christian doctrines, was a Roman. The arts and sciences have principally been spread abroad in Europe by the Romans. It is true the Greeks, like the Romans, were renowned for architecture, sculpture, engineering, &c., and that the Romans were in many respects imitators of many Grecian excellences, and likewise of their poets and philosophers. But the Greeks having existed long before

the foundation of Rome, and, consequently, in their origin much further removed from the date of Christianity, and possessing citizens so distinguished on account of their morality, their philosophy, their literary and scientific acquirements, proved that Christianity was not necessary to the production of men most excellent in moral virtues and human acquirements : but that all these qualities are the offspring of those faculties naturally implanted in the human constitution. How far superior then, the Greek and Roman nation, to the chosen people of God ! What excellent examples and warnings they have been to other nations without their inspired prophets to foretell their future greatness. In religious adoration, and respect to their gods or to the Almighty, they show more feeling and consistency than the Jews, judging from the accounts which the Jews give of themselves. We shall presently see that the Christian religion is much more allied to heathenism than is suspected, and that it, notwithstanding all its promises of good tidings, predicts a future state so gloomy, so horrible, with merciless judgments of eternal duration upon former inhabitants of Heaven, as well as upon the greater part of these once denizens of this earth, as to induce a mind, not prejudiced by superstition and bigotry, but influenced by benevolence and reflection, almost to hope for no resurrection, no future existence, since the tormented of Hell outnumber the blessed of Heaven !

DEFE.—But Heaven is open to all : salvation offered to all who will accept it !

ACCE.—Except to those whose heart has been hardened by God, or ensnared by the Devil, or excommunicated by your client, the Pope.

DEFE.—His Holiness, my client, acts only in accordance with the powers delegated to him by virtue of the sacred office which he has received in a direct line from the Apostles of Jesus Christ.

ACOR.—And a very fine delegate he has made of himself, by virtue of the Spanish Inquisition, a menial's livery and the French bayonet ; but, after having considered the apparent general economy of the universe, in connexion with the globe, which man inhabits, and of this globe itself, and the constitution of the animals, especially of mankind, existing hereon ; we will next bring the Christian religion under examination, and discover by what tenure your client claims the office to which he aspires.

Although the term "Universe," in its general application, seems a concise definition of the whole of creation ; yet it is as difficult to give a clear definition of the term, by words, to others, as it is impossible to form a satisfactory abstract idea of the term to oneself. If the term "Universe" be said

to comprehend the whole of the heavenly bodies, in which number the sphere in which we dwell is included, and the infinite space in which they revolve, under the direction and government of an omnipotent and omniscient uncreated Being, this definition, comprehensive as it seems, leaves the mind in doubt and ignorance respecting the number of these bodies, when first called into existence, when this existence of each may cease, what this internal and superficial economy may be; the extent of infinite space, the nature of the Almighty Being, and an infinitude of other inquiries which suggest themselves to a reflecting and contemplating mind. The infinity of space, the innumerability of the orbs of infinite space—existence without beginning and without end—a Being infinite and uncontrolled in every possible attribute that can be assigned to such a Being; the re-existence of humanity after death, are subjects upon which the mind cannot dwell, which it cannot apprehend, but becomes lost in one continual mystic circle of thought, and every fresh attempt to resume the consideration of them only strengthens the conviction that they are subjects which surpass the bounds of human contemplation. But, what man may justly infer, from the contemplation of the apparent motions of the heavenly bodies, is, that a system of perfect order and arrangement regulates the universe,—that the harmony of the spheres declares them to be under the direction of a Being uncontrolled, almighty; and, moreover, that this Being suffers not that any one of his creatures should mar the harmony of their motions, or destroy the perfection of those laws, which He has decreed for their government.

DEFE.—Well, to all this my client assents.

ACCE.—And, that if, in this stupendous economy of the universe, all this harmony and perfection is the result of the unerring wisdom of Almighty intelligence, then, surely, this same Almighty intelligence could prevent, and would prevent, the perfection of his designs from being thwarted in a mere speck of creation, and thereby render the whole chain imperfect by the failure of one link. What the Almighty has decreed to be the universal law of creation, not all the prayers of all the saints in the whole of Christendom will ever cause the abrogation of these established principles. How vain, then,—nay, how insolent,—those prayers, those masses for the dead, those invocations of the saints—sanctioned and established by your client! Flimsy indeed must be the reverence of that creature to his Creator—weak and wavering his trust in Almighty Providence, and most inconsistent his notions of an Infinite Intelligence—who either thinks or hopes that the Universal Creator, the Almighty Providence, the Infinite Intelligence, can be

bought over to change an immutable decree by the offering up of a selfish petition, or the sacrifice of a portion of his sordid treasure. If the Creator be all-wise, all-merciful, all-mighty, is it becoming in the creature to ask for rain or fair weather, for health, for riches, for honors, or even to offer up any petition for the dead, or to pray in any way for alteration in God's present providence? Does this prove his faith, his confidence in that Being to whom he assigns these attributes? Assuredly not: for every such selfish petition belies his profession and insults his pretended belief in the wisdom of this Being. Such conduct might become the belief of those who entertain the notion of the existence of two contending influences, or spirits, alike powerful, and always striving to counteract each other's operations,—the one to produce good, and the other evil,—but altogether unbecoming that belief which acknowledges one superintending Providence. It is perfectly consistent with the arrangements of Providence to use every exertion, to employ all means sanctioned by reason, to produce beneficial results to ourselves and our fellows, because this may be done under an entire reliance for these results upon the will of Providence, and in accordance with His apparent decrees respecting the economy of this globe, which seems to admit of a continued succession of changes and renewals, brought about by continued active operations.

DEPR.—But you forget that prayer is ordained by the Christian religion, and that Christ himself has given us a form of prayer.

ACCE.—Neither of these circumstances are forgotten, and these will soon come under notice. But the constitution of man, and his relation to the other animals, has not yet been considered. Man, like all other earthly organic matter, has certain functions to perform on this earth; and who will presume to assert that he is ever removed from the earth, without having duly discharged those functions which the Almighty may have assigned to him? Some individuals pretend that man was placed on earth to prepare himself for heaven. Now, such an assertion is quite contradictory to the very principles of the Christian religion, which teaches that man was created pure and immortal, and destined to remain on the earth and till it; so that death and the Resurrection were accidental results. In either case, however, namely, whether the earth was originally assigned to man as a temporary or permanent dwelling, man has certain duties to perform, and, therefore, his Almighty Creator has, doubtless, endowed him with capacities suited to the performance of these duties. But to other animals as well as to man, and also to every other organic matter, capacities have been assigned equally fitted

for the discharge of the peculiar functions of each ; and the more this system of perfect arrangement of the parts to the whole, this system of beautiful adaptation of organs and sensation to the various functions to be discharged, is examined, the stronger will be the conviction that it is the height of presumption in the creature to suppose, for one instant, that the intention of Almighty Providence has ever, in one single instance, in the slightest degree been thwarted by any power subjected to his control ; and no other power can exist.

DEPR.—In what way, then, is the fallen state of man,—the general imperfection which has taken place upon the earth—the diseases—the accidents—the innumerable ills of this life—to be accounted for, if the merciful intentions of Providence have never been thwarted by some malign agency ?

ACCR.—Before an answer to this question is required, it will be absolutely necessary to prove, that the present state of man is fallen from its original and once happy condition, that the earth has in any one single instance, in the laws which regulate its animal, vegetable, or mineral economy, been changed by the malign influence of any created agency whatever ; and that this fallen condition of the human race, this overthrow of the originally prescribed economy of the earth, is perfectly consistent with the notion of *one sole directing Providence, omniscient and omnipotent*. Moreover, a comprehensive definition of a pure and of a fallen state, of a perfect and of a perverted economy, must be given, and a distinct view of the difference of each condition. It must be clearly shown, that the beautiful arrangement, the consummate order of the solar system, has already been, or will hereafter be destroyed, by the malign agency of an angel in heaven, who was in the enjoyment of perfect happiness in the immediate presence of Supreme Intelligence, and who, in spite of the spotless purity of his own nature and the enjoyment of infinite felicity, formed plots, in conjunction with other perfectly pure spirits, whom he had suborned to overthrow the Almighty ! Can you, can your client, prove the reality of these supposed events ? Dare you teach such doctrines ? Will you maintain such absurdities ? Are you petrified by the mere interrogation ? If so, your state is not surprising. For can any doctrine be more discordant with the term Omnipotence, or more horrifying to a reflective mind, which regards the Omnipotent Dispenser of all events as all-wise and all-merciful, than that which teaches that such a Being should be so unconcerned or so ignorant in regard to the treason already sprung up among the heavenly angels, and which was spreading so fearfully amongst their ranks, and involving not only the future race of humanity

which was to be created in the very image of the Almighty, and ordained to be eternally the recipients of happiness, in the dreadful fate of everlasting and unutterable torments, but also involving the necessity of the descent from heaven upon this earth, this speck of creation, of a portion of his own essence, through the agency of one of the fallen creatures, in a human form, to endure the scoffs of his own creation and the martyrdom of the cross ; as to allow this direful treason against himself, the Omnipotent, to proceed to such an extremity ? Is it not more consistent with the idea of Almighty Intelligence to suppose that this astounding conspiracy, if allowed at all, would have been suppressed before it could produce such calamitous results, and still more consistent with this idea to suppose, that the Almighty would either not have created the human race, or have kept Satan out of Paradise, seeing that his malign influence, having been exercised in corrupting the angelic hosts, might, with greater probability, produce baneful effects upon an inferior order of creation ? Or does your client imagine that there is no Supreme Intelligence which may comprehend and direct the whole economy of the Universe ; that Satan's influence was too powerful to be resisted either in heaven or upon earth ; and that he has admirably succeeded in his malicious endeavours to mar the felicity and purity of the presence itself of the Almighty, and the beauty and blessedness of this once territorial paradise ? If these be the conceits and doctrines which your client teaches in respect of the Being, whom reason and reflection would fain regard as an Almighty of infinite intelligence and power, and if your client believes that this Being, whom he would instruct us to regard as a *God of love*, has in his vengeance prepared chains and darkness and a bottomless pit for this arch traitor, who is still permitted to roam at large, and to exult in his successful destruction of innumerable bodies and souls of mankind created after God's own image, and tormenting though unconsuming fire for the helpless victims of his base seduction ; is it not so surprising that, after assuming to be his viceroy on earth, he should, in a supposed imitation of this God of love, establish his inquisitorial hell, his ministering fiends and the torments of the rack !

DEFE.—Such slanderous expressions towards my client.

ACCE.—Silence !—I have not yet accounted for the "*Merciful intentions of Providence*." I ask, is your client prepared to prove the consistency of these contradictions ? Is he prepared to define what constitutes evil, and what good—what part of creation has been marred, and what remains in its pristine purity ? In short, to declare the mind of Omnipotency in regard

to the evil or good of this world ? Constituted as man now is, under the present economy of this earth, he seems to be most admirably adapted for the position which he now occupies therein. So much so, indeed, that the individual, who appears most wretched to us on this earth, may be considered as more happy than the most happy being in Paradise would have been. The biblical paradise may be all very inviting in prospect, but far different in actual possession ; and there is not one single individual of humanity (and perhaps also of the brute species), who would not grow weary, and ardently desire to exchange its tedious sameness for the more exhilarating and genial excitements of our fallen state. The pleasing descriptions of a paradise, by imaginative poets, may charm care-worn merchants, disappointed politicians, harassed lawyers, idle or hard-fagged school-boys and school-girls, sick-worn lovers, and indolent or vexed humanity in general ; but if removed thereto, they would sooner de cease from sheer ennui than from the cares of this world. The truth of this is proved by daily experience ; for many who retire in affluence from active life often regret its cares and satisfactions, and even become morbid, and die from the privation of them. Very many, who have even grown grey in the commotions and vexations of life, prefer, although possessed of great wealth, the troublesome honors and distinctions of active life, because they are more congenial to their nature than the quietude of an inactive existence. Country mansions, whose arrangements almost realize the idea of a paradise, are deserted by their wealthy owners for a town residence, in order that they may be enabled to mix in the more attractive scenes and vicissitudes of a busy metropolis. But we will further illustrate the truth of this position from the poet's description of Paradise itself.

Eve, in spite even of the felicities of Paradise, is there represented as having had a private vocal argument with the serpent, whose rejoinders to her replies were too subtle to be resisted. We are not told whether all the other animals were endowed with the power of vocal language, and were occasionally honored with Eve's converse, or that the serpent alone had the power to beguile her with his alluring accents. It seems certain that the serpent at least had the power to entice the pure wife from the pure husband, and to induce her to listen to his secret and criminal conversation. Now, mark, all this affair took place before Eve lost her purity by eating the forbidden fruit ; so that Eve's impurity of nature was inherent in her before the time at which she is said to have fallen, by eating the forbidden fruit : for if she preferred the impure and seducing attractions of the cunning serpent to the pure converse of her husband, she could neither have been

pure in soul nor content with the perfect felicity of Paradise. In short, Eve's nature, before her fall, is depicted by the poet to be of a character similar to that of women of the present generation, and consequently unsuited for Paradise.

DEFR.—But, allow me to ask, in what way do these remarks on Eve and Paradise concern my client?

ACCR.—Very much, in many ways, especially in regard to the tenure by which he assumes to be the vicegerent of the Almighty on earth. Having spoken of Eve, we will next bring Adam under consideration, and afterwards the Serpent. The poet seems desirous that it should be inferred that Adam brought labor upon himself, as well as upon his posterity, through the successful temptation of Eve, or the woman; but, in the same manner in which the poet undesignedly makes Eve impure before the fall, so does he, unwittingly, impose labour upon Adam before his seduction by the woman; for he makes God assign one reason for the creation of man to be for the express purpose of cultivating the earth: and, likewise, when Adam was placed in Eden, God told him it was his duty to cultivate and guard it. Now, the earth could not be cultivated without labor, nor would a guard be necessary unless there was danger to be apprehended. The offices of farmer and soldier being, therefore, both imposed upon Adam before his fall, it may be justly inferred that Adam's duties were similar to those which are required of a man of our own generation, and the character of the earth corresponded to that of the present period.

The serpent too, by the poet's remarks, is discovered to be a serpent of the same character as a serpent of the present century; and Paradise itself, moreover, to be a portion of land differing in no respect, either in clime or produce, from other portions of this earth similarly situated. The crawling habits and insidious poison of the serpent tribe are confirmed in the serpent, as are the toilsome labors and watchful cares natural to humanity confirmed and perpetuated to Adam's race; and the earth has continued to produce the fruit, corn, and grasses which, we are told, were originally assigned to the soil of Paradise, for the sustenance of man and beast.

Thus, we see that the biblical creation of the world has all the characteristics necessary to induce the belief that it is entirely the offspring of poetic imagination, and contains, perhaps, more proofs of the absence of all inspiration than any other human composition, for it militates directly against every exalted and distinct notion of one superintending Omnipotent and Omniscient merciful Providence, and has engendered doctrines which have

tended to blast the kindest feelings of humanity, and produced creeds whose effects have converted a portion of mankind into destructive monsters.

By assuming the position, that the earth and the entire universe is as perfect and pure as when the fiat of Supreme Intelligence called them into existence, we are bound to admit that in the mind of universal intelligence there is no such distinction as good and evil, whatever existence such terms may have in human estimation ; and the more we endeavour to disabuse our thoughts of such a distinction, the more we shall induce that state of mind which will produce a greater degree of satisfaction, not only to ourselves, but to our fellows, in the contemplation of the Creator's works.

The terms Good and Evil are perfectly appropriate, when applied as mere relative terms to events which actually affect the condition of society although absolutely inapplicable when used to designate the works of an intelligence, considered as perfect and uncontrolled in every attribute that can be assigned to such a Being. For instance, when two adverse armies engaged in warfare, defeat may be an evil to the one,—victory a good to the other : so an illness may be an evil to the family in which it prevails, but a good to the family of the medical practitioner ; the destruction of a house by fire may be an evil to the landlord and inmates, but a good to the families of the workmen and the architect who obtain employment therefrom ; wet or dry weather, as the case may be, may be beneficial to one agriculturist, or one class of agriculturists, and injurious to another class ; or, profitable to one tradesman, but detrimental to another : and those to whom the advantages accrue, may render thanks to Almighty Providence for the great benefits which it hath pleased Him to vouchsafe unto them in his great mercy ; but those to whom the events are a loss may pray the same Almighty Providence to avert from them those calamities with which it hath pleased Him, in his sore displeasure, to visit them. In what light is it to be supposed that these events, and thousands of similar ones, which by one class are regarded as benefits and by another as calamities, are viewed by the mind of Supreme Intelligence, who is said to have pronounced all His works very good ?—Are they evil, or are they right, in his eyes ? Is your client prepared to pass judgment upon the proceedings of Infinite Wisdom, and to declare these are correct and just—those unjust and imperfect ? Arrogant and presumptuous as he is, he surely will not dare to assume to himself the right of arraigning Almighty wisdom, and declare the victory, the illness, the conflagration, or the rain an imperfection in the arrangement of God's providence !

If the lightning, the flood, the tempest, and the earthquake are perfec-

tions in the arrangements of Infinite Wisdom, although they bring sometimes destruction upon man and beast, as well as upon inanimate objects of creation, why should man and beast, as well as inanimate objects of creation, when they produce sometimes similar effects, be regarded as perversions of the original creation of the Almighty, and as instruments acting under the direct influence of a malignant spirit? Why may they not be regarded as links in that chain of perfection upon which the whole economy of our earth depends? Surely, it becomes the creature to endeavour, at least, to comprehend the arrangements and designs of his Creator, before he presumes to form an opinion of their excellence or demerits. The more searchingly the economy of the earth is examined, the more perfect will the adaptation of man appear, both in mind and body, for a fit discharge of those functions, which may be required of him, in his relation to this earth. That the intellect of man, as a species, is far superior to those of any other class of animals cannot be denied; although in their undeveloped state the difference is less visible. The difference seems to consist chiefly in reflection, which enables him by analysis and synthesis to examine and investigate the various operations of nature, and to apply them in the productions of art and science. As soon as a man begins to abstract his thoughts, and to reflect and make comparisons, he may be said to have entered upon the high road to civilization. This power or faculty of reflection seems to be the distinguishing feature of humanity. It is not possessed in the same degree by each individual, but the more it is possessed the greater the mind. The brute creation seem to possess instinctively some particular faculty in a stronger degree than man; but the combination of faculties is much stronger in man than in the brute; and this superiority is displayed much more among some nations or tribes than in others. Individual dispositions and temperaments seem much more varied among man than among the brute species, and we shall find that this variety of character has been wisely ordained by Providence; for whilst the brute creation are the passive objects of instinctive faculties—in man, to whom the lordship of this earth's creation has been assigned, have been implanted intellects of a higher order, and which can be swayed and directed by the powerful influence of reflection. It is not at all necessary here to enter into a disquisition concerning the relative faculties of humanity and the brute creation, or concerning the inferiority of the one and the superiority of the other; the object in view being, to prove that each is alike perfect in the

grand scale of creation, and equally proclaims the admirable fitness of the parts to the production of a consummate whole.

We have nothing to do with the wild speculations of theorists as to what the world might have been; we have to judge of it as it is, and with its connection to the solar system. That the whole earth could not have been a paradise under the present solar system is evident; for the climate of only a small surface of the globe, and this moreover only at stated times, would admit of the body of man remaining uncovered and of a life of perfect independence. But to suppose that the stupendous economy of our solar system is to be imputed as the result of Eve's eating the forbidden fruit, is too preposterous an idea to be entertained; and the fall of man is therefore an absurdity; the whole system of Christianity loses its divine pretensions; and can lay claim to no higher origin than the present or past systems of other creeds.

DEFE.—What! Christianity not divine! not true! What will become of us if such blasphemy is allowed?

ACCR.—Pray calm yourself, and consider what became of the world before the introduction of Christianity; or after its introduction, when the saint, from whom your client pretends that he derives his authority to send souls to heaven or to hell, according to his humour, was suspended upon the cross, for trying to introduce new doctrines instead of the established religion? Rome itself, under the sway of the Pope's christianity, has certainly deteriorated greatly since the government of the first Cæsars; during whose reign the minds of the people were as adverse to the reception of the innovating doctrines of Christianity, as christian priests are now to any foreign introduction of creed. But does your client think that justice has only been rightly administered in the world since St. Peter and himself have undertaken to direct the government thereof; and that when their rule is disowned and despised, that the political condition of the earth will again be chaotic? Perhaps St. Peter and his contemporary fellow saints might have been as uncharitable and as relentless against heretics in the promulgation of their trusts as Popes and Cardinals have been, if they had possessed the means. This is no uncharitable supposition. We know how the Pope and his ministering creatures have, in their pretended zeal for the Church, fearfully retaliated the early persecution against the first Christians, by the torture and the fagot. It is not from a man's doctrines that his deeds must be judged of. "The tongue," as the poet expresses it, "is but an instrument, on which the priest may play what tune he pleases: in the deed, th' unequivocal

authentic deed, we find some argument, we read the heart." St. Peter and his disciples, like the Pope and his priests, might have preached mercy and peace, but have practised fire and the sword. Those who could unhesitatingly doom the souls of schismatics to eternal fire and torments, could, surely, with a less degree of reluctance, and less mercilessly commit their bodies to a temporary and less agonizing punishment. No religion that pretends to divine inspiration is to be intrusted with temporal government, for all are, from their very nature, founded in tyranny, and gloss this tyranny with the "flattering unction" of inspiration. To what depths of illiberality and despotism have not all religions fallen, which have not been upheld and restrained by common sense and natural dictation. We shall see that by the enterprise of trade and commerce, under the guidance of common sense, not only have nations been civilized, but also so-called inspired religion has been kept in a civilized condition. Does the brute creation go to war and destroy each other for the defence of an illiberal and exclusive creed? Are they not, under the inspiration of natural influence, or, as it is named, instinct, in a more orderly and happier state than man under his so-called revelation? And may not the savage or uncivilized nations be regarded in the same light? What direful passions have all so-called revealed or inspired religions, the Jewish, Christian, Mahommedan, &c., excited among mankind! What resentments! What bloody, what exterminating wars! Even civilization has its concomitant evils, and produces new wants, new desires, new diseases, new crimes, and dreadful accidents to counterbalance, as it were, any increased enjoyments, which it may procure for society. By its rigorous laws, it converts actions into crimes, which, in a savage state would be regarded as allowable and necessary; the introduction of luxuries excites fresh wants and desires; these luxuries and crowded habitations cause corresponding diseases; envy, lust, the love of distinction, the desire of gain, and the acquirement of place or honor, all tend to induce mankind to perpetrate unlawful acts, in order to accomplish the object in view; and the introduction of powerful agencies, when ill-directed or uncontrolled, produce calamitous results. Now all these causes and effects, instead of being regarded as proofs of the fall of man from his original creation, should be viewed as results naturally arising out of the wise and admirable constitution of mankind. The ingredients of gunpowder are of themselves individually incapable of producing explosion, and even when combined they require some other agent to cause this effect; so also the various sentiments of the human breast excite to no outrage so long as they are acted upon by

no unusual influence ; but when some extraneous or special circumstances combine to call forth their latent energies they cause most fatal effects. As no one would infer the corruption of the Almighty's works from the explosion of gunpowder, from the discharge of electricity in the heavens, or from the congelation of water by frost, or its expansion by heat, so ought no one, and so would no unbiassed mind, infer—from the passions of mankind—that devils had defeated the benignant intentions of Almighty wisdom, and had marred the once glorious creation.

Man was endowed with all his passions when first called forth into existence ; and it is as presumptuous to question the perfection of God's creation—because your client, instigated by bigotry and revenge, consigns a so-called heretic to the torture of the Inquisition—as it would be to doubt God's providence, because the lightning has riven the sturdy oak. The oak was a necessary part, and the lightning a necessary element of creation ; but, as the lightning overcame all the resistance of the opposing oak, the oak succumbed to the blast ! Thus, also, we must acknowledge that your client, deserving as he is of our severest reproach, is a necessary part of creation, and, moreover, of a perfect creation, and so long as reason was passive, and superstition and bigotry swayed the human judgment, he was upheld ; but since the force of reason has undermined the foundation upon which his power rested, he too must fall !

Man's passions are as necessary elements in his constitution as electricity, the expansion and contraction of water by heat and cold, the various gases, repulsion and attraction, are important and necessary elements in nature ; and although they sometimes seem to be employed in opposition to the general operations of nature, in the same way as the passions of man sometimes tend to his own destruction instead of to his preservation, yet, in each instance, these effects must be regarded as results in perfect accord with the consummate arrangements of Divine Wisdom.

DEPR.—But you seem to forget entirely that the world having been once defiled by sin, all these results are merely the effects thereof.

ACCR.—These foolish arguments are valueless for the defence of your client. Admitting that the destruction of life by gunpowder, by the sword, by steam and gas explosions, by conflagration, by machinery, by shipwreck, &c., may be the result of man's contrivances, is the lightning which rends the heavens, the earthquake which convulses our globe, the pestilence which sweeps over the land—are the hurricane and flood, which carry desolation in their course, the contrivances of the human mind ? Or, if they be not

parts of the perfection of Creation, are these wonders the mere devices of devils to thwart the benevolent contrivances of *Unerring Wisdom*? Such doctrines as these, in truth, place the Almighty at the mercy of Satan and his angels, instead of the creature being subject to the Creator! Such abhorrent doctrines depict Satan, or the Devil, or the Evil One, or by whatever other name of the many appellations which are used as designations, the destroyer of God's works may be called, triumphing over the very Almighty, and, apparently, revelling in intense felicity at the success of his malignant schemes!

Seeing that such are the doctrines of Christian ministers, and such the belief of Christian laymen and laywomen, even of those who desire to be thought very strong in faith, it is not surprising that those who profess them are found to be exceedingly timid and constantly apprehensive of danger. They are afraid to be left alone, afraid of darkness, in fear of evil spirits and evil men; instead of having a stedfast trust in the providence of an almighty protector. Well, considering that his *Holiness* sets such an illustrative example, we ought not to be too severe upon the faithful for observing an exact copy.

Viewing the passions of man as emanations from God's perfection, we shall be in a fitter frame of mind to discover how suitable they are for all the purposes for which they were originally implanted in his nature. A very slight degree of reflection will prove to any one capable of exercising this faculty, that man's various faculties are not more employed in the pursuit of temporal than in the pursuit of spiritual matters. The priest, the clergyman, and the dissenting preacher, endeavour to gain converts to their cause by the exercise of all the human passions. Their contrivances are as much the result of cunning or dexterity, in order to gain an object in view, as those of a pickpocket. They appeal to the passions of their hearers to produce charitable feelings in the same way in which a penurious beggar or an impostor endeavours to excite compassion. And, strange to say, to aid the operations of the *Holy Ghost*, they at all times seek the aid of pence, in spite of their constant reprobations of *filthy lucre*, and place as much faith in its efficacy as laymen do to obtain patronage, influence, and power; quite disproving the supposed truth of the old adage, that "money is the root of all evil," and proving that the converse, viz., that money is the source of all good, is, at least, of equal force.

That man may be enabled to discharge the various offices which seem incumbent upon him, on account of the position assigned to him in Creation,

the cunning of the fox, the contrivance of the beaver, the courage of the lion, the quickness of the tiger, the enduring patience of the horse, the energy of the dog, the activity of the monkey; in short, the qualities combined of all other animals seem necessary to him, to which must be added other qualifications which are, perhaps, peculiar to his species; viz., the power of imitation, of comparison and reflection,—and which, are, perhaps, the true characteristics of humanity; for these former qualities, which he possesses in common with the brutes, might be merely the results of instinct; but by having the power to suppress or excite, to control and direct these qualities by the aid of reflection, by which he forms a judgment, he raises his species to a higher scale in creation than are the brutes; and the more his judgment is matured by reflection, the more is his humanity ennobled. The instant a man begins to reflect, he has, as already remarked, entered upon the high road of civilization. How unsuitable would man be to discharge the duties of that station which he now occupies among the animal creation, were he endowed with no higher instinct than that of a sheep. Yet this is the kind of animal existence which would have been required of him in his paradisaical state. Neither dangers to undergo, nor obstacles to surmount; no censure to be avoided, no applause to be obtained; no battle to be won, no triumph to be celebrated, neither the excitement of competition, nor the satisfaction of success; in short, no appetites to stimulate, and no desires to gratify. How widely different is man's present constitution! What susceptibilities, what sympathies, what alternation of hope and fear, what joys and sorrows; how many anxieties, how many reliefs! The alternate excitements of which sentiments constitute the desirableness, the enjoyments of this life. To these varied sentiments of the mind must be added the changes of climate and seasons, which all, more or less, administer to the sensual enjoyments of mankind. The whole economy of our globe is a perpetual series of variations. There is the twofold motion of the earth, one causing the perpetual variation of season or climate and the accompanying constant alteration and change of vegetation, which produces such abundant varieties of fruits, herbs, and flowers for the enjoyment of animated life, from man down to the minutest insect; the other, the grateful vicissitudes of light and darkness. The night season re-invigorating the faculties of man and beast by rest for the enjoyment of new life, and, likewise, refreshing vegetation; or else affording opportunities for savage beasts, birds and numerous insects to go forth unmolested to the enjoyment of the habits suited to each one's peculiar nature: the day calling forth the renovated ener-

gies of man and beast to rejoice afresh in the generative influences of the orb of light. There is so striking a providence in this twofold enjoyment of night and day, that it adds very forcibly to the correctness of the assertion, that the whole economy of this globe seems intended to afford not only continual sources of joy and happiness to mankind, but also of enjoyment to beasts and insects. By the term "twofold enjoyment," is meant, the active state of existence and enjoyment of some animals, and the quiescent or dormant state of existence and enjoyment of others, at the same periods of day and of night. This particular arrangement in the economy of our earth is sufficient of itself to induce a reflective, unprejudiced mind to infer that the whole arrangement of God's providence tends to produce enjoyment.

DEFE.—What? Is it to be inferred that the savage monsters of the forests, prowling forth at night from their secret lairs to devour, perhaps, human victims, is a proof of God's love to mankind and of the perfection of this earth?

ACCE.—You may certainly infer therefrom God's love and protection to savage beasts as well as savage man. Nor does there seem any reason why you should infer that the earth's economy is more imperfect from a savage beast devouring a savage or civilized man, than from a savage or civilized man helping to devour a savage or domesticated beast. Each animal, the human and the brute, is a like essential part of Creation, or neither would be found therein, notwithstanding the egotism of man would fain suppose otherwise. The fact, also, of the savage beasts wandering only at the night season, when mankind generally are secure in their houses, seems to show forth God's care for his people; for if these savage beasts were to roam abroad when busy man was occupied in his labors, the probability is, that man would be placed in the dilemma, either to extirpate the savage beasts, or to be extirpated by them. No part of our earth is barren of existence. From the coldest to the hottest climates, life and enjoyment are found; and the Creator's regards are equally manifest in the wonderful anatomy and preservation of the minute insects as in the formation and care of man. Both are oft alike destroyed by thousands. Man, like some other animals, deems himself privileged to annihilate insects by thousands, without consideration and remorse. The famine, the pestilence, the earthquake, and war, in a mood, equally relentless and sudden, return to dust and oblivion thousands of the lords of creation! Are the famine, the pestilence, the earthquake and war, less agents of the Creator than are animals? Or, is

it the Almighty who commissions man, but the Devil who excites the pestilence to destruction? Is a man or woman, debased by drunkenness and filth, to a condition degraded below the brutes; or, an idiot, void of instinct as well as of reason; or is an unlettered and filthy beggar, who solicits alms all day long at St. Peter's porch, a more pleasing object to the contemplation of the Creator than a golden butterfly, whose gorgeous wings bear it from flower to flower to feast on their rich perfumes? Will man pretend, that the flowers, as well also as all the other forms, graces, beauties, colors, scents, and fruits of the earth, were made peculiarly for his use and gratification, and not essentially to be continual and varied sources of delight to the myriads of insectile existences, as well as to birds and beasts? May there not be even delightful emotions among the flowers and fruits, nay, even among the whole varieties of vegetation, arising from a sentiment of emulation and admiration? To indulge reflection on these possible, probable, merciful arrangements, to believe that the whole of creation is an inexhaustible source of enjoyment, and perfect in all its connections and relations, is more consistent with the idea of an omniscient, omnipotent, and all-merciful Providence, than to suppose that the Almighty has been deceived, that all his works have been rendered, by the rebellion and influence of one of his creatures, imperfect, that the whole region of the earth is filled with malicious and seducing spirits or devils, and that man not only has been rendered miserable here, but will be miserable hereafter through all eternity! As long as such doctrines are promulgated, is it at all to be wondered at that men become devils? If you inculcate in them that they are born with devilish hearts, and of themselves cannot do any good thing, that they cannot change their own evil nature, which is led astray by the ensnaring temptations of Satan, the father of lies; are any results to be expected from such lessons than disastrous results? If men have the credit of being devils, or of being possessed with devils, it is natural for them, and even consistent on their part, to act in accordance with the character imputed to devils.

But we are digressing from the consideration of the changes of this earth and of the character of man. It has been shown that the whole economy of our globe is a perpetual series of variations, from the globe itself to every material composing the globe. Very little information can be given, with any degree of confidence, concerning the inward economy of this globe. The earth is supposed to have been formerly a globe of intensely heated matter, and to be gradually cooling, so that a portion of its liquidity is being added to the solid parts; and this solidizing or hardening of a part,

may be the cause of earthquakes, which relieve the earth of a superabundance of heat and gases, in the same way as volcanoes and hot springs relieve it. Everything, then, on the earth either changes, decays, or dies. Let us not wonder, then, that ourselves should share the common lot of the decree which has gone forth from the universal Creator, and that we also should die and change, not through the imperfection of God's creation, but as an admirable arrangement of his infinite wisdom. Man's lot is similar to that of other animals, and that of animals to the lot of plants. All are young, become old, and die, but leave a generation behind them to supply their place. Is there not in this very succession of generations a greater amount of happiness and enjoyment than if the generation were to endure continually? A continuance of the same enjoyment, as a general rule, lessens its zest; but by continual successions of recipients of the same enjoyment, the enjoyment itself becomes, as it were, always fresh and zestful. It is true the Almighty might have made new pleasures, instead of creating new recipients of old pleasures, as happens in the different stages of animal life; for the kitten, the puppy, the child, as they progress onwards, all put aside childish toys; but without for one moment presuming to judge the Almighty's providence, it seems, if one dare so speak, a more simple process to create new recipients of old pleasures, than a constant succession of new pleasures for old recipients. This comparison of man to brutes and plants is not acceptable to his egotism, but it is not the less true. The comparison may be even carried further; for brutes and plants, as well as man, are very tenacious of life, and seldom surrender to death without a struggle. The animal grasps towards any object from which help may be obtained: so likewise, the plant shoots forth fibres into every material wherein heat and moisture may be found. Both alike suffer from excessive heat or cold. Wounds and diseases in each admit of remedies. Broken or injured limbs are healed and reunited, and each sympathizes from atmospheric changes. Moreover, both are nourished from the same sources. Animals feed both on animals and vegetables, so do vegetables thrive on animal and vegetable matter, and both alike return to dust. Thus doth man, in common with brutes and plants, undergo the changes decreed to creation by the universal Creator. And all these changes are to be considered as the perfect arrangements of infinite wisdom, and assigned to nature in accordance with designs predetermined by divine counsel: so that the tradition of the fall of man, and the loss of the divine image by devilish arts, and all incongruous accounts connected therewith, are mere poetic inventions, and altogether inconsistent with every notion of Almighty power!

DEFE.—Do you, then, estimate man no more than a pig or a potato?

ACCE.—When he degrades his nature by drunkenness and debauchery, even somewhat under their value. A potato adorning a kitchen garden, or a pig even wallowing in mire, is, certainly, to a contemplative mind, a more pleasing or less disgusting object than a human being whose reason is destroyed and whose body is disfigured from the effects of drunkenness. But, tell me, of what value does your client estimate a human body or a human soul, when he consigns the former to inquisitorial and the latter to infernal fiends? And this *value*, which your client attaches to them, arising not from degradation of mind and body, but from mental and bodily refinement. What! are you again stricken with horror, lest your client may, at some future day, out of pure compassion to you, in imitation of a God of love, doom your body to the merciful treatment of the Inquisition, and your soul to hell fire?

Having considered man as a part of an universal whole, we will now consider him both individually and characteristically. As a plant is not responsible for its peculiar essence or properties, neither is a human individual for that character or existence which constitutes his individuality. Nature gives to the plant its form as well as its flower and its fruit; so, likewise, does she give to the man his conformations of body as well as his qualities of mind; and, as in the plant, the fruit and the flower come forth irrespective of its form, so, in man, is figure no index of mind; and it would be as much the part of folly to consign a plant to the perpetual torments of some imagined fiend, because the colour of its flower or the savour of its fruit does not meet its approval, as it is to give over to endless misery an imperishable soul, because its body had not within itself the quality of superstition. How consistent for the white roses to condemn the red because they were not white; the red to condemn the white because they were not red; the carrot the turnip; the turnip the carrot; the apple the pear; the pear the apple; the strawberry the pine-apple: the peach the raspberry; as if each was not as perfect a production as the other. So must one individual be regarded as perfect as another, although the qualities of mind may greatly vary. But is this variation to be viewed as a blemish? Certainly not; but rather as a perfection of creation. As the manifold combination of colors and variety of tints in the physical world form an harmonious whole, so, in the mental world, do the various distinct qualities and shades of qualities contribute to render the human race a combination of intelligence sufficient to become the lord of this earth.

It has already been stated that, if man were as passive as a sheep he would not be fit for his present position, and that the qualities in a high degree of all other animals, as well as others peculiarly his own, seem necessary to him. Now, if it were assigned to man, when, where and to what extent each passion or feeling was to be exercised, the faculty of imitation, of comparison, and of reflection would be useless to him, and his nature would be more akin to plants than even to brutes; and he would be little suited to that position, to which his Creator apparently has assigned him, viz., to have influence over unorganised and to be able to subdue organised matter. The capability in man so to mould, not alone himself, but likewise animals and plants, and even inorganic matter, that they may become subservient to his own views, is not a little remarkable, and most forcibly holds forth the superiority of man in intelligence and in influence to all the other objects on this earth, and claims for him the title of its lord. It is true, that plants may boast of their poisonous effects as well as of their nutritious qualities; that there are ravenous beasts as well as horned cattle among animals; that even the poison of a reptile can prostrate this boasted lord of creation; that a mineral can deprive a man of life, after having enriched him with possessions; and that man, without art, is no match against most animals; but in the employment of art consists man's superiority, for it requires more intelligence to produce a force greater than that of the elephant, or a blow more violent than the kick of a horse, than merely to exercise the force, which is inherent in the object employing it. What an unwieldy animal might we not suppose man to be, if he possessed physically inherent in him strength to subdue the whale, to overthrow the elephant, to uproot the mighty oak, to sever the huge rock, and, in a measure, to subdue all Nature! He would, indeed be, we might infer, akin to those imagined monsters of antiquity, who are reported to have warred against the very heavens; and under his rule the earth would have become a wilderness. But how different the effects under the influence of the intelligence of this small but graceful figure of man, as he now exists upon the earth! By his ingenuity the very face of nature is changed; the wilderness becomes a blooming garden; parched deserts and swamps are changed into busy towns or fruitful lands; barren hills are covered with vegetation; mountains are levelled or pierced; and the whole land, abounding in animal and vegetable life, rejoices. Nay, he accomplishes more than these wonders; for not only does his research investigate the hidden secrets of nature in the depths of the earth, but also mounts beyond this sphere, penetrates into the

recesses of infinite space, and obtains a glimpse of the marvellous order of the mysteries of distant creation !

A peculiarity in the nature of man, when compared with that of the brute's is, that his faculties are capable of immense development, and that this development is, in a measure, dependent upon himself, as well as upon outward causes, and makes man, to a certain degree, a responsible being ; for he cannot be considered as responsible for the excellency of his naturally endowed disposition, but only for the use and enlargement of those faculties implanted in his nature. Man is not only not endowed individually with the same faculties, but the faculty itself is of various degrees of strength in different persons. This variety and force of talents is decreed by Providence for very wise and obvious reasons ; for this force and variety, as they exist in individuals, determine the pursuits of each. How admirable is this arrangement in combination with that which allows the development of the faculties ; since an individual has not only the power to choose an arena wherein he may exercise his faculties, but the power of adapting them to every occasion, supposing that he has not chosen a pursuit which requires talents above his natural endowments. That the minds of men vary, as much in degree as do their heads, is a generally admitted truth. How illiberal, nay, even unjust, to condemn those whose judgments or powers of reasoning do not accord with our own. All men have not the same talents, nor was it ever intended by the Creator that they should have equal faculties, or that those faculties should be equally developed. There are only a few individuals from among the many who rise to eminence, distinction, and great usefulness by their naturally endowed and highly cultivated talents. Some have not even sufficient intelligence to elevate themselves to an equality with the brutes, and others degrade themselves to a lower level. Many, very many, would have risen to eminence had their minds been properly disciplined, or had occasions presented themselves for the development of their natural faculties. But that the mind should remain in this quiescent state, although endowed with even strong faculties, and when no cause exists for its full development, is an admirable ordinance of Providence, and presents the character of man in a very favourable light. This character of man is exactly suited to the circumstances among which he is placed. Pride, cunning, or invention ; endurance, determination in the pursuit of his object ; courage, energy, self-control, &c., all are necessary to him. Without pride and ambition he would wallow as a swine ; without egotism and self-esteem, he would not care to preserve his life ; without invention, energy,

&c., how could he combat the elements, provide against all the changes of nature, and make her productions subservient to all his wants? It has already been stated, that the Almighty has decreed a certain and fixed economy for the government of this earth, which is not likely to be changed or reversed by the whim or selfish prayer of any one of his creatures. A certain nature and certain characteristics are given to plants and also to animals; and if we see these less perfectly developed sometimes both in plants and brutes, is it to be expected that this effect may not also appear in man, whose reason is less restrained than the instinct in brutes or the natural impulse in plants? Circumstances, such as difference of situation, of soil and climate, alter not merely the growth, but also the flowers and fruits of plants; so, likewise, are brutes affected by difference of food, climate, &c., as to their growth, color, habits, and disposition. Why should not man also be varied both in mind and body, by the force of circumstances in a still greater degree, since his nature is much more susceptible of impressions? The oak is not always that majestic tree which we so much admire. It is often stunted and deformed, and scanty in fruit. The apple and pear tree by cultivation have become almost infinite in kind; so likewise have grains varied. By domestication, horses, oxen, sheep, pigs, poultry, even dogs and cats, have all been altered, and, in the opinion of man, improved. The acquirements of man, by education, become as varied as the fruits and flowers of the soil; by exercise his limbs enlarge; by diet and medicine, his constitution becomes strengthened. Of course, the cultivation of plants, the domestication of brutes, the education of man, do not in any one instance change the nature respectively assigned to each class; for, in the first place, this would be contrary to the decreed economy of creation; and in the second, this would give to man the power of creation, which belongeth alone to the Omnipotent. All that can be done by man is by following the suggestions of nature herself, or by imitating her processes, to diversify old habits by exciting new ones, to induce fresh by allaying former excitements, and to re-direct the passions and pursuits into other channels. The only way in which the nature may be considered as changed, either in plants or animals, is the union of different species of animals and different kinds of plants by hybridous means. But this does not in any way depend upon the influence of man, it is the union of two independent natures into one, forming truly, by natural effects, a new nature, as two colors by combination produce a fresh color. How absurd, then, is the doctrine of regeneration of man by the Holy Spirit,

promulgated by your client. The nature of man is never changed; the nature in which he is begotten, is the same which quits him at death. The nature of the Apostle Paul was the same, whether he be regarded as a Hebrew, a Roman, or a Christian. His selfishness and energy were always alike visible, and his conversion is to be regarded exactly in the same light as that of a spendthrift to a miser, or that of a drunkard to a teetotaler, or a sinner to a saint. What is a sinner—not a sinner in doctrine, but a sinner in act? One who indulges in the gratification of his own selfish lusts without regard to the interest of society and the good of his neighbour. What may a saint be? One whose selfishness has been alarmed by the terrors of hell, and, after his lusts may have been weakened by unrestrained gratification, who has recourse to a selfish devotion and superstition to avert the threatened danger, even at the expense of millions of his fellow creatures, by adopting a creed which dooms all believers therein to endless misery! What is a drunkard? One, who by a selfish indulgence in spirituous drinks has caused in himself a disregard for all the decencies of society, and has rendered, thereby, his mind and body impotent. What is a spendthrift? One, who, to the gratification of self, sacrifices every other consideration, and who, when poverty threatens, and lusts may have lost their excitements by excessive indulgence may become a miser under the influence of these same selfish feelings, and, disregarding every duty to God and man, hoards up his pelf, his heart being callous to every dictate of benevolence. Now what was your St. Paul, as a Hebrew—what as a Christian? As a Hebrew, by his own account, a vile and unforgiving persecutor, who, to uphold his own sect, that is, to establish his own selfish prejudices, disregarded every claim of humanity, every feeling of benevolence. Was his nature changed when he became a Christian? Certainly not. Was it not terror that wrought the change in his views? not a feeling of benevolence. Nor was he conscience-stricken; he almost gloried in his former conduct, and claimed a title to forgiveness because he persecuted through ignorance. This, surely, was a very strange assumption on the part of your saint, seeing that he had the Lord of Heaven himself, in a visible form and his fellow apostles and their miracles to testify against his vile course of persecution. Would it not have been more consistent in your client to have left the conversion of mankind to the merciful and miraculous interposition of Heaven, as in the case of Paul, than to have tried to effect it by the establishment of the Inquisition? But Paul not only claimed forgiveness, but boasted of a “crown of glory being laid up for him.” This is another very egotistical

assumption by this saint, and shows truly that modesty was not an ingredient in St. Paul's character. He was evidently of a very sanguine temperament, and not given to despondency, even when the terrors of Hell alarmed him; and this is the true cause of his becoming a Christian—dazzled by the unspeakable happiness from the possession of this crown of glory, and alarmed on account of the terrors of unutterable misery. But where was any change of his character? He was as energetic a persecutor after his alarm as he was before, but he directed his energies towards other objects, and was in each case most anxious that others should embrace his doctrines and entertain the same views which he himself entertained, in order to strengthen his own belief by the belief of others.

Now, this anxiety for converts to one's own creed is common to all religious sects, and arises not so much out of pity to one's fellows, as out of concern for oneself; because the more influence one's creed has among one's fellows, the more one is confirmed that one is in the right path; but the contrary effect obtains when the creed is called into question; and this is the reason why all sects, especially the religious, are always intolerant, and why all religious disputes are rancorous, since no one argues to be convinced, but to convince; and, generally, the schism becomes greater at the end of every disputation. If sheer love or consideration to one's neighbour were the main object in such cases, conciliation and good will, not denunciation and torture, would inevitably follow. Had your client been actuated by love and benevolence to his fellows, hospitals and almshouses would have existed where ghastly Inquisitions reared their heads. The very aspiration after the papal authority declares the competitors for this office to be void, utterly void, of philanthropy! They are actuated by the ambitious and persecuting spirit of their *Saint* Paul, and resort to the lying acts of Saint Peter, and neither love to God nor man is in any one of their thoughts. Their motto is, "either Pope or nothing;" and when this scandalous office is obtained, since there is no higher object in the attainment of which he can exercise his ambitious spirit, the Pope becomes discontented and restless, and, wearied by the intrigues of his subordinates, and perplexed and crazed by the false and presumptuous position in which he has placed himself, he employs his power in embroiling nations, kings, parishes, families, individuals with each other, and in rendering the state of society as disorganized as are his schemes of religious and political government. But this withering influence, destructive alike to mind and body, which your client has exercised over his fellows, has lost for ever its power. Mankind are becoming sensible of the pernicious results

arising from the persecuting spirit and lying intrigues of the Apostolic Court of Rome, which have rendered the mental world as unfruitful as the physical. Had the people been encouraged to cultivate the land, to love their neighbour and to do good to all mankind, instead of to blind their reason by bigotry and disease, their body by filth, the soil of the earth might have been far more blooming than it is, the body and mind of the inhabitants more pure than they now are, and their fields less tainted with human gore. As a proof of this assertion, and leaving out of the long list of illustrations, Italy, so misgoverned, so degraded, so benumbed by Popish misrule, although once the fostering patron of the arts, the sciences and of literature, Spain, South America, Austria, and Ireland, may be instanced as examples. Under the influence of popish priests, many of whom are still ignorant, bigoted, blood-thirsty, revengeful, and tyrannous, the people have become such slaves to superstition, that their minds and morals are beclouded, and their whole existence diseased.

To all who are properly instructed, this world and the operations of nature are beautiful subjects for contemplation, and afford infinite sources of enjoyment. The varieties of the seasons, although a necessary economy of this globe; the alternations of heat and cold, of rain and sunshine, of light and darkness afford varied sensations, pleasing to the eye and grateful to the mind; the successive crops of fruits and vegetables, possessing such refreshing and delicious flavours; the diversified colors and combination of colors of the floral creation, which distil such fragrant odours and impart them to the surrounding air; the buzzing and rapid motions of gaudy insects; the cheerful music and the activity of birds; and the variegated foliage of trees, all bespeak the benevolence of the Almighty, and become sources of intellectual gratification, as well as sensual satisfaction! Nor does animal life with its admirable arrangements, afford less scope for the exercise and delight of our minds, and for the exhibition of the Creator's overruling providence. Oh! if these simple, although exalted and humanising subjects were made themes for pulpit discourses, to proclaim the perfection of nature and the benevolence of the Almighty, would they not produce more good than the embittered orations and the degrading and incongruous doctrines of bigoted priests? And might not those, who now boast of their Christian profession, become at least more contented and more united with each other, and show forth, in more sincere expressions their Maker's praise? Is there no cause for admiration, first, at the abundance and variety of animal life; and, secondly, at the admirable arrangement of it? Can parents, can children, even

although they were not naturally endued with affection for each other, receive no instruction, or imbibe no sentiments reciprocally beneficial to themselves? Can magistrates draw no inference in order to determine the equity of their decisions? Can philosophers discover no benign intentions in the decrees of Providence? Could not even the most insensible heart be moved, does not the persecuting spirit of christian spirits relent, and are the feelings of your client himself so callous to every sentiment of affection as not to become softened, at beholding the strong affection and concern and untiring efforts of all animals for their offspring, especially in their helpless state? No satisfaction so exquisite, no solicitude so intense, as that of a mother! Take an example from the little feathered tribe. As soon as the spring has re-animated nature, the groves resound with the joyful voices of the birds; they pledge mutual love, and are faithful. From that moment begins a series of reciprocal engagements and divided occupations, so productive of delight, that it may be considered as the achme of enjoyment. Their anticipations are brim full of joy, and every energy is employed in the formation of that wonderful contrivance in which their tender and helpless progeny are brought forth and reared. With what satisfaction do they view the production of the first egg, and how anxiously watch around for its safety; and when the ordained number is complete, with what patience, with what anxious care, does the hen brood over them, until the blissful moment of existence arrives; her beloved mate during the whole period of incubation, thrilling her ears and calming her apprehensions with notes to her excited system so exquisite, that they cannot be equalled by any other music! But now is she to receive the reward of her patient endurance and prescribed sacrifice of liberty, by a constantly renewed delight in the ever active occupation to nourish her young, and by unbounded satisfaction at their daily growth. During no time of animal existence, can any period of it be so replete with enjoyment the most satisfying, as that during which a mother rears and nourishes her offspring. It is likewise a season equally fraught with bliss for the mate, whether of man or beast or other animal; and no tables of stone, with laws engraved by the finger of God, are required to teach animals those duties which are inherent in their nature; neither is it consistent with the notion of infinite intelligence and power, that this Intelligence should establish laws which are at variance either with the instinct of the brute or the reason of man, with which they were respectively endowed at their birth by this same intelligence. But let us illustrate this subject a little more by the example of the little warblers, and show

that birds may be impelled by emotions which would adorn humanity. Does any enemy approach or danger threaten their young, with what spirit and courage do they strive to protect them, and how intense is their fear and anxiety! Every feather seems to vibrate from the excited state of their body,—might it not be said, of the mind? Unappalled they attack the enemy and desist not until the enemy be vanquished and the danger is past, or they have bravely sacrificed their own life in defence of their offspring!

Now these remarks, upon the happy state of birds, are applicable to all animals, from the huge elephant even down to the minutest insect, and include beasts, birds, fishes, and insects; and, as already suggested, even plants may have organs sensible to pleasurable emotions. Whether this be or be not the economy of vegetation, it is to be inferred from the fact, that the waters, as well as the land and air, are so numerously peopled, that the Creator intended all parts of the earth to teem with life and enjoyment. The fact of the waters teeming with life militates totally against the deluge having destroyed all flesh except those individuals preserved in the ark. For the flood would have been rather a preserver of the denizens of the water than a destroyer thereof; moreover, water fowl of every species and even amphibious animals might well preserve life in spite of the flood; for surely Noah was not giant enough to lift a whale and other great fish into the ark, or to cherish them when once therein; neither would the rollings of a couple of huge whales have added much to the comfort or safety of the numerous other inmates, small or great.

If the Creator has thus formed all animated nature with organs fully capable of the sentiments of pleasure and pain, of delight and terror, and equally affected by acts of kindness and of injury as man is; does it not become all mankind, but most especially the priests and ministers who aspire to the office of revealing to man the will of the Almighty, first to impress upon themselves the obligation under which they lie to exercise a spirit of Mercy towards the whole and every part of God's Creation, and to refrain themselves from cruelty in any shape, and then to preach to others the God-like quality of those maxims, which themselves practise? Have such been the maxims, has such been the practice of your client or his priests? If the maxims, most surely not the practise? But in many, very many instances, both have been shamefully disregarded; for not only in private have all crimes been sanctioned or perpetrated by his delegates, but openly, yea from the rostrum have individuals been denounced, the spirit of revenge fostered and encouraged, absolution given from the vilest crimes,

and indulgences sold for the permission with impunity of every debauchery and vice. How is your client now striving to support his tottering throne? Is it not by murderous brigands, whose crimes he pays for and absolves? And how are these brigands supported? Is it not from the hard-gained pence of the deluded poor, the superfluous gold of the superstitious and bigoted rich, and wealth extorted from death-bed victims by means of terrors and deceitful masses? Shame! shame! on such means, on such religion! But what other results are to be expected from men such as your client and his priests, imbued with such doctrines, and claiming to be deputies from the Almighty! Had your client impressed upon priests the obligation under which they were, first to follow the dictates of nature themselves, and then to instil into the minds of their hearers this doctrine, that it was their bounden duty, not only not to smother, but to indulge these benevolent impulses of nature, and also their individual interest; since the satisfaction arising from deeds of forgiveness and mercy is far more lasting and exquisite than from the indulgence of any other feeling, there would have been found amongst men in the present day much less animosity and more concord. No religion that inculcates the severance of natural affection is deserving of our respect. The natural ties of brotherhood must not be broken, and if broken, the cause of the rupture must be condemned. The forsaking of father and mother, or one's family, on account of a creed, seclusion in a nunnery or monastery, withdrawal from society from a selfish motive, and every doctrine which induces to the violation of the law of nature must be opposed to the law of God, which has assigned man to an active life. Mankind cannot exist without labor; it is essential to his happiness, and the more laborious, not mentally but bodily, part of the human race is, the more happy, the more healthy and the more innocent. Superstition and bigotry blunt the intelligence and deaden every feeling of the heart; but when the mind has been purified from the pernicious effects of these taints, when it has felt the genial influence of a pure morality and natural religion, and been expanded by the aid of the liberal arts and sciences, it becomes fitted to receive truths consistent with the idea of one Almighty Superintending Providence, of a universe perfect in all its arrangements, and directed by the most benevolent intents, and to derive the most satisfactory emotions from the consideration of these truths.

It has already been remarked that the Almighty has, in his infinite wisdom and benevolence, decreed fixed and unalterable laws for the constant government of this world, and ordained certain results from certain arrange-

ments and causes; and that constant alterations or deviations from these principles would bespeak, not only a fickleness, but an imperfection, in the infinite Intelligence inconsistent with itself. From this it is inferred that all invocation to saints, all masses for the dead, all selfish prayers, are utterly useless, are, indeed, an abomination unto Infinite Wisdom, and a direct censure to man's professions of resignation to the will of Providence. It is, hence, further to be inferred that all miracles are inconsistent with the fixed arrangement of Providence, and are, therefore, the mere delusions or inventions of man. One only shall be instanced, and a few remarks made there-upon, but which remarks will be applicable as a confutation to all miracles of all religions and of all nations. We read, in the Bible, of the passage of the Israelites across the desert and between the divided waters of the Red Sea. Now, as the introduction of one falsehood begets, sometimes, a thousand others in order to give a seeming truth to the first, so does the relation of one miracle often require a long succession of many more to give an air of probability to the whole event. Let us endeavour to conceive the wonderful, though calamitous, events which were caused by Pharaoh's hardness of heart. A whole nation was repeatedly tormented by a succession of plagues, which really require a very unusual force of imagination to conceive or depict, and so suddenly were the effects produced, and so suddenly were both causes and effects, in some instances, removed, that one is at a loss which changes one ought most to admire. One is also at a loss to comprehend the justice of the total destruction of all the first-born of the land of Egypt, in favor of the rebellious and treacherous Israelites, on account of one man's hardness of heart, and why all the established laws of nature should be simultaneously abolished on account of the perversity of one man; since all this long succession of direful miracles could have been prevented by the simple effect of *softening instead of hardening Pharaoh's heart*. But then, such a simple and natural effect would not have suited the object of the historian, which was to make the Israelitish race appear the favored people of the Almighty. Hence, this composition of a bundle of superstitious relations of supposed miraculous events, and hence the origin of all pretended miracles of each religious sect, for all religions which assume to be founded by divine inspiration, resort to the invention of miracles in order to gain converts and to establish themselves, perceiving that if they trusted for support to natural events and to the common sense of mankind, they would never make way. But another strong refutation to the truth of these pretended miracles is their utter inutility, or, to speak correctly, their immense injury to truth and to

the progress of mankind. They engender superstition with all its concomitant evils—they encourage sloth and induce mankind to trust to supernatural influences, instead of trusting to their own exertions, aided by the natural course of events. Of what utility to mankind was it to turn water into wine, to make a few small fish and a few barley-loaves feed many thousands?—not one particle! Of what injury?—very great!

DEFR.—Were not miracles necessary to prove the divinity of Jesus Christ and to establish the Christian Religion?

ACCR.—Not in the least. If the Almighty should desire that the mind of man should be influenced, this can be easily effected without the aid of miracles. If miracles really had place they must, necessarily, have influence upon those who witness them. It would be, morally speaking, impossible to resist the evidence of an actual miracle. And that all the wonderful miracles imputed to Christ, in the presence of the Jews and Gentiles, had no effect upon them, otherwise than to convince them that all was imposture, is an irrefragable proof that they never took place, and are to be put into the same category as those related by Livy,—such as that of a man being turned into a woman, a cock into a hen, and *vice versa*, and innumerable others,—among which may be reckoned those of the saints under the sanction of your client.

Perhaps, strictly speaking, it may be said that water is turned into wine, when, by nature's chemical processes, the rain from heaven is converted into the fruits of the earth. But then, this may be said of flesh, flour, milk, and all other animal and vegetable and, perhaps, even mineral substances. All these changes, however, are not miracles, unless, it may be stated, that all nature's works are miracles. Who has ever seen a miracle?

DEFR.—Miracles are not now necessary, seeing that Christianity has become so firmly established.

ACCR.—Allowing that Christianity may have become firmly established, other religions must, therefore, be in a tottering state, if Christianity, as you assert, is to supplant all other creeds—and, consequently, require more evidence than formerly in order to give them countenance. But your position is false; for, if miracles were necessary when the founders of a religion were present and evidences were so strong, from a greater necessity—distance of time having weakened the evidence—miracles are more requisite now than formerly, and still continue to become more so, the more distance of time has weakened the original testimony, in order that continued effect may be given to those doctrines which were originally established by miraculous

means. Thus, every argument tends to prove that miracles are totally inconsistent with the fixed and constituted operations of nature, and, as the poet Cowper exquisitely remarks,—“Nature is but a name for an effect, whose cause is God”—consequently, with the notion of a government by an Omniscient Intelligence; and all would do well to discard from their creed all doctrines which owe their establishment and their success to miraculous interposition; for there is not one single reliable evidence of the performance of a miracle ever having been seen, but merely *reported* to have taken place, even supposing such an occurrence to be consistent with the idea of the government of the world by an Omnipotent and Omniscient Intelligence.

Having spoken of inspiration and miracles—prophets and prophecies shall now come under discussion. And, first, it may be asked, of what benefit are either the one or the other to mankind? Who has ever heard a prophecy announced, and then seen its fulfilment—and why are prophecies and prophets no longer in existence? The only answer that can be given to the first question is—that both prophets and prophecies can be of no advantage to mankind, but, on the contrary, may be productive of very much injury,—because it would be difficult, nay, impossible to distinguish between the true and the false, and the false would inevitably mislead mankind,—for the prediction of honors, riches, or good fortune would produce unwarrantable hopes and excitement, and the foretelling of calamities would cause injurious apprehension and terror—both which effects are contrary to the benevolent intentions of a God of love. The answer to the second question is—that there is not the shadow of a proof that a single prophecy was ever foretold previous to the accomplishment of the event which it was supposed to predict; and this fact is the reason why prophets and prophecies are no longer in vogue, that is, prophecies which pretend to foretel some future and important operation of the Almighty in respect to his dealings with mankind. It is true we have vain fortune-telling and Gipsy prophecies announced for filthy lucre’s sake; and, also true astronomical predictions. But these last predictions of scientific men—although they really are announcements of the relative positions of the heavenly bodies in regard to each other, and which are to have place at some future time—are mere indications of the perfect government of the universe by uniform and constant laws, and serve as a refutation to all those pretended prophecies which represent the Almighty as a Being who makes the execution of his decrees to depend upon the experience of humanity, and not humanity to be subservient to his predetermined decrees. To be able to predict with cer-

tainty the hour—nay, the minute, for years to come—when the sun and moon will be eclipsed, partially or totally, bespeaks, not only the admirable and constant uniform economy of the universe by an Almighty Intelligence, but, also, the apprehensive and comprehensive powers to which the human mind may attain. When it is said that the sun rose last week every day, and that it will rise also every day next week, the consent of all minds is given to the truth of these assertions, because they merely declare what is consistent with the established economy of the universe. But when it is asserted that the moon and the sun stood still in order that one army might pursue and overtake a retreating and defeated enemy, and that this same event may take place in some future battle, all unprejudiced minds would demur to the consistency of such assertions as incompatible with the arrangements of Providence ; since it is most puerile to suppose that the Almighty would resort to the emergency of disarranging the economy of the heavens, simply that a retreating foe might be slaughtered ; moreover, the assertion betrays a total ignorance of day and night,—and the ignorance is rendered more glaring by representing the light of the moon as aiding the brightness of the sun. Again, can any reflective mind concur in the belief that the Almighty, in that most ridiculous account of the Tower of Babel, became so apprehensive that mankind would ascend into Heaven, by means of this tower which they were building, that He actually annulled His original decree of a universal language, and defeated their terrible designs by the confusion of tongues ? Or, suppose that mankind could be so senseless as to imagine that they could storm Heaven by such a mean, one would have thought that the huge mountains would have visibly thundered to their minds the fallacy of so vain an attempt. The account of the Ark which Noah built is a combination of miracles and prophecies, inconsistent in all its relations to the notion of an Almighty superintendence. Noah and his family could not, unaided, have built so huge a structure as the Ark ought to have been, in order to contain the numerous and various species of animals destined to inhabit it for so long a period, together with the immense quantity of food necessary for their support ; nor could the materials of which it was composed have held together for so long a period as is affirmed was required, from its commencement to its completion, without the aid of miraculous intervention ; for, in the natural course of events, the materials of its commencement would have become rotten long before the final parts could have been put together. Nor could the combined efforts of Noah and his family have sufficed to remove the daily filth which naturally would have

accumulated within,—and, if not removed,—would also, in the natural course of events, have produced infection and death.

DEFE.—But God does work by miracles, and all those inconsistencies of which you talk, are miraculous arrangements of Providence, and designed in mercy to mankind.

ACCR.—Therefore, the inference to be drawn from your assertion is that Providence is very improvident. Your client as well as yourself, seem to have a very imperfect notion of an Almighty power, and to form the notion from your own erring, fallible selves, forgetting that an Almighty Intelligence, who has created and who governs every existence, can meet with no resistance, cannot in one single instance be thwarted in his plans, and, therefore, requires no miracle to counteract the effects of any unforeseen event which might arise among his works, because such a state is impossible. For, supposing such a state of creation to occur, what must be the inference? Why, that Providence is not Providence, and that either other Hells, other Saviours, other Heavens would be necessary, or that, eventually, all Universal Creation would become chaotic!

Now, the truth of this assertion must be distinctly confuted, for if its fallacy is not proved, it must remain a truth; and upon its truth depends the variance or concord of mankind upon religious matters. It must be decided without shift or evasion, by an honest and earnest disputation, or as heretofore, all pulpit orations will exhibit a bundle of incongruous doctrines; and the result of all the so-named records of prophecies and miracles of inspiration has been not to enlighten and soften beclouded reason, but to perplex, irritate and embitter it; in the case of yourself and client to cruelize it.

DEFE.—My client, as well as myself, do not hold ourselves amenable to defective reason. We act upon an authority beyond the comprehension of human wisdom, and that authority is "Divine Inspiration."

ACCR.—Again the vain, the empty subterfuge! again this airy foundation upon which you endeavour to establish your doctrines, which are deficient in nothing but truth. By assuming a certain state or position of mankind, your priests, influenced by a biassed judgment, and a one-sided view of the subject, it is true, make sometimes oratorical displays and plausible inferences and deductions, and awaken the susceptibilities of their hearers, by representing the fallen condition of mankind, and the infinite love of God in redeeming them from this lost condition, and oftentimes also appal their hearers with the terrors of retributive justice and eternal tor-

ments for not acceding to the terms upon which this redeeming love is proffered, and by which alone it can become efficacious; thus dishonouring that part of the Scriptures which declares that the atonement of Christ was expressly to annul the effects of the fall; and, elsewhere, where it is said, that as in Adam all died, so in Christ shall all be made alive; which assertion appears to be sheer justice; for if all Adam's posterity fell unwillingly through his single offence, so, even in spite of their unwillingness, on account of their fallen state, inherited solely from Adam, ought they to become the recipients of the benefit of that atonement freely offered by Jesus Christ. But before entering on such harangues, your client and his officials should remember that the same Almighty Being whom they represent as evincing such infinite love to man in this lost condition, had himself permitted man to fall into this same lost condition. These endeavours, therefore, on the part of your priests to terrify their hearers by the undue description of hell torments, seem quite out of season. Again, when they are enlarging with so much eloquence and effect upon the ruined condition of mankind and the efficacy of the Virgin and Saints, it might be prudently suggested to these bold declaimers that the Almighty *was* Almighty. Or, when they are chiding their congregations for not placing death constantly before their eyes, it might be well to inform them that their benevolent Creator has kindly implanted in the human breast, and it may be in brute beasts as well, an unconcern for death, in order that they may enjoy life, and seek to discharge those duties which have been assigned to them severally, as terrestrial beings.

Instead, therefore, of alarming, harassing, and driving to desperation the minds of their hearers by such awful judgments and denunciations of future retribution, what should be the conduct of your client and of all those who profess to be the messengers of the good tidings of salvation? Their first and chief object should be to inculcate industry and obedience to the social laws, as a duty not only imperative upon mankind, but as most beneficial to their interest and happiness. Labor has been assigned by Providence to man, not only as a means of subsistence, but also as the cause of civilization, and the very source of enjoyment: Man, socialized, may be compared in a degree to the animals which live in communities, and are an aid to each other; such as beavers, bears, ants; and the more he is removed from the social state, the more he resembles the ravenous animals which live apart from each other. How consummate this ordinance of nature! If the lion, tiger, &c., lived and hunted together in communities, what other

animals could escape destruction? How widely different has been the preaching of the teachers of Christianity, of the assumed messengers of good tidings. Instead of going forth spade in hand into the fields, and, by example as well as by precept, inculcating the advantages of industry and obedience to social institutions, they have preached doctrines, adverse in very many instances, to these duties. They have preached retirement from the world, seclusion in monasteries and nunneries, suppression, instead of direction of the passions and sentiments; and by the highest degree of inconsistency, they have sanctioned, nay encouraged, the indulgence of the most debasing passions by the abominable sale of indulgences; and, then, as an atonement for such immoral indulgence, they institute penance and mass, or priestly absolution; they have represented not only all human hearts more or less influenced by the most malicious agencies or spirits that can possibly be invented, and so inconceivably corrupt, that they are of themselves utterly incapable of one good thought, much less of one good action; but, moreover, they declare the very atmosphere of this, God's beautiful world, to be tainted and filled by malignant invisible demons; that not only this earth will be consumed by fire, but that every human being, unless regenerated, will become hereafter the victim of perdition, and everlastingly tormented by unquenchable flames!

Now, what effect has all this teaching? Either that all these representations are held to be a delusion, or, that each one either hopes to be, or believes himself to be, the object of regeneration; for, if any one individual could become fully impressed with the idea that he really was the victim of such an endless perdition, reason would become extinct, and he would become, for a short time, a heart-rending maniac, and then a lifeless matter! If it were considered a delusion, how great an inducement for those who so regard it, to give themselves up to every indulgence of their appetites!

From such doctrines, this latter effect, viz., the destruction of reason, is not unfrequent; and parents, maddened by these doctrines, have been known to cut the throats of their children to save them from the temptations of the Devil, and thereby from Hell! The effects which would also result from the occurrence of visions or unnatural appearances, is a convincing proof that they are contrary to the providence of the Almighty, and, therefore, unreal: for no person who was fully impressed with the certainty that a supernatural appearance, a ghost, or by whatever name it may be designated, was in his presence, could survive the effects therefrom. People may write

and talk about them, believe in them, and even pretend that they have seen them : but this is a very different state of mind to that which would be produced by actual experience. Even the shock of terror produced by a natural object, imagined to be unnatural, has often produced fatal consequences.

Your client and his officials, ere they took upon themselves the important duties of teachers of their fellows, should have sought to have instructed themselves by the cheering and delightful study of nature ; and in so doing they would have found " sermons in stones and good in every thing." It is not by poring over the gloomy doctrines of original sin in dark closets and monastic cells, that God's providence is discerned. The bright and cheering pages of nature, illumined by the glorious rays of the sun, are the real sources whence may be drawn the faithful record of God's providence to his creatures. As it would lead to a false inference to judge of the various products of the earth, when the earth is seen under the chilling influence of frost and snow, so should we be led to form most erroneous and unworthy ideas of the benignant intentions of an Almighty and merciful Providence, towards all his creatures ; were our conclusions drawn from the gloomy discourses of a man whose brow is beclouded by superstition, whose mind is perplexed by purgatory and hell, and who yet styles himself, and believes himself to be, a messenger of a God of Love.

DEPR.—If, as you contend, all events that have ever happened must have taken place by the special permission and under the direct arrangement of the Almighty ; then the only conclusion to be drawn therefrom is this, viz.,—that all the actions, decrees, and bulls of his Holiness and of every former pope, must have been, both permitted and sanctioned by the Almighty, and, therefore, the vicegerency and infallibility of my client is both sanctioned and determined by the Almighty.

ACCR.—This position which you take is allowed ; but something else is allowed. There are such offences and crimes as cheating one's neighbour, robbing one's neighbour, doing grievous harm to the body and reputation of one's fellows, even torturing and murdering one's fellows, all which acts are permitted, and, if you desire the expression, sanctioned by the Almighty until time and circumstances have called forth a just and, when necessary, a fatal retribution, which retribution has also been permitted and sanctioned by the Almighty. Now seeing that heretics, whether the followers of Mahomet, Confucius, Brahmin, Luther, and of every other anti-papistical leader, are permitted and sanctioned by the Almighty, and that all Popes as

well as his mock holiness, your client, have, by excommunications, confiscations and tortures, done grievous harm to the bodies and consciences of heretics, and of even disobedient papists, and encouraged stake murders and other desolating crimes already set forth, time and circumstances may have arrived when the Almighty both permits and sanctions a just retribution, long deferred for such misdeeds during their state of presumed vicegerency and infallibility; and it is in the light of such a criminal, that universal reason has summoned your client before the Tribunal of the Almighty.

DEFR.—My client is not amenable to any earthly tribunal, or to any earthly judge, and this pretended judgment before the Almighty is a mere farce, is moreover blasphemy in the sight of Heaven.

ACCR.—It is you and your client who blaspheme! Your client, a mere erring mortal, has not only assumed unwarrantably the discharge of functions which appertain alone to the Creator; but, after this impious assumption on his part, instead of directing his acts by the visible and inferred proceedings of Providence, manifested to mankind by the light of nature, he has totally disregarded such manifestations, has acted contrary to their clear suggestions, and has arrogantly endeavoured to make his own will more efficacious than the decrees of the Almighty in the furtherance of his own ambitious views.

DEFR.—Your assertions are sheer calumny.

ACCR.—What! has he not assumed control over the mind and conscience of man? Has he not endeavoured to withhold from his fellows the free gifts of nature? To debar them from the cheerful light of the sun, and the healthful air of heaven? To forbid them the mutual exchange of benefits and social intercourse? To sunder the ties of affection and kindred? And why has he exercised such tyrannies? Because, forsooth, mankind have worshipped their Creator according to a form and doctrine most congenial to their own feelings, and not according to the Pope's decreed fashion. Surely this is a subject which wholly appertains to the individual and his Creator, and in which no fellow, in a religious view, has any right officiously or unasked to interfere. Even civil or social laws, which are expressly made for the general good, as well as for individual protection, aspire to no claim over the liberty of belief, or the liberty of the person, on account of any religious doctrines entertained, so long as these doctrines are not subversive of the laws, established for the welfare of Society, whose welfare should be the primary object of every government. Upon what

grounds does your client lay claim to his office and to his infallibility? Does he not owe the position which he holds to the accidental plurality of votes of cardinals, as ambitious of the office as himself? And whence do these cardinals arise? Are they not from among the people, and equally mortal and erring by birth and education as other men? Whence then this right to govern the consciences of their fellows? It is a mere mockery to talk of a continual transmittal of authority, direct from St. Peter; for it has already been shown, that miraculous manifestations of divine authority are more necessary now than at the institution of Christianity: so that not only ought the people to have a convincing proof that St. Peter himself was divinely appointed, but also that your client has received this authority direct from St. Peter; and, moreover, in order that his authority should be valid, and, as a proof that he holds his commission from Heaven, your client should have some token by which he could prove, at any time and place, this investment of authority. In temporal concerns, in order to ensure obedience and belief, such proofs, or emblems, are necessary; and surely, in eternal affairs, such proofs are equally requisite. Unbelief is the soul of wisdom, and faith the source of ignorance and superstition. Among savages, or unchristian civilized nations, what efficacy would the mitre, or the lawn, or the mere assertion of his Holiness have to ensure implicit faith in his authority? Say, would it have more influence than his own menial's livery, in which his holiness bemeaned himself, and to which he was indebted for life, when he slunk away in terror before his angry subjects, whom he pretended to control. Away then with this pretended vicegerency, this infallibility of your client, since his only claim thereto springs from the assent of erring mortals, whose authority the Pope could, to-morrow, annul, and, by his ban, deprive of all religious and civil privileges; and might so proceed if his interest required this step; or, if by such a course, he might not make these individuals rebel against that very authority, which they themselves had conferred, and which was exercised against them by the very party whom they invested with it. Thus this very authority which your client exercises with so much tyranny, and, often, with such injurious effects to mankind, and which he pretends to have received by direct appointment from the Almighty, arises from the people originally, although exercised by a few individuals of them; it can therefore be annulled by that same power from which it took its rise.

Had your client and his priests thoroughly believed that the attributes

which they ascribe to the Universal Creator were, indeed and in truth, possessed by him; in short, that the Almighty was Almighty; and had they not sacrificed this belief to the furtherance of their ambitious or superstitious views, but had, wholly and solely, desired and endeavoured to comprehend the intentions of Providence, by studying with unbiassed mind the immutable decrees, manifested in the visible creation around them, and, by the sentiments which actuate man and beast, endeavoured to ascertain the entire fitness of this part of creation for the various purposes to which Infinite Wisdom had destined them, they would have discovered that man and beast were admirably adapted, in combination with every other part of creation, to form the harmonious whole, which demanded man's absolute consent.

Surely, it does not become a creature to condemn, as imperfect and impure, the works of his Creator,—more especially when the creature ascribes to the Creator infinite perfection in all its attributes! Before his finite judgment arrives at such a conclusion, it is fitting that man not only proves the imperfection, but, moreover, points out wherein this imperfection consists, how it might be remedied, and what constitutes perfection.

It has already been shown that the distinctive terms—good and evil, perfection and imperfection—are totally inapplicable to the arrangements of Creation; although allowable in human phraseology, when applied to the effects upon the feelings, property, or condition of man, resulting from these arrangements. If it were possible that an evil or an imperfect condition could once exist, or take place among any one part of creation, the notion of one Supreme Infinite Intelligence could not be entertained, and there would be no surety that the whole of Creation might not become chaotic in every other part!—Such a notion is too overwhelming to be for one moment entertained. In such a case, Milton's idea of Heaven and Hell, warring against each other, might become realized!—And, if so, could there be any implicit confidence in the power and sure protection of that Being whom man would fain regard as an Intelligence supreme in each attribute that may be assigned to him, and most benignantly disposed towards every part of Creation?

But, if man be imperfect, fallen, and debased, in his present nature, what character belonged to him while yet in his purity; or, supposing him to be restored to an unfallen state, what would be his character? Would he be passionless—insensible to excitement—void of feeling? If so, I should

imagine the proper paradise for him would be among the wax figures of Madame Tussaud's collection, in London,—where, besides being in quietude, he would be secure from the scorching rays of the sun—the benumbing frosts of winter—the drenching rain and the destructive blast, since he would, surely, be unfit for this earth, unless, indeed, its economy ceased, the elements became hushed, and a stillness supervened resembling the atmosphere around these wax men. To what state would the earth be reduced if the sun always shone—rain never fell—the wind never blew? If man had never sinned, would Adam and Eve have procreated? If they had begotten, in order to *replenish* the earth, where could all these immortals existing at the present day dwell, and upon what could they subsist? At what time would procreation have ceased? For it must, at some time or other, have ceased, or else new worlds must have been created, or this earth, upon which man at present dwells, must have become enlarged had Adam's progeny always continued to have multiplied itself?

DEFR.—These are frivolous and profane questions, and in nowise concern my client.

ACCR.—They are neither profane nor frivolous, and in every way concern your client—and all those who presumptuously insist upon the imperfection of the Almighty's Creation—for they help to prove that man, like other animals as well as plants, was originally destined to be of temporary duration upon the earth; or, if man was destined to be immortal, was every other life to be temporary—and, whilst he alone bloomed in perpetual youth, were all the rest of Creation decaying around him? But were all animals originally created to be like man—immortal; and, if so, was not also the whole of vegetation? If disease, old age, and death affected all animals, except man, and all plants, then death reigned in Eden before the fall of Adam. If not, the same remarks may be made on the present state of beasts and plants which have already been made on man, as immortal unfallen beings; and we might now have elephants, lions, tigers, among beasts—and oak, beech, orange trees, &c., among plants—numbering their age by thousands, and not by units, of years. Again, if mankind had been so irrecoverably corrupt and fallen, through Eve, that nothing but impurity could be begotten by them, might it not be very simply and appropriately asked why the Almighty did not mercifully destroy Noah and his family—as well as the rest of his race, and even all other animals—at the flood, and thus relieve the earth of all sin and corruption, and afterwards create a fresh race of mankind, more pure

than Adam and Eve? Or why, after Eve had sinned, was she not at once removed from earth before she had time to seduce Adam, and thereby have prevented the fall of Adam and of all the human race; and if the earth must necessarily have required the human race, why was not a second Eve, less impure than the first, created?

DEFE.—Do you expect that my client is to answer such questions, since it is a crime, in the sight of Heaven, even to allow such profane and unholy thoughts for one instant to enter the mind?

ACCR.—It is this bigotry and superstition, so much cherished by your client and his priests, which has brought your religion, and especially your claim to temporal government, into such disgrace. Your cause cannot withstand the scrutiny of truth and pure religion, and, therefore, you forbid mankind to question the shallow doctrines taught by the Church of Rome, lest the frail foundation upon which its creed depends, should become manifest to intelligent research, and lest that mist of gloomy superstition in which the Church of Rome shrouds the bright works of Creation, should be dispelled from the human mind by the light of reason. It is the false and superstitious ideas which your client and his priests entertain, that cause them to regard these questions and inquiries as crimes in the sight of Heaven. It cannot be offensive to the Creator to endeavour, in a spirit of humble adoration, to arrive at a knowledge of his ways; for, surely, the more the works and decrees of Almighty perfection are investigated by every means possessed by the human mind, the more they must convince every inquirer of the perfection and benevolence of Creation; and when your client has divested himself of his ambitious and superstitious aspirations, and, influenced by a feeling of humble adoration, and by an unprejudiced mind, has earnestly begun to comprehend the surpassing economy of Creation, he will stand aghast at the enormities sanctioned by the Church of Rome!

It is not by regarding Creation in one speck, or in one operation, or by any one creature, and that individual only in a certain condition, that a correct notion of the Almighty and his designs can be obtained. It is by endeavouring to gain a comprehensive view of the economy, not alone of the globe upon which we dwell, but also of those other spheres which we consider to be governed by laws similar to those by which our own sphere is upheld, and which revolve in incomprehensible space. In short, it is by attentively considering in detail, every part of Creation in all its bearings, and then combining all these parts in relation to the whole, that any approach can be made to the knowledge of the Almighty.

As we should have a false idea of the general character of any certain kind of tree, by a judgment formed from a few of the same kind, stunted and diseased from unfavourable circumstances, so would a wrong estimate of human nature be formed by judging of the general character of humanity by idiots, or by those individuals whose intellects are partially or totally defective, either from natural, artificial, or accidental causes. It has already been shown that nature is always varying, always changing; light and darkness alternate; the vicissitudes of the seasons take place; the atmosphere itself varies from the effects of moisture and aridity; youth succeeds old age; the living the dead; nor do the intellects of man or of beast remain unchanged, but sympathize with all the changes of matter. As matter, organic and even inorganic, is affected and variously developed by the influence of air, light, heat, moisture, and their opposites; so is mind, whether regarded as Reason in man, or as Instinct in brutes, modified and developed by the influence of habit and instruction, although, as has already been set forth, their decreed nature is not transformed, because this would imply imperfection in the Creator. But this pliability, or power of adaptation to circumstances, manifests the wisdom and benevolence of the Almighty, and not the fallen condition of Creation. Had the compilers of the Old and also of the New Scriptures known more of the economy of this earth and of the solar system, they would have produced a very different composition. Instead of Christ feeding thousands by the miraculous distribution of a few barley loaves and fishes, and encouraging idleness by telling the multitudes that God had more regard for them than for the lilies of the field, which toiled not neither spun, and yet they were clothed and cared for; had He told them not to trust to miraculous intervention, but to go forth and gain their own livelihood by industry and perseverance, he would have taught them a lesson, the truth of which every day's experience would verify. Under the influence of such superstitious belief, and in imitation of such teaching, it is not so surprising that Popery should encourage monastic idleness, sloth, and filth! The resort to frequent prayer is recommended to the votaries of the Cross. This is also another encouragement to idleness and mistrust in Providence. As prayer, especially for one's self, naturally arises from a selfish motive, it does not indicate any firm or humble dependence upon the will of the Being invoked. To what perplexity might we not suppose that Being reduced, who had to answer all prayers, individual as well as national, since each individual, as well as each nation, desires its own selfish ends. We

will suppose two individuals in litigation, and two nations at war. In either case, each will desire success, or neither would have commenced the contention. But can each one of each contention have success, seeing that the success of the one is defeat of the other? How often does it occur, that individuals of the same spot or parish desire different states of the weather ; some bright, others cloudy ; some dry, others wet ; some cold, others warm. All cannot have their wish. How wrong, then, for priests to tell their hearers that God heareth, and will answer all their prayers. It is an encouragement to distrust the universal providence of the Creator. The remark has already been made that all the prayers of all the saints in the whole Roman calendar, could never induce the Almighty to alter an established decree. The will of the Almighty cannot be thwarted, it must be accomplished ; the proper way, then, to receive it is with humble submission and adoration, which are not shown by words, but by a deep silent feeling, which influences the whole deportment and the whole conduct of the individual, whose mind is thus impressed, during every hour of his life. This feeling is not morbid, is not gloomy, but is cheering and exhilarating, and he, who is under its influence, can retrospect his past life with satisfaction, and anticipate his future with composure. Implicit reliance upon the providence of the Almighty does not, however, in the least necessitate inactivity on man's part, or forbid all exertion either to increase enjoyment or to preserve and prolong life. Self-preservation seems the first law of nature in man as well as in all animals, and even in vegetable life. It may be said to be the law or economy of existence ; nay, even the very principle of life and action ; and, in this respect, it seems to be left to the arbitrary will of the creature. What is meant by the arbitrary will of the creature is simply this : that the exact period of the life of each individual of the human race may not have been predetermined by the Almighty, but may be dependent upon the course of conduct which he may pursue in the midst of the various events in which he is more or less interested, in the same way as it may be supposed that the exact instant of commencement and the duration of continuance of sunshine or of rain upon every spot of the whole earth has not been decreed, but depends upon various combinations of events ; each succeeding event depending very much upon a former one. Now as the winds are varied, as well in direction as in force, and as the vapours arise from so many causes and are dependent as to their situation entirely upon the force and direction of the wind ; so are man's ideas, habits, actions and pursuits dependent upon education, upon the class

of society to which his parents belong, upon the company which he frequents, upon his constitution, and upon various other causes, not the least among which is the capacity with which he is naturally endowed. It must clearly be understood that the expression, "arbitrary will of the creature," is not meant to convey any idea that the creature has a will uncontrolled by his Creator, but that the creature resolves upon such a course or proceeding, induced thereto by the events which are occurring around him, or by a course of reasoning from events in actual process, or from the probability of their occurrence. Plants direct their roots where moisture or suitable nourishment is to be obtained, and their leaves or branches, where light and heat invite them. Beasts, reptiles, and insects avoid places and objects from which danger or death is threatened to themselves or their offspring, and often remove their young to places where greater security or less danger may be found. So do the human species, under similar impulse, choose means and resort to various expedients to protect and nourish themselves and their families. Now a man or a beast, might not make any effort to avoid danger, but might, through voluntary inactivity, suffer the fatal consequences of such conduct, or either might even make efforts to confront the danger. In the brute species, this opposition to danger seldom occurs, unless to defend themselves or their young, or when urged by the powerful excitement of hunger; but in man, many other stimulants, such as honor, shame, fame, affection, &c., induce him to risk his life. An individual might, when the flames were consuming the house in which he is, sit still and allow himself to be destroyed; or he might rush into the midst of the flames to endeavour to save his child, or his friend, or even a stranger; or he might look calmly on, when a heretic, by order of the Pope or of one of his agents, was suffering martyrdom at the stake; or he might destroy his own wife or child, and then himself, to frustrate the brutal designs of an insulting and remorseless foe. This is all that is meant by the expression, "left to the arbitrary will of the creature." Of course, in this respect, as well as in every other event, the cause and effect are entirely under the direction of the Omnipotent Being, and, therefore, to talk about the influence of the Almighty's directing one man or one action, and the Devil directing another man or another action, is altogether inconsistent with the notion of one superintending Almighty Providence. The economy of this earth is regulated by fixed and determined laws, which are not revoked at the caprice of man, saints, or imagined devils. Chance or accident is not found in the decrees of the Almighty.

If the organs, whence life arises, are destroyed, death inevitably ensues ; or, if they be severely injured, a corresponding disarrangement of the functions of life results therefrom, whether the injury is caused by external or internal effects, from heat or cold, from a blow or a wound, from strong drinks or from poisons.

DEFE.—My client, and every sensible man, will admit the truth of your observation.

ACCR.—It is then much to be regretted, that your client and all other individuals who lay claim to common sense, have not acted in accordance with this admission ; for in that case their doctrines as well as their acts would have been far otherwise than they are. They would neither have admitted the account of the Creation as the divinely inspired composition, seeing that the details thereof are so incongruous as a whole ; nor, since the mental faculties so strongly sympathize with the disarrangements of the body, would they, by means of torture to the body and of the still more merciless terrors of future and eternal torments in hell to the mind, have extorted a belief in their unholy doctrines from heretics, and then have styled such converts, saints, and deemed them worthy of everlasting felicity ! But enough of saints ! The earth no longer requires the prayers nor the benedictions of Saint Popes, nor Saint Cardinals, but earnestly desires their total absence, as well as that of all their monasteries and nunneries, together with their useless inmates. Let them all at once migrate to that happy, though unknown paradise, which is more adapted for saints than this earth is. On our earth we require *good*, hardworking, industrious sinners, who do not all think, feel, nor act alike ; whose capacities vary ; who are capable of suiting themselves to the duties of savage or refined life ; who are endowed with strong feelings and passions, with ambition, determination, perseverance, deep research ; who are sensitive to shame and insult, yet whether as receivers or bestowers, to acts of benevolence and mercy, and who are willing to forgive and forget injuries, whether the injuries be real or merely imagined. And since the Almighty has assigned to man, whom he has formed a social being, such a variety of pursuits, duties, offices, and who has to contend, not only against all other animals, but also against the very elements, and has endowed him with capacities both varied and pliable, in order that he may become fitted for the discharge of those duties, which the circumstances, in which he may be placed, require, and, to this end, has allowed many years for the development of his faculties, it is necessary that

man should be instructed, by slow degrees, in those duties, which his position in after-life is likely to require of him.

Now, as man's intercourse on this earth will necessarily be among his fellow sinners, his instructors ought to be of this class, ought to be men, who, having themselves been duly instructed in early life, have since had the aid of experience to confirm the instruction received, if correct; or, if incorrect, to rectify it. After the infant's faculties have been, by gentle means, sufficiently developed to form ideas, childish subjects are the proper field in which to enlarge and exercise these ideas. Love, respect, and obedience to the parents, may then call forth a stronger effort of the faculties, and later adoration to the Almighty, as the author of its parents' life as well as its own, and confidence in his protection and providence may be inculcated; then its mind should be thoroughly impressed with the obligation of implicit obedience to social laws on account of the individual and general protection they afford, and due respect to all those, who administer the laws, from the monarch down to the lowest servant of the law; and lastly—when the faculties of the infant have become fully developed, it should be endeavoured to impart to the mind as comprehensive a conception of all these duties as the faculties are capable of receiving. The mind no longer infantile, should be taught to gain through nature a knowledge of nature's God; to love, honor and respect the Creator's works; not needlessly to tread upon a worm, to torment an insect, to mutilate a reptile, or enrage or destroy an animal; to have the same consideration for the swine wallowing in the mire, as for the fleet and delicate hind that browses on the enamelled plain; for each is alike perfect in the sight of its Creator; thoroughly to believe that nature's laws cannot be outraged with impunity, that all prayers are utterly unavailing to prevent the evil consequences of such outrage; that virtue bears its own reward, and vice its own punishment; that man's passions are wisely implanted in him, and are only injurious to him when unrestrained by reason; that the Almighty never intended each individual to feel or act alike; and that it is as inconsistent to endeavour to reduce the mind to one standard, as the body to one stature. The mind is as varied as the features, and it is this variety of individualities both in mind and matter, which is the essence of society, the source of so much amusement and delight, which affords so many objects for the gratification of love, of affection, and of admiration; and which makes this earth so much more desirable than the imagined Garden of Eden, on account of the inexhaustible

opportunities which present themselves for the constant exercise of those various faculties with which humanity was endowed at creation.

Now, this instruction may be called natural instruction, because it is the suggestion or inspiration of nature; and the physical sciences are the only means of humanizing mankind. The doctrine of the fall of man, of devils, and of Hell and its endless torments, has never, and can never, civilize the human race; on the contrary, it blunts the natural refined mind, and renders more brutalized the brutal mind. The remark which Shakespeare has so appropriately applied to the exterior feeling may, with equal force, be applied to the interior. He says—*the hand of little employment has the daintier sense*; so, may it be said, is the mind more averse to cruelty the less contaminated it is by this vengeful doctrine. If the mind of man can once be imbued with the belief that mankind, as well as all creation, are as the Almighty created them, and as He wills them to be, and not as demons have made them—in direct opposition to the will of the Almighty; such belief will not only add a zest to their own enjoyment of life, but will induce greater consideration towards their fellow creatures, and thereby enhance the satisfaction and the enjoyment of life of their neighbours. It is the extreme of presumption to imagine that happiness, both here and hereafter, is only to be obtained by the adoption of our own peculiar creed; and not less presumptuous and arrogant is it to employ force in the conversion of our fellows. Happiness is peculiar to no one pursuit—to no one station in life—to no one community—to no one creed—to no one nation. It is equally diffused throughout all creation—throughout all animal life—not more to man than to beasts, and perhaps, as has been suggested, not more than to plants. With regard to man individually, it may often depend upon an opinion, a creed, a pursuit, a grade in society, an invention, notoriety among his fellows, upon a name, or the mere acquisition of some object. How wise this arrangement! What sources of contentment! What excitements to industry! How beneficial to society!

As a general rule, the same feeling obtains among nations as among individuals. One nation is unwilling to exchange its nationality with another nation, or to become incorporated with it, and will resist the attempt with all its energies; so is scarcely any one individual to be found who would consent to exchange, individually, with another fellow, however much he might desire his fame or his riches. Is not this also an arrangement of Supreme Intelligence, and may not wholesome instruction be drawn there-

from? Why is one man a Hindoo, another a Chinese, a third a Hottentot, a fourth a Mahomedan, a fifth a Jew, a sixth a Papist, a seventh a Protestant, an eighth a Unitarian, &c. ? By the casualty of birth, education, or of some other circumstance, over which the individual has had no control. Is it not then the utmost stretch of superstition—the highest point of prejudice—to consign a fellow mortal for such a casualty, to endless perdition, unless he renounce his nation or his sect ? Such a proceeding is not only an injustice to our fellows, but also an arraignment of the Almighty's providence !

Under the influence of far different views and principles, from those now advanced, have your client and his priests pretended to govern and instruct mankind.

The dogma itself, viz., that mankind are in a miserable and fallen condition, and are under the sole influence of evil,—which actuates all the proceedings of your client, is no less offending to the notion of one Superintending Almighty Being than it is to the actual constitution of man ; and the individuals, whosoever they may be, that entertain this dogma are not fitted to instruct their fellows, either in their duties to God or to man, and, of course, much less are they qualified to teach these duties combined. But not only do your client and his priests assume this office, they, moreover, call in the aid of the most revolting and arbitrary means that can possibly be conceived, and by the employment of these means they show themselves to be the ministers, not of a God of love, but those of a demon of vengeance ; thus proving themselves, in every way, totally unfit for the office which they have impiously assumed.

DEFE.—It is the height of presumption and of impiety on your part to advance such accusations against my client, who only enforces the doctrines of Christianity, revealed to man by inspiration ; and the means employed, which you style revolting and arbitrary, accord with those which have been sanctioned and employed by the Almighty himself. Did not the Almighty employ on earth fire and brimstone, as instruments of human destruction ? Were not the destroying angel, the pestilence, and other plagues, sent forth at his command, as well as the overwhelming deluge ? Did He not aid the sword of his chosen people, by miraculous interventions, to annihilate their enemies ? And are not severer and more righteous judgments in reserve for the ungodly in an eternal hereafter ?

ACCR.—Does your client believe that the Creator is almighty ; and, if

so, will he not acknowledge that the Creator has the power, if he should desire that men should act otherwise than they do, to cause, by natural means, these changes to take place, without the aid of miracles? If, as your client supposes, Satan, or the Devil, as well as his angels, can instil evil thoughts, designs and intentions into the breast of mankind, surely the Creator himself can, by a superior and creative might, impart good desires and intentions. Or does he imagine that the Almighty fiat has lost all efficacy, unless aided by exterior gaudy and vindictive emblems, in like manner as his vicegerent *Holiness* endeavours to support his dignity and influence, by the purple, the crozier, and mitre, as well as by inquisitorial instruments of torture? Or, dare he proceed to such unhallowed lengths as to suppose, for one instant, that the Almighty is the tool of archfiends, as himself is of Archdukes and Emperors? As to the proceedings of the Almighty, which you so exultingly advance in justification of your client's measures, as being mere imitations of these proceedings, sufficient has been said to prove that they are the superstitious inventions of priests in support of doctrines which cannot bear the test of reason or common sense, and, therefore, call in the aid of religious falsehood for their support; just as your client seeks the aid of the superstitious trash about saints and relics to support the falsity of his assumption.

But to revert to the "chosen people" of God. Of what advantage has been to them all their superstitious bigotry, the pretended miraculous interference of their God in their behalf? Of what gain to them their usuries, their cheats, their massacres, the possession of lands flowing with milk and honey? Only to make them a greater reproach and byword amongst surrounding nations! Since such is the present condition of this chosen people of the Lord, what may not be, what will not be, the future condition of the pretended divinely-elected Pope, cardinals, priests, and their abettors, who with a zeal more illiberal and merciless than that of Jewish priests, have sought to uphold their doctrines, and to exercise control, as well over the temporal as over the eternal life of mankind, by the most abhorrent contrivances, and under the assumed sanction of the Almighty!

DEFE.—Is not the present state and influence of the Roman Catholic religion a complete refutation to all your base insinuations against my client and the whole of the Roman Hierarchy?

ACCR.—Not in the least, when considered in a religious point of view. No reprobation can be too severe against the crimes committed under the

plea of religion, for no outrages are so direful and merciless as those sanctioned by religious superstition and bigotry; and the fact, that the most frightful massacres which have taken place, are those which one sect of Christians have perpetrated against another in defence of the Christian religion, must surely disprove the assertion that Christianity was divinely inspired, and that this inspiration proceeded from a God of love. To judge of the spirit of the Roman Catholic religion from its present state and influence would be incorrect, for its tendencies and its spirit are masked by policy and checked by public opinion and the censures of the press. It must be judged not by what it cannot and dare not now do, but by what it has done, and would again and again do if it had the power. Under its cruel and bigoted restraints, all science, all free and humanizing discussion, all moral improvement, every ennobling sentiment, if possible, would be suppressed, and the gloom of superstition would again blight the best fruits of intellectual knowledge. But as the Jewish religion has had its day, so, to all appearances, is the end of the Roman religion under popish misrule approaching. May the end of every Christian persecution with it also arrive! Religion, like every other subject under the influence of humanity, undergoes change, and takes its tone or character from the character or condition of the people or nation among which it is entertained. The more intellectual the people or the nation becomes, through the means of the natural sciences, the more refined, liberal, and humanizing their religion, and the more consistent with the notion of one superintending Almighty Being. Superstition begets ignorance, and ignorance engenders superstition; they are mutual aids to each other; and since all religions, except natural religion, claiming a divine origin, are more or less founded on these two bases, not one of them should ever be entrusted with the civil power, which ought to be founded on justice dictated by reason. Now, since your client's doctrines renounce entirely both justice and reason, he is wholly and solely unfitted to be entrusted with the civil control of his fellows; and, moreover, since the civil authorities only sanction, or ought only to sanction that form of government whose social institutions are alike conducive to the wellbeing and protection of each member of the whole community, and takes cognizance of all doctrines, whether political or religious, which are adverse to its benevolent institutions, it cannot and should not commit to your client's control the consciences of its members, seeing that his doctrines are not only at variance with the just spirit of the civil

laws, but do not hold themselves in any way amenable to the civil tribunal. The Pope is, therefore, unfitted to govern his fellows either in a civil or religious capacity : and instead of deserving the consideration of his fellows, his arrogant pretensions over the conscience or acts of mankind merit the contempt of the world !

DEPR.—If the Pope and his doctrines, which are the revealed will of God, are not fitted for the government of the world, what mortal, what religion is ?

ACCR.—Infatuation ! infatuation ! This is the presumptuous rock upon which first, the Jewish religion foundered, and upon which Romanism has become a total wreck ! And so in your unbounded fanaticism, you deem the Almighty unable to direct the government of this world, unless aided by the unmerciful doctrines of your client. This arises from the dishonouring of the Almighty's creation, in not regarding the laws of nature as the laws of God. By the utterance of such sentiments as these, which you have now expressed, your client is self-condemned of those crimes set forth in his arraignment. In his swollen pride of vicegerent pomp, he would presume to overrule the decrees of Heaven ! But enough has been advanced to ensure his condemnation.

DEPR.—Yes ; in the opinion of heretics.

ACCR.—And of common sense and common experience. But common sense should be, perhaps, only considered as another term for experience ; for they seem allied to each other so intimately, that common sense may be said to spring from experience, and experience to be acquired by the aid of common sense, and the two combined to constitute reason, which seems to have no value in the estimation of your client.

A longer period is required to unfold or form the bodily and mental faculties of man than those of other animals. You may, perhaps, object to this term, " mental faculties," applied to beasts. If so, let them be called instinctive faculties. But it will be found that the instinctive faculties in brutes are sooner and more perfectly developed than the mental faculties in man. In the brute species, the instinctive faculties seem always to be fully developed, and suitably assigned to each several kind ; but in man how often are the mental faculties totally absent, or so sparingly assigned, as to be far inferior to the instinct of brutes. Indeed, there are various degrees, from the helpless idiot up to the reasoning philosopher. It is not necessary to discuss now whether the mind ought to be regarded as a creation distinct

from the body, or as an effect of certain influences upon the bodily matter ; it may, however, be remarked that it does seem to be more the result of matter, acted upon by certain exterior influence, than is instinct ; for an infant without constant nurture and education, or intercourse, with its fellows, would probably remain mindless, or have so small a degree of mental development that it would be inferior to instinct. But this aptitude of man's faculties to develop themselves according to the circumstances in which he may be placed, and to fit him to discharge those duties which are required of that profession, or course of life, which he has chosen, is, as has already been remarked, a supremely wise ordination of an Almighty providence, but which your client, in his blind superstition and ambitious fanaticism, has never been able to discover ; or he never would, certainly, as well by his civil as by his religious government, have sought to restrain the development of man's mental faculties by debasing and cruel superstition.

Supposing that man was at first placed in a state, which to our finite minds appears perfect—who will presume to decide, whether the Creator had intended that he was to remain therein one instant longer than he did remain, or whether the present state of man is not as perfect in the estimation of Infinite Wisdom, as it was when the Universe, or merely this earth, first became severed from chaos ; allowing that such an expression can be applied to any part or state of creation ? Divided as mankind are by time as well as by sea and land, with so many obstacles to encounter in carrying on an intercourse with each other, how could these obstacles be overcome were there not inherent in man a cause sufficiently strong to excite him to contend with any difficulty that might present itself to him in the execution of his designs ? It is true that the Almighty could have created mankind quiet and gentle as lambs, but they would not have been the lords of the earth, unless the rest of the animal creation had had implanted within them a nature correspondingly inferior to human nature, and the earth itself had presented no difficulties in the way of intercourse. That is, had man been otherwise constituted than he is, either man would have been unfitted for the earth, or the earth for man ; and, consequently, the grand arrangement of Providence would have been incomplete. But under the actual arrangement of the earth, man, constituted as he is, with the hundred exciting causes implanted in his breast, forms a link in that chain of harmony which encircles the Universe.

Having thus arrived at the conclusion that man, actuated as he is by so

many exciting passions, perfectly harmonises with the whole terrestrial economy, our next inquiry and ascertainment ought to be, how far the influence and gratification of passion should be allowed ?

If a question difficult in the solution, could be proposed to philosophy, it is surely 'the above. But difficult as the solution of this problem might be to philosophy, the task imposed upon self, of conforming exactly to the dictates which might be prescribed to philosophy in the solution, is equally, if not more difficult. Could both these difficulties be surmounted, and if unison in feeling and unison in act among mankind constituted a paradise, then such would be our earth. Reason, however, does not guarantee the realization of quite such a concord amongst us ; for we are taught by experience that the Creator has ordained, that in the earlier stages of our existence, the corporeal frame should be principally influenced by self, in order that the energies of the body should not be too much restrained in their necessary development ; but, as the energies of the body begin to mature themselves, the intellect assumes a stronger sway over the senses. Thus, even allowing man, when arrived at adulthood to be harmoniously governed by self and reason, there must always be a constant warfare carried on by the adult against youth, to teach him how to conform the dictates of the senses to the restraints of reason, that is, to the general good of society. But even among mankind, when arrived at maturity, we can hardly expect that their pursuits, interests, and feelings, multifarious as they are, can be so entirely divested of all unreasonable selfishness, as to occasion neither quarrel nor disagreement ; for such a state presupposes not only a perfect form of social education, but, moreover, each intellect alike fitted to imbibe this peculiar plan of instruction. If a government could be first composed to which all might be rendered consentient, and therefrom a plan of instruction devised, suited to the capacity of each human intellect, and, then, if an assurance of teachers exactly framed to instil this instruction could be obtained, and likewise that this instruction, when once instilled, would have due and lasting effect, we might then hope that succeeding generations could be governed not only without the sword or fetter, but also without judge, jury, or decree.

However desirable such a government and such a plan of instruction may be, there are some conditions in civilized societies which, in a degree, are dependent upon mankind, and others over which man has no control, which would tend to nullify the good effects of these wise laws, or at least

to interrupt their efficacy. Mankind, dwelling in densely crowded towns and cities, and obtaining their livelihood by practising the arts and sciences, or by devoting themselves by thousands to some particular manufacture, may be considered to be in an unnatural condition, as they thereby expose themselves to contagion, to many diseases, to fatal accidents from machinery and conflagrations, and by cessation of trade, to many privations in the support of life, which are not met with in a more natural state. All these causes arise more or less from conditions over which they have some control. But there are others which are quite independent of man; and arise from famine through the inclemency of the seasons, or from some other natural effects, whose causes are under the control of Providence alone, all of which bring death or other calamities upon many animals as well as upon the human race.

The correct inference to be drawn from these considerations seems to be, that man, as well as beasts at creation, was intended to be subject to all the vicissitudes and calamities to which he is by Nature actually exposed, as well as to those which are more or less the result of his own operations; that death was not the consequence of Eve's disobedience; and that man has not fallen from his original condition, and, therefore, has not induced a Providence of Love to prepare everlasting torments as a punishment for this supposed change of original condition.

Let your client then, and every other erring mortal, guard against the presumption of questioning arrangements comprehensible alone to Infinite Intelligence. Let all those who assume the office of teachers beware how they mislead their fellows, in spiritual or temporal concerns, contrary to the light of nature and the dictates of reason. Had there been implanted in man the exact length to which his passions were to go, the several objects minutely defined which they were to affect, the time they were to commence, how long continue, and when they were to cease, Reason would be superfluous to him—since Instinct would have supplied its place—nor could he be in anywise accounted a free agent. He might, by some certainly, be accounted in such a state to approach to perfection, and would, perhaps, as a mechanical workmanship, be entitled to such an estimation; but viewed in the place which he was to occupy in Creation, where the changes of each day and night placed him, perhaps, in new relations—a being blessed with Reason—seems, surely, more fitted for the office of Lord of the Earth than one endowed only with Instinct.

Having considered the general economy of Creation, and the peculiar constitution of plants and animals—especially of mankind—the Christian Religion is to be brought under consideration, in order to discover by what tenure your client claims the office to which he aspires.

The remark has already been made that Christianity seems actually to consist of a mixture of Romanism and Jewism; an offspring of the exclusiveness of the Jews, and of the liberality of the Romans; and that it is much more allied to Heathenism than is suspected. Might not an inhabitant of China, India, Japan, &c., who visits a Christian land—especially where Popedom is supreme—consistently report that Christians worship a plurality of gods and goddesses, on beholding the numerous and various temples and colleges dedicated respectively to St. Peter, St. Paul, St. Michael, St. Mary, St. Ann, St. Catherine, and to a hundred other Saints, especially after reading the myth of St. George and the Dragon, &c., and, moreover, seeing in the Calendar the yearly festival of some of the principal Saints, and, in popish lands, the superstitious adoration of images? Whence arose this custom of transforming a sinner into a saint, of canonizing a mortal? Was it not in imitation of the apotheosis of the Romans, who had themselves borrowed it from the Greeks? Whence was the notion of Hell obtained, but from the Romans, who had caught the idea from the Greeks? The notion of the christian Hell was unknown to the ancient Jews, and is not found in the Old Scriptures. Both Hell and the Devil are perfect novelties introduced into the New Scriptures. The Roman Heaven, or Olympus and Tartarus, although vaguely imaginative, was yet, in no respect, so undefined as the Christian heaven and hell. Among the Jews some sects even disbelieved in the Resurrection. No such horrid arrangement in their Tartarus is found as that which comprises the Christian Hell. Both their heaven and hell were in close connection with the earth; but the Christian notion of these resorts is unlimited, and quite unconnected with the earth, for the earth itself is to be burnt up; and, although heaven is represented above and hell below, yet from the ignorance of the introducers of Christianity of the solar system, the place to which attention is directed as heaven in the morning, is designated as hell in the evening; and whilst the Christian antipodes of the West point upwards as the way to Heaven, the Christian antipodes of the East point downwards to the same place as the way to Hell. This remark may appear very flimsy in the estimation of your client; however, it will be found, in

combination with many others, similar to it, and which are shortly to be made very effectual to ensure his condemnation. The introduction of devils as well as of the Devil is as great a novelty as that of hell, and, as already proved, quite as repugnant to the notion of an almighty, merciful Director of the Universe. Whence did the notion arise? If your client has a knowledge of the old Scriptures, he must know that the notion is not found therein. No mention of fallen spirits is made, and only in two or three instances is there any reference to a being named Satan—against whom the sons of God dared not bring any railing accusation. Even the introduction of this being into the new Scriptures is very indirect, and not for the purpose of throwing any light on the history or nature of fallen spirits, but as subsidiary to other subjects. The account of devils recorded in the new Scriptures, would lead to the supposition that the Jews entertained a very different notion of these supposed beings to that in vogue among Christians of the present day. The truth is, that the theory of Devils springs from the same source as the theory of Christianity—both are the result of human imagination. The human mind naturally resorts to system as well to establish a doctrine as to perfect an art. Nature's schemes are perfect in arrangement; and, as her operations are practicable, the basis upon which they are founded must be reality, or the system could not exist. This, however, is not the case with theoretical, or speculative systems, because they cannot be tested by facts, but depend entirely upon the credulity or incredulity inherent in the intellects of each individual. If he disbelieve in Adam's transgression, then some of the doctrines of Christianity are absurdities; and the whole scheme of former pure angels in a pure world of perfect bliss, dismissed from this perfect world of bliss for rebellion against the Almighty, author of this bliss, and finally chained eternally amidst tormenting, though unconsuming flames in hell, in order to punish Adam's posterity, who had become sinners by his transgression alone, is not less revolting to the idea of one Almighty Merciful Creator than it is absurd to the common sense and common justice of mankind. Now, the so-named revelation or inspiration of all religions, for all employ this charm, in itself admits of no proof—cannot be tested; it is entirely dependent upon credulity for any influence it may have, and it certainly does not seem, in the estimation of common sense, or of human justice, that man's future misery or future happiness should depend upon credulity; especially since the force of it is entirely the endowment of his

Creator. But what is revelation? Is it a dream, a vision, a message mysteriously revealed to one individual,—a feeling, a sound, a mere fancy, a whim, or an aberration of intellect? Surely, if the Almighty should desire any truth or any proceeding to be made known to humanity, or any course of conduct to be adopted by them, He would not have recourse to any such uncertain means as those above, in order to make his counsels and commands known to them. It has already been remarked that the term, inspiration, is employed to denote a revealing to mankind, or to some member or members of the human race, certain information of the benevolent will of the Almighty; which information could not be acquired by the natural faculties implanted in the human race. Regarding inspiration in this light, it would of course be supposed that this communication would be revealed in a manner so clear, so self evident, that an individual of the meanest capacity could at once understand it, and would be so fully convinced of its truth that he would at once and for ever be filled with pure love to his fellow creatures and absolute adoration of his Creator. Now, referring to the inspiration to which Christianity lays claim, it might be inferred, since it is related, that the confusion of tongues was occasioned by Adam's fall, and that Christ came expressly to annul the fatal effects of this fall—that this revelation would be imparted in a language directly comprehensible to each individual in every part of the globe. This presumed revelation not having been so communicated, is only one of the thousands of objections to disprove the truth of the assertion that Christ expressly came to destroy the effects of the fall of man, for in no single instance has this been realised in practice, which assertion will be presently proved.

And this revelation, moreover, imparted not only in a universal language, but in terms so definite that the possibility of a misconception could not exist, because it is an inconsistency, so utterly absurd—viz., that the Almighty, in the full exercise of his infinite benevolence and wisdom, should impart a special revelation to mankind in the sole intention of restoring them to the perfectly happy condition from which they had fallen, and yet that this same revelation should be the very means of producing more discord, war, and bloodshed among the human race than any other event or passion has ever caused. The whole history of the Jews proves this assertion. Their present condition proves it. The whole history and present condition of Christianity also confirm the assertion.

What, it may with confidence be asked, would be the political government of the Jewish inspiration, what the condition of society under Israelitish rule, if the sounder and more enlightened laws of reason and common sense did not restrain the one as well as the other? What also would be the government of inspired Christianity, what the condition of society under its rule, if the laws of man did not restrain the illiberal spirit of this pretended revelation of God?

DEFR.—Christianity must be judged by its fruits. What effects has it not produced amongst the nations among which it has been introduced! In how barbarous a state were the present Christian nations before the self-devoted missionaries of the Cross imparted to them the knowledge of divine revelation!

ACCR.—To entertain the supposition, that at the promulgation of Christianity the world was in a state of mental or moral darkness, is a foul calumny against the providence of the Almighty, dictated by the illiberal spirit of Christian superstition. If the world has become more enlightened than it formerly was, it is not Christianity nor Christian missionaries that have effected this change, but the cultivation of the arts and sciences by the intellects, naturally implanted in mankind at their birth. It is the liberal and enterprising spirit of commerce—especially that carried on by anti-popish Britain—which is rendering all men brethren, which has penetrated into distant lands, and opened the ports of all nations to the entrance of missionaries as well as of merchants. Nay, more, the weapons of warfare have often been the only means by which intercourse with other nations has been effected; and instead of popish priests and missionaries being the means of enlightening these unchristian nations, they have often been instrumental to thwart the beneficial results which intercourse and commerce were producing. Is it to be supposed that South America, under popish priests, is a happier land than it was before the Spanish conquest? Would the Indian nations, would the Chinese Empire, would the inhabitants of Japan become more enlightened and happier under popish priests than they are under their present political and religious creed? Would they not, on the contrary, retrograde a hundred fold! Well, perhaps, for the future tranquillity and prosperity—yea, morality of Japan, that those men whose corpses the pope and his cardinals and bishops have agreed to sanctify, or rather idolize, after a custom more heathenish than that of the most pagan nation, have ceased their labors

of proselytism to the Roman Catholic faith. Can any argument be more condemnatory of the baneful effects of the Roman Catholic faith and of the degrading doctrine of hell and devils, than is exhibited in Ireland, that land which is the prey of the Romish priesthood and, consequently, of superstition and ignorance by those anonymous and blasphemous denunciations of vengeance of the Ribbon conspiracy? Were the religious ceremonies which are related as in practice among the Druids, half so demoralizing and relentless as the popish Inquisition? Even supposing human criminals were sacrificed to the God of the Druids, is that custom half so abhorrent to humanity as the tortures of the rack and the flames at the stake—preludes to the eternal torments of hell-fire—inflicted upon, oftentimes, the most virtuous and consistent of mankind, as sacrifices to the God of the Christians? But let us examine the doctrines of Christianity. They profess themselves to be founded in utter ignorance, at least inasmuch as earthly wisdom and intelligence are concerned, and to be incomprehensible, and altogether repulsive to the fallen nature of man, and alone capable of being revealed and received by the inspiration of the Holy Ghost, one of the *three* persons of the Godhead: so that there is a twofold inspiration necessary, an inspiration of the doctrines, in the first instance, and then an inspiration to understand the doctrines themselves, thus revealed. But this is not the only difficulty, for this inspiration of the Holy Ghost is only to be obtained by earnest desire and prayer to receive it; and yet the human heart is so utterly averse to receive this gift, that it cannot of itself desire it: and all who do not desire and receive this influence of the Holy Ghost, must undergo eternal damnation. What a lamentable condition is this for the fallen posterity of the frail woman, Eve! And is it not a most arbitrary and cruel measure on the part of your client, by terrifying the mind and torturing the body of his fellow sinners, to endeavour to force them to adopt a course of which, by their nature, they are of themselves incapable, and thus only add to the miseries to which they are already exposed? But perhaps your client may remember that among the scriptural doctrines there is a text which declares the gospel truths of salvation to be so clear and comprehensible, that “he who runs may read” them, and only resorts to these forcible arguments in order to aid the *merciful* operation of the Holy Ghost: and, that these conflicting doctrines may be reconciled, he keeps the minds of his votaries in profound ignorance, to

prevent the discovery of these and many other doctrinal inconsistencies. There are many other scriptural texts which enforce the uselessness of the intellectual powers of man ; nay, even declare them to be a stumbling block in the comprehension of the Christian revelation : and yet, strange to say, modern Christianity has discovered that ignorance and vice are generally found united, and that something more effectual than the superstitious instructions of priests and the teaching of the Holy Ghost is required to make men worthy members of society, and to induce them to obey the laws of the Supreme Being and of man.

As an aid to the development of the intellects, and as an excitement to moral pleasures, institutions of various kinds, and which offer information, gratification, and instruction to the different inclinations and capabilities of mankind, have been established, in order that the sad effects of religious bigotry, superstition, and ignorance may be counteracted. In these institutions liberty of opinion, liberty of expression, liberty of research and investigation have been courted and encouraged, as the very means of refining the mind, and of disabusing it of the injurious effects of deep-seated and ancient prejudices ; and the more such means and such institutions are encouraged and employed, the more moral, united, and refined, but the less sordid, will all grades of society become.

Now, since your client clings, with pertinacious zeal, to this bigotry, superstition, and ignorance of a bygone age, and admits to his councils the abettors alone of this infatuation, whom he sends forth among the nations of the earth as his agents, to keep by these unholy means the minds of his deluded votaries in base subjection to his reign of terror, withholding from them every ennobling liberty of thought ; and, moreover, to give force to this profanely assumed authority, and to justify such proceedings in the sight of men, impiously claims the direct commission of the Almighty for these unholy purposes—this subject—viz., how long this anomalous and baneful influence of popes shall be tolerated upon the earth, becomes a vital question, amongst the governors and people of every enlightened nation.

So long as the nations have been mentally blinded by gross superstition, ambitious monarchs have always employed this extraneous influence of popes, to keep their subjects in abject submission to their will and tyranny ; but since the people have, by the arts and sciences, and by a general education, become enlightened and sensible to the advantages

of a liberal and just government, emperors as well as kings have been taught the necessity of framing their laws in accordance with the natural rights of man and the requirements of their subjects, discarding altogether the baneful influences of bigotry and superstition.

It is a most remarkable fact, that even monarchs, who profess the Roman Catholic religion, are beginning to acknowledge the evil effects of the Pope's temporal power ; and a still more remarkable fact, that the strongest opposition to this rule should have arisen in the very seat of its influence, in the spot where it is enthroned in all its majesty of superstition ! Protestant rulers and people long felt and acknowledged its dire influence, and therefore disowned it ; although, from a true spirit of liberality, it has been tolerated in some degree, in conjunction with the Pope's spiritual influence among those of the Roman Catholic persuasion in Protestant governments, when not at variance with the laws of the land. Catholic rulers with enlightened minds also would fain adopt the same measures which are in force among Protestant lands, if their subjects were not still too much under the superstitious dominion of your client.

DEFR.—This is mere assertion, and quite contrary to evidence.

ACCR.—What ! have not the odious fraternity of Jesuits been forbidden —nay, forcibly expelled from Catholic countries by Catholic rulers, as well as from Protestant dominions ? Are not Protestant monarchs and governments more honoured by the people, and, therefore, their thrones more stable, than those under subjection to the Pope, or in any way under his influence ?

DEFR.—All this is mere assertion, also without proof ; besides, if true, this state, which you advance with so much boasting, may be the sheer effect of an irreligious government, and of laws, which allow the people to indulge all sorts of heretical opinions, and sanction apostacy from the true Church of Christ. As those whose deeds are evil love darkness, so will heretics naturally support that form of government which favour their apostacy.

ACCR.—Just so, if you wish it. It is this liberality, in opposition to popish despotism, which is bringing about this great change. Rulers as well as nations have discovered that the people are more happy, more prosperous, more loyal, more contented, and more cleanly, who have discarded both the temporal and spiritual rule of Popes, and their mass of

superstitions, and have adopted a liberal and a constitutional form of government, and have thus become desirous that a government which produces such beneficial effects upon other lands, should add to the blessings of their own.

Having referred to the doctrines of Christianity, its Author shall be briefly noticed, in order to show how far individuals who do not believe in the doctrines of those whom you style the "True Church of Christ," are justified in such a course. But before entering upon this notice a few previous remarks are absolutely necessary, in order to do justice to unbelievers.

Mankind too often regard as a crime, that act or belief in others which has in reality no criminality attached to it; although, in their own case, such act or belief would be criminal. This remark especially applies to religion. For example: the condemnation or even crucifixion of Christ by the Jews was a consistency, not a crime; although the same act sanctioned by your client and his disciples, under the conviction that Christ was indeed a Godhead of the Almighty would be a crime, supposing it possible that they could actually, under this impression, commit such an act. The rejection and condemnation of Christ by the Jews arose from the full conviction that he *was not* a Godhead from Heaven. From this very circumstance, it is perfectly consistent to infer that Christ never gave any convincing evidence of his divinity to mankind, for had he given this proof, it seems morally impossible that any created being, could, with a responsible mind, have proceeded to such absurd extremities as to conspire against the *existence of the Almighty*. This accusation against the Jews, of having crucified the Lord of Heaven, is on a par with that of the attempt of Satan and his fellow angels to dethrone the Almighty, their Creator. Both are inconsistencies of the absurdest degree. The Jews had not the remotest idea that such a being as the Son of the Almighty was to appear upon earth as their deliverer; nor did they at all expect that their deliverer was to add to their disgrace on earth, and only free them from the torments of Hell hereafter, on very severe conditions: neither did they expect, nor were they taught to expect, that those laws and ordinances for the defence of which they had so often fought and bled, for the violation of which so many of their forefathers had been so miraculously destroyed or punished by the Almighty himself, and for the preservation of which, as well as of the Jews themselves, the natural ope-

rations of the earth and the *fixed* laws of the universe had been reversed, were to be at once and for ever annulled by the son of an humble tradesman !

The New Scriptures declare the Lamb to have been slain from before the foundation of the world, for the redemption of man. Such a declaration entirely annuls that of the Old Scriptures, which assert that man was created pure and immortal, and that impurity was the cause of death ; for man could not have been created immortal, if it were pre-ordained that he should die.

If it were pre-ordained, or even ordained, that the Son of God should be born of a woman, and afterwards die as an atonement for Adam, or rather Eve's transgression, to this end Christ's death was as essential as his birth ; and, therefore, the Virgin Mary was no more an appointed instrument by God for the production of the Saviour on earth, than was Judas Iscariot for his destruction from off the earth. Why, then, honor and adore Mary, but condemn and abhor Judas ? Christ's birth and existence on earth would, according to Scripture doctrines, have been inefficacious, unless he had undergone the human penalty of death. This act of Judas in the delivering up of Christ to be crucified was, as expressed by Christ himself upon the cross, the accomplishment of human redemption. Your client has then sadly failed in his conduct towards the accomplisher of human redemption. Let temples be raised to his memory in all Christendom, side by side with the Virgin Mary ; in which temples let carved images and precious paintings be set up to Saint Judas Iscariot, the destroyer of Christ ; and let feasts and fast days be appointed to his memory ; for, surely, the betraying and repenting Judas is as worthy of a temple at Rome, as the lying and repenting Peter ; indeed, much more worthy, if the death of Christ be the only means of salvation to mankind.

DEFR.—Dare you, in the face of Heaven, offer such remarks, utter such blasphemous sentiments, and not tremble at the consequences ?

ACCR.—As a reply to this question, the only answer is : How has your client dared to entertain and to propagate such inconsistent notions of a Providence of infinite wisdom, goodness, and might, as to call forth such remarks and censures, in order to confound these unworthy notions of a Providence supreme in love and power ? How has your client dared to offer and encourage adoration to a frail creature woman, to profane men, and to

their no less profane and false relics, which adoration is alone due to the Almighty? When he, before his purpled servants and humble followers, bends the knee or raises the arm to give that worship to the creature, which is alone due unto the Creator, or so instructs the misguided crowd, does he not tremble, lest his own limbs, or those of the crowd, whom he has misled, may become paralysed at such an act of profanity? How distorted and beclouded with superstitions must the intellects of Popo, cardinals, priests, and people be, in whose lands are set up the plaster images of patron saints, to whom in servile mood they bow the head and bend the knee, and erect cabinets for votive offerings! Is this befitting government for him who aspires to be the earthly Vicegerent of Almighty Intelligence, so to suppress the rational faculties of men, as to debase them lower, lower than the instincts of brutes!

Supposing Christ to be a material part of the Almighty, of the Godhead, who has neither beginning nor end, as some Christians regard him, every instant of his existence on our globe must naturally excite intense interest in every one who views him in this light. Those who regard him as a mere mortal, are induced to this opinion by two causes. First: this estimation is alone consistent with the notion of one only superintending Providence, almighty in every attribute that can be assigned to a Being thus conceived. Second: the Scriptures, which are the only source whence we draw our information, give no evidence, much less satisfactory, still less conclusive evidence of the divinity or Godhead of Christ. Indeed, so inconsistent do the accounts sometimes appear, that were it not to avoid giving offence on a subject so full of interest to mankind, and so delicate to the sensitive minds of Christians, they should be characterised in appropriate terms. However, this remark must be made, that, instead of being means to reform and enlighten, they seem adapted to embroil and perplex mankind. If Christ came into the world in order to manifest himself unto the world, his object was not obtained; for this fact, in the accounts of his life, is most remarkable; viz., that wherever a miracle would have become a historical fact, there Christ has never shown his divine power, notwithstanding his assertion, that the whole power of the Almighty was at his bidding. Unimportant as this circumstance may appear, it militates with invincible force against the doctrines of your client. Had a miracle—I will not characterise it by the epithet astounding or confounding, because every miracle must, from its very nature, bear these terms,

but a real miracle—been ever performed before a Roman Governor, especially in public, such an event would have become an historical fact, cognizant to the whole Roman empire, from the Emperor down to the very peasant, and would have had convincing effects. The Roman historian, Livy, makes mention of many miraculous and ridiculous events, which had taken place, as far as his own experience was concerned, by hearsay alone; and although his own mind appears to have been tinctured by superstition, yet he had common sense enough to impute them to religious superstition, and for political purposes to bring gold to the exchequer, in order to carry on the war, and to excite the people to the defence of their religion and country, in the same way as the Jewish rulers employed these bugbears as incentives, and as your client and his priests still use them, for political and religious ends; and as governments of the present day sometimes resort, not to superstitious miracles, for no enlightened nation in the present day would be influenced by these absurdities, but to the fear of foreign invasion, to induce the nation to approve of that system of taxation which is instituted for the general welfare of the land.

The miracles related to have been performed by Christ may be termed childish, and are of the kind, which a superstitious and ignorant recluse monk of ancient time may be supposed to have penned. Water was changed into wine, loaves and fishes were either multiplied or enlarged—for the alternative is left to imagination; the sea was made firm, or matter made imponderous; the wind was stilled, a dead man was brought to life, sight was given to the blind, hearing to the deaf, health to the weak; and all these events are related to have taken place in comparatively private localities. But to what end were these effects produced? Christ's presumed mission was to save the soul, not the body; for the body is to perish, but the soul is to be immortal. It would seem, however, that Christ could heal the body, but not the soul, for if so, Hell would not be necessary, at least for humanity. But whence and when arose the doctrines of Hell being prepared for the unregenerate soul of man? These doctrines seem to be comparatively new, a pure invention of the human imagination, and not recognisable among the Jewish doctrines. The only penalty, decreed by God against Adam and Eve, was death for their disobedience. No everlasting torments of Hell fire were denounced by the Creator of Adam and Eve against his creatures, in the Biblical account of the fall of man. This fearful retribution for futurity has been introduced among Christian

doctrines in the same spirit in which your clients, the popes, introduced the Inquisitorial Hell for time. Both systems of punishment were founded upon the conception, that the utmost limit of punishment and restraint was justifiable in order to control the evil passions of man; and this conception itself was the result of those injurious doctrines, which inculcate the fallen condition of God's earthly creation. What a fearful agent this sentiment is under the influence of those in authority, even when actuated by the kindest motives. What terrible consequences must then ensue, when the ruler is absolute, unrestrained either by kind or conscientious motive, of strong passions, and, moreover, sanctifies his deeds with the authority of the Almighty! Hence arose that *direful institution*, the *Roman Catholic Inquisition*. Hence we see how bigotry and intolerance brutalise the human mind. And, hence we are instructed not to intrust political to those who exercise religious authority, and who allow not their religious doctrines to be tested and controled by the dictates of reason. It has already been shown that religion does not change the human heart, but on the contrary, that religion is always more or less tintured by the natural disposition of individual humanity. All sects of Christianity, as well as of other religions, who affirm and believe that everlasting punishment is reserved for those who do not adopt their creed, do in spirit, and would in practice employ temporal punishment, if they possessed supreme control. Many may not think thus of themselves, and would feel highly offended at the imputation of such intolerance; but a close observer of their occasional remarks and censures upon those who entertain opposite creeds, might justly therefrom draw this inference. Even the conduct related of Christ betrays this spirit. His violent and practical reproof to the merchants in the Temple, his severe remarks and censures upon the Pharisees in public, and his uncharitable commands to his disciples to shake off the dust of their feet against those who would not receive them, seem to be not altogether befitting the meek and lowly Jesus, who was full of compassion, and came to be the messenger of peace and good will to man; especially as one equal to the Father in almighty power, and consequently could effect every one of his purposes by gentle, nay unseen means.

The parables, which are reported to have been employed by Christ are often feeble and inappropriate. The comparison of himself to the good shepherd, and to the vine, is of this nature, notwithstanding the frequent

employment of them from the pulpit. To an arcadian poet, seated in some cooling shade, in the full warmth of summer, both flocks and vineyards were, doubtless, grateful subjects for the employment of his muse ; but the lopping off of the unfruitful branches, and the sordid sale of the flocks, certainly does not betoken much love thereto. Even the "Pater Noster," or "Lord's Prayer," as it is termed, bears the impress of humanity in the composition, especially in the request to God to regulate his feeling towards his creatures, as the creatures regulate theirs towards their fellows. This surely is not a becoming nor a wise request from the creature to the Creator ; but, on the contrary, a presumptuous estimation of the Almighty's mercy and conduct, on an equality with that of erring humanity. A similar objection may be made to the petition that "God's will may be done on earth as it is in Heaven," seeing that God's will not being accomplished in Heaven, in the revolt of the angels, is the cause of his will not being accomplished on earth, in the revolt of human sinners. But any petition for the furtherance of the will of the Almighty, must be a superfluous prayer, since the decree of the Almighty will be performed without the possibility of an obstacle. The very commencement of the prayer seems defective, especially in regard to the Trinity, and not suited to the Christian doctrines, which teach that the universal Creator, or God, is composed of Father, Son, and Holy Ghost. If Christ taught this prayer as a universal petition, and did not include the three Persons of the Christian Godhead, it may be inferred that they ought not to be invoked. But an important and a forcible objection to the truth of the testimony concerning the character and mission of Christ, contained in the New Scriptures, is the very broken and unsatisfactory account therein given of his life. The veriest tyro in romance writing would deem his composition incomplete in which the hero of the tale was thus mysteriously introduced, and whose life was so vaguely described. What, the son of the Almighty, a portion of the Godhead, has dwelt more than thirty years amongst men upon this earth, and so very little known of his words and actions, and yet he came to be made manifest to men and to die for their sins ! If an individual of the present day could perform a small part of the wonders which are recorded to have been performed by Christ, his fame would travel throughout the whole civilised world with the utmost rapidity ; and if he were not brought before emperors and the great men of the earth, intense curiosity would bring them to him, and he would become the lead-

ing topic of every conversation, but so obscure an individual was the reputed Lord of Heaven, that even the officers of the High Priest did not know him. Then as to his human nature, all accounts are contradictions. He became instructed without instruction; he lived without human nourishment; he had the power of ubiquity; his word was creative; he possessed all power; and the origin of his humanity was superhuman! How had he then a human nature? No less contradictory are the accounts of his divine nature. His recorded mission the salvation of the whole human race, was to counteract the supposed effects of Eve's transgression. Supposing the earth to have been formerly a paradise, has this change been effected? Do the daily accounts of the Christian priests, their threats, warnings, or their representations, infer this much-desired change? Or, did Christ himself declare either that he could or would effect this end? On the contrary, did he not weep over his own impotency to accomplish this object? Did he not intimate that a greater portion of mankind travelled the broad road to destruction than the narrow way to eternal life?

If the supposed mission of Christ be viewed in conjunction with the character and acts reported of him, and the duration of his life upon this earth, what an immense inconsistency distinguishes the two accounts. The whole of his acts recorded could be performed in a few weeks, and they were comprised in a comparatively small area of this earth's surface. Thousands of the human race were daily dying without the required knowledge of a Saviour's atonement, necessary to obtain an entrance into Heaven, and yet Christ, instead of travelling to the benighted nations of this globe, in accordance with his precept to his disciples, and as an example for them to imitate, constantly remained in the neighbourhood of the stiff-necked and haughty Pharisees, to load them with reproaches. This inconsistency appears the more glaring, as Christ is represented as one possessed with the supernatural power of aerial, invisible, and perhaps instantaneous self-transposition. This assertion is confirmed by his appearance on the sea, and by his ascent with the devil upon the pinnacle of the temple, &c., although this latter act, and his argument with the devil whilst upon the pinnacle, is full of objections, seeing that this was quite a private interview with the devil, and therefore unknown to all but the parties engaged; and if Christ could make the sea firm and supporting, he could also with the same power make the air equally serve his

purpose. Christ moreover, even at twelve years old, could gainsay the learned doctors of the law, and could by his power address and comprehend all the nations of the earth respectively in their own language ; with all these advantages, or if you prefer this, with all these capabilities, he could have revealed his mission to every nation of the earth in his human person ; but he did not. Or, he could even have taken his disciples, already chosen, with him, in order to be witnesses of his mighty deeds amongst every nation of the earth and after their return to their brethren, to bear testimony to the divine power of their master, but he did not. Or, he could have chosen other disciples from amongst his fresh converts in other lands, to bear testimony to succeeding generations, but he did not. Or, he could, by his divine attribute of almighty have at once effected the conversion of every human being, but he did not. Has Christ then, by his presumed mission from Heaven, and by his appearance and crucifixion on earth, counteracted the effects of the fall of man, occasioned by the presumed instrumentality of the Devil ? Does not every object, animate and inanimate, all, materiality as well as immateriality, loudly proclaim that Christ's mission has failed ? And yet it seems just in the sight of reason to expect, that the efficacy of Christ's atonement should be as potent for the salvation of mankind, as that of the devil's treachery was for mankind's intended destruction ; and as all, unwittingly, participated in Eve's sin, so all should, unconsentedly, receive the full benefit of Christ's righteousness. But since such a happy and much-desired condition of the human race is denied, is it to be inferred that the creature devil is more powerful than the Almighty Creator ? Either this must be the inference, or the alternative is, that the Almighty approves of the present arrangements of his providence, and, therefore, the present condition of the various nations of the earth, as to their religious creeds, is in exact accordance with his immutable decree. Who will then deny that the massacre by pagans, whether they be of Japan, India, China, &c., of Christian missionaries is as much the direct providence of God as is the conversion to Christianity by a missionary ?

What the feelings, or sensations, are to animated matter, such are the gases to inert matter. Each are alike the decrees of the Almighty, not those of a devil. Each must be restrained and directed by laws, or results, which humanity considers calamitous, will inevitably follow, How many beneficial results have accrued to mankind by the application

of steam, but, on the contrary, what fatal consequences have followed when this power has become unduly excited. So the mild doctrines, introduced into the Christian creed, have had genial influence over the passions of man, but what fatal effects, even upon its own votaries, have been caused by supposed inspiration and superstition. Christianity is only beneficial when governed by reason, and steam only useful, under the direction of science. But, whatever the results be from each of these causes, whether beneficial or calamitous, both must equally be ascribed to the providence of the Almighty alone. Had it seemed fit for the providence of the Almighty, Christ could have appeared sooner upon the earth, or he could have remained, even after his crucifixion, unto the present moment, and be himself preaching salvation by the atonement of his body and blood upon the accursed (blessed) cross, in order to hasten the salvation of fallen man ; or God could by an act of volition have converted the heart of every individual of humanity. But such has not been the decree of Heaven ; on the contrary, all mankind, except the Jews, were according to Scripture history, in utter ignorance of their Creator, and under the influence of a religion whose suggester was the Devil. Even the Jews were as ignorant of redemption by the descent and crucifixion on this earth of one of the persons of the Godhead as the rest of mankind ; and with all their boasted protection and instruction from Heaven, they, with the rest of mankind, were totally forsaken by the Creator. It may here be inquired why, if all the human race were at this time perishing for lack of knowledge, Christ did not at once appear to counteract the effects of the Fall ? Another inquiry also suggests itself, upon the ascent of Christ to Heaven, after his appearance on the earth, viz., why were so many nations left in total ignorance of the Son of God's descent upon earth and of the saving effects of his atoning blood ? And a third and last inquiry also suggests itself, viz., why does this fearful condition of eternal damnation still hang over so many nations, who are totally ignorant of the Christian creed, or who refuse to acknowledge it, without including the renegades in the very land where Christianity is acknowledged ?

DEPR.—These questions concern the providence of God ; and of this providence we are quite ignorant. God's ways are not as man's ways, nor his thoughts as man's thoughts. It is man's office to propose, but God's to dispose. When Christ did at last, in a time when God deemed it fitting, and in strict fulfilment of prophecy, appear on earth, so wickedly

inclined were the inclinations of men that they would not receive his testimony, but rejected him. And when he had fulfilled his mission in spite of all obstacles, he reascended to Heaven, to send upon the benighted world the Spirit of truth.

ACCR.—For what purpose?

DEFR.—To convince the world of sin, and to bring mankind to repentance.

ACCR.—Which, unhappily it seems, has not yet been accomplished! nor is there any appearance that such a result is about to take place by this means, judging, at least, from the present state of the world, and the presumptuous predictions and forebodings of would-be prophets and seers. To say nothing upon the unbelief and scepticism which priests declare from the pulpit is spreading abroad in Europe, the fact that even the land which was the scene of all Christ's pretended miracles has become possessed and re-possessed by Heathenism, that the Churches founded by the Apostles of Christ became the resort of Paganism, that Asia and Africa remain in Paganism, that the Jews still reject the mission of Christ, and deny that any prophecy was accomplished by his appearance, and that Turks and Unitarians deny the divinity of Christ, is proof that the kingdom of Christ is not come. And what would be the state even of Christendom, if social laws were to lose their mighty influence? So little could your client prevail with the Cross, the Virgin, the Saints, and relics, in conjunction, with all the mummary of masses tinsel, and incense, that, to sustain his presumed heavenly mission, he was obliged to call in the aid of the civil to support his assumed heavenly authority. When the Spirit of Truth does come, the wide-spread error of popery will be dispelled, and the Christian doctrines of superstition and ignorance will give place to others, which will be more congenial to the notions of the benign providence of the Almighty.

But, to return to the consideration of Christ's character and of Christianity, it may be asked, why should Christ's life upon earth be one of poverty, of grief, and of affliction? If he undertook such a merciful, nay, such a glorious work, as that of a whole world's salvation, so far, at least, as the millions of human beings were concerned, and was, moreover, able to accomplish the object he had in view, ought not this benevolent action to have filled his being with infinite delight? Would not such be the feeling of benevolent humanity? What beams of intense delight would

radiate from the benevolent countenance of man or child, who was conscious of having, by his charity, relieved the distress of only one family ! How extatic, if those of a whole parish ! Wherever Christ went, it is reported, that the hungry were fed, the blind restored to sight, the deaf heard, the lame walked, and lepers were healed ; and yet, he who could accomplish all these things in the human frame, and likewise give entrance to the soul into eternal life, was himself the subject of constant grief and misery ! At the close, also, of this glorious mission of Christ, when his stupendous work of man's salvation was accomplished, and when the heavenly hosts might have descended to mingle their songs of praise to the exultations of Earth, restored to primeval blessedness, it is asserted that darkness veiled the Heavens and an earthquake terrified humanity.

Surely these mournful accounts and unnatural events are the inventions of that superstition which induces misanthropic monks and selfish nuns to seclude themselves from their social duties, and not the dictates of that Reason which investigates the admirable works of Nature with a philosophic eye, and looks through nature up to nature's God !

Actuated by such gloomy sentiments it is not surprising that your client and his priests should disfigure their religious temples with painted and sculptured images, whose position and countenance respectively bespeak abject grief, and that in private and public dwellings, nay, in the very inns and hotels, and even highways, the image of Christ should be found exposed to public view disfigured by wounds, not only in the hands, feet, and side, but sometimes with representations of deep cuts in many parts of the limbs ! It is only a natural result that the mind, imbued with these gloomy sentiments, should impart a kindred gloom to the brow of both priests and laymen who entertain them ; and both the countenance and mind of the votaries of Popery, whether considered nationally or individually, have a less expression of mirth than those who have become free from its influence. But this difference may arise from the natural disposition of the individual. Minds are as variously constituted as are bodies, and those whose inclinations are naturally credulous and superstitious will be more inclined to embrace a religion tinctured with these qualities, than those whose liberal and ingenuous spirits regard the operations of nature with an inquiring eye, and discover the admirable system of cause and effect in all the varied and perfect arrangements of Providence.

There are other circumstances related in the life of Christ, which are not only contradictory in themselves, but so repugnant to nature, reason, and common sense, that, when searched into by an unbiassed mind, it would appear that in former times of superstition and ignorance, writers were allowed to assert the most glaring inconsistencies to serve a particular purpose, and it may well be wondered, that your clients, the Popes, did not make the Virgin Mary, at least after the crucifixion and ascent of her son, also ascend up into Heaven; for such an event would have seemed quite consistent with other events, and might, perhaps, have been a source of much emolument to their Church.

DEFR.—And would you then pretend that the Church of Rome depends upon the acquirements of gold for its progress, and not upon its divine institution? or that Heaven would bless a religion whose institutions are founded upon falsehood and misrepresentations?

ACCR.—And do you dare pretend that the Church of Rome does not employ every sort of artifice—yea, and innumerable falsehoods for the propagation of its doctrines; and deny that its success depends upon Peter's pence and upon gold, extorted by threats or superstitions from its votaries; nay, that entrance to Heaven is sometimes at the hour of death alone obtained at the price of gold? It has already been shown that all religions depend, as much as arts, manufactures, and commerce depend, for their propagation upon gold. This is not the case with charity, affection, and the other virtues of humanity. They were implanted in the human breast when man was first called into existence, and are of all ages and of all climes, although, like other sentiments of the human heart, they are not equally strong in each individual, and require for their full developement, suitable causes for excitement.

Creeds are the effects of education, not of inspiration. Not only in the human are virtues implanted at their birth, but representatives of these virtues are equally implanted in the brute species. Brutes often show as strong attachment, as constant a fidelity, equal charity, a like parental affection and solicitude towards their own species, as do human beings towards theirs; and perhaps the attachment of some brutes to man is stronger and more lasting than that of man to brutes. The labour and solicitude of a bird or a rabbit, &c., in preparing the home for its progeny and lining this home with suitable material, torn from its own body, and, afterwards, the affection shown for its young, are quite equal to those of

humanity. Neither does a priest or layman, feasting upon the flesh of a fattened capon, or of a blanched calf, or of crimped fish, upon whose body mutilation and cruelty have been exercised to give a zest to the viand, exhibit less cruelty and barbarity, or show more generosity and compassion than a ravenous beast satisfying its hunger upon the body of a human victim! Both man and beast have qualities given to each suitable to their existence upon this earth, and the one and the other are alike under the immediate control of the universal Creator, who allows each to be under the influence of such passions as circumstance and necessity require.

After the death of Christ upon the cross, it would have been quite consistent to expect that his body would have been claimed by his mother and other members of his family, in order that he, being a Jew, might have been subject to the Jewish ceremonies of burial; but this arrangement would not have suited the events which are said to have followed. Now these events are the most extraordinary upon record. Christ's resurrection is said to be the first fruits of the dead, which is quite incorrect: for, not only were the dead raised during Christ's life, but at his death many graves were said to have delivered up their dead.

What caused the death of Christ? The act of crucifixion, since it is stated that he was dead when the Roman soldiers visited him, and they would not therefore break his limbs. But one of them pierced his side, and inflicted a wound sufficient of itself to cause, it may be supposed, instant death.

Does it not, then, seem to excite wonder to the utmost stretch, to hear of his restoration to life in so short a time, with the deadly and gaping wounds on a body which, not many hours anterior, had been through these means deprived of life? Of course Thomas could not thrust his hand into a wound which had no positive existence.

Again, is it not stranger that his own family and friends should not know him, and took him for a gardener! It is true that the Roman soldiers are said to have cast lots for his clothes, and, being naked he might have clothed himself in some gardener's clothes; the wonder and enquiry, however, is—where did he procure them? But, not only was Christ not known, but his wounded body was not even seen, and was transposed invisibly from place to place, and even passed through opposing walls! And yet this body, which was at times invisible and matterless, could take sustenance, and ascended, in a wounded state, to Heaven!

Really, this most strange and unsatisfactory account of the last days of Christ upon earth seems more the production of the brain of some superstitious monk or priest, if such an order had already arisen at the time when these accounts were first given to the public, or of some equally interested and superstitious individual, and not the inspired accounts of the Almighty, concerning his own existence upon this earth !

How puerile and simple are many of the acts recorded of Christ before his death ! He performed not miracles because of their unbelief. He departed from the coasts because he was known. He left in haste, because the Jews took up stones to stone him. At another time he made a rod of cords and drove all out of the Temple, after having overthrown the counters of the merchants. Again, He declared that he had all power in Heaven and upon earth.

Christ's professed object was to take away unbelief ; to make himself known—in short, to bless mankind.

After his death, was it to be expected that he should hide himself, become invisible, and thus avoid the gaze of his enemies ? (Can the Almighty have enemies ? Is not such an idea most absurd !) Was it not rather to be expected that the resurrection of the Saviour of the human race would be indeed glorious ! That, at least, he would appear to Pilate, to the high priest, and to all those who had condemned him, to prove to them that his own predictions of himself were true ; to confound all those who had denied his claims, and then to convince them and all mankind that he was indeed the Son of God and the promised Saviour of the human race !

If it were ordained that God's only begotten Son was to make atonement for the sin of Eve by an abject, a sorrowful, and a poverty-stricken life upon earth, and by a felon's death, surely, when his stupendous debt was paid, and this load of grief was removed from his brow by his death upon the cross, some satisfactory token might have been given to the world which he had redeemed, that Christ was indeed the Son, in whom God was well pleased !

What inference, then, is to be drawn from the reputed life and death of Christ ? When judged of by their intrinsic value, they appear a tissue not only of improbabilities, but truly of inconsistencies—nay of contradictions ! His entrance into life was a miracle, every act of his life was a miracle, his death was accompanied by miracles, his resurrection miracu-

lous ; his acts after his resurrection were miracles, and his ascension miraculous ! He was born of a sinful woman, and bore our corrupt human nature, yet had no sin, although tempted by all the devilish snares to which man's frail nature is exposed.

Let us now judge of things past by things present. Your client claims to be the vicegerent of Christ upon earth ; presumes upon an authority transmitted to him through former delegates from the Apostle Peter ; by virtue of which office and authority he is empowered to forgive sins, to work miracles, and to give an infallible judgment. Perhaps, before the court of the enlightened Reason of some realms at the present day, the Pope and his priests may, with an exterior show of modest reserve, hesitate to boast of aspirations quite so exalted ; but, among millions of their bigoted, ignorant, and deluded votaries and victims, such power is believed to belong to the Pope, and this belief is encouraged and enforced by popes as well as by priests.

Let your client be now brought forth, and stripped of all his ex-trinsic dignity, where is his intrinsic dignity ? In what does it consist ? Can he perform a miracle ? Can he open the eyes of the blind, restore the lame, heal the sick, cast out a devil, minister to a mind diseased, change an idiot to a sage, convert water into wine, multiply one loaf into thousands, wither the unfruitful fig tree, or ward off the insults and reproaches of his enemies ? If he could perform these miracles, there would then be grounds for his assumption ; but if he cannot perform the least of one of these miracles, is not also his claim to the power of forgiveness of sins and to infallibility as vain and as impious an assumption as his power to perform miracles ?

It has already been shown that he neither trusted to his own power and infallibility nor to the protection of his God, when he confided the safety of his person and dignity to a menial's livery, to hireling bayonets, to brigand robberies, and to the inquisitorial rack !

If, then, these assumptions of your client are false, are founded alone on superstition, and supported by ambitious views, may it not be safely inferred and even asserted, that the very sources from which these assumptions are supposed to be drawn, are likewise the inventions of men, and have an origin in the so-named inspiration of God ? The Church of Rome declares the Church of England to be the great whore denounced in the Revelation, and the Church of England returns the compliment to the Church of Rome. The Jews denounced Christ as a child of Satan, and

Christ declared the Jewish Pharisees to be the children of this same being, whose ubiquity, whose malice, whose transformations, whose power, whose legions of destruction are each so supreme, that the utmost stretch of the most powerful imagination can form no conception as to their extent. This being fills every inch of space, and, what is more deplorable, tempts every individual of the human race at the same instant, to induce them to commit sin; and, although he is the scape goat upon whose shoulder all human follies and crimes are heaped, yet so pertinacious is his nature that he never relaxes one instant in his work of temptation: and so great a bugbear is he made to humanity, that infancy, manhood, and decrepid old age are driven to virtuous deeds by the terrors of his malignity.

DEFR.—It is the goodness of God, and the love of his beloved Son towards the fallen race of man, which are held out as motives to virtuous actions.

ACCR.—This is as mistaken a notion as the mind of man has ever conceived. It has already been shown that all religions whose doctrines are founded upon what is termed divine revelation, or inspiration, never allow themselves to be tested or questioned by the aid of reason, but always force reason to be subjugated by their doctrines. Hence have been introduced into all these religions the most monstrous creeds and, in some instances, impure rites. The Christian creed, as it now exists, is more or less composed of a heterogeneous mass of Jewish and Gentile prophecies and revelations. The recorded Jewish prophecies and inspirations, or divine revelations, extend over many periods of time, and were delivered to the people through so many agents, and very often in such obscure and even enigmatical language, that, even to the Jews themselves, they caused such a complexity of interpretations, that their meaning has never yet been solved. The Gentile, or, as they are now styled, the Christian prophecies and inspirations of the New Testament, are exactly in the same predicament. But that which aggravates the Gentiles' complexity of the present day, is the fact that they have not only to solve their own, but also the prophecies of the Jews, in order to find a key to their own. It were well if they were content to remain quiet in this perplexity, and to leave the solution of their difficulties to futurity; but such a philosophical spirit has no influence in their minds. Each one who would fain believe himself under prophetic influence, erects his own temple, and boldly and impiously gives forth to the world his rash and irrational notions of the

superstitious and bigoted notions of others equally fanatic as himself, and the future decrees of Almighty Providence. Surely the Supreme Governor of the universe must smile at such presumptuous efforts of His puny creature man!

If the Jews did not comprehend prophecies and revelations directly imparted to them, is it to be supposed that the Gentiles could do so? or, if the Gentiles only understood them by the influence of the Holy Spirit, why not impart this Spirit of Truth to the Jews first, as having the first claim? All this perplexity and difference of opinion, caused among mankind by prophecy and inspiration, militates irresistibly against their claim to a divine origin—because the revelation of prophecy and inspiration was to enlighten, and not perplex humanity.

If Christ's claims were those which many Christians consider them to be, the rejection of him by the Jews is the most incomprehensible fact ever presented for the contemplation of mankind! What? Did the Almighty descend from—no, no, Heaven is everywhere? Did the Almighty really appear in a visible and tangible form, to his creatures—and could they reject, disown their Creator? Did the creature dare taunt his Almighty Creator, with the reproach of being an ally, a child of that being, who is regarded as the emblem of all wickedness? And did the Almighty allow these reproaches to come forth from the mouth of his creature, and not annihilate him in his hot displeasure, but bore them with long-suffering, kindness, and compassion? What then should his creature do? What his pretended viceregent on earth do? Alas! What has he done? What have the long succession of popes done? What have kings, rulers, governors, the votaries of popes, done to their own subjects or fellows? Would the stake and faggot, would the rack, would persecution, even in its mildest form, ever have dishonoured, disgraced the name of Christian, if this example of long-sufferance had been followed? How do popes, and popish priests, and popish rulers, and popish nations belie their professions of imitation of the charity of their Heavenly Father! How violently does the spirit of persecution outrage their professions! Is not the Jewish people a living, a lasting reproach to Christians of every denomination and creed? Even Protestant governments, and Protestant England have fined and imprisoned subjects who have preferred the exercise of reason to the indulgence of superstition, and denied the mission of Christ. But if Christ had no claim to be

regarded as the Son of God and the Saviour of the human race, and is to be regarded in the light in which the Jewish nation view him, then the assumption of the popes and their officials becomes the veriest imposture.

If Christianity be taken by abstracts, and presented by an eloquent orator in this manner to his listeners, he may excite, at his will, the various emotions of which his audience is susceptible, by suitable themes. The flames and torments of Hell will excite terror and apprehension; the felicity promised in Heaven joyful anticipation and delight, the agent through whom the torments of the first are avoided, and the blessed state of the second obtained, will, naturally, excite our highest love and gratitude; and if, moreover, this agent be worthy of it, our highest adoration. Or, if any supposed advantage is gained by prayers or by intercession, the intercessor for such advantage will excite in our breasts feelings corresponding to the effects which his pleading by invocation and dignity produces on the party, who can bestow the gift. It is thus that Christian priests, who prefer effect to truth, work upon the feelings of their hearers, and keep them in ignorance of God's Providence, by encouraging them to trust in the paid-for intercession of the deceased woman Mary, and of a long list of departed human beings, who are arrogantly styled saints, rather than in the wise decrees of an Almighty Providence.

If the angels did not revolt against the Almighty, or after their rebellion and their expulsion from Heaven,—if Satan, or the devil, or the serpent, or some other malign agency,—for, really, so obscure as well as contradictory is the mythology of the devils, that reason is at a loss to fix a name to the supposed deceiver of Eve,—was not allowed to enter Paradise, and to tempt the first parent of mankind to sin against their Creator, then the necessity of a Saviour, or of the appearance of God upon this earth in human form, as an atonement for sin, was not necessary, and it has already been shown and proved, that the notion of an Almighty, the description given of Heaven, and the account of the purity of Paradise and of Adam and Eve, are at utter variance to the possibility of a revolt among pure beings in Heaven, and of the seduction of pure and perfect humanity in Paradise. Mankind being thus as perfect and pure in the estimation of the Almighty as when first created, what senseless and unavailing ceremonies are the supposed intercession and invocation of saints, the mass, the elevation of the host, the burning of incense and tapers, the gaudy clothing and superstitious prostrations of priests before the altar and

images, and the many rites which are instituted to affect the superstitious and ignorant votaries, and to keep their minds in servile subjection to popish doctrines.

Had the Almighty intended that one uniform mode or custom in the rites as well as one uniform opinion in the doctrines of religion should be entertained among mankind, such a uniformity would undoubtedly exist. Such a condition, however, is not found even in the grand divisions of religion. But in none, perhaps, is so great a distinction found, both in doctrines and ceremonies, as in the Christian religion. This circumstance is easily accounted for, from natural causes. Christianity has, for its origin the Jewish religion. Now, although by the history of the Old Testament we are led to believe that the system of this religion continued uniform in all its rites and observances, except an occasional backsliding to idolatry, yet it is only reasonable to infer that such was not the fact. The Old Testament must have been composed as one whole, very long after the events recorded took place. So also its separate books and minor divisions. In this latter respect, very much depended upon the memory, the poetic imagination, soundness of judgment, discretion, and upon the freedom from prejudice and superstition of the writer. Therefore those who wrote the history of their own nation and religion, would, naturally, represent in favourable terms the purity of the one and unity of the other, unless punishment followed the violation of either, as a warning to the rest of the Jewish tribes. But from the antiquity of the facts contained in the accounts, the reported delivery of so much of their religion by miracles and inspirations, often through individual mediums, the numerous and complicated prophecies and conditional promises connected therewith, and from the converts to and renegades from the Jewish belief, one is justified in concluding that various opinions were in vogue amongst its votaries. That this was the case when Christianity dates its rise, is evident from the writers, who were called the apostles of Christ, for they state that some of the Jewish sects believed in angels and devils, and some did not. Some in resurrection and others not. This is not remarkable; for the Old Testament History gives no account of the revolt of heaven; no devil in Paradise; no account of the brimstone and fire in hell; no prophecy of the descent of the Son of God, or of a Godhead of the Trinity upon earth, his crucifixion, his resurrection, &c. Then were the Jews not consistent in

rejecting him, and, if their divine laws so required it, in nailing him to the cross, or, at least, in condemning him to death?

It is evident, from the whole tenor of biblical history, that the Jews did not so believe in original sin as to deem forgiveness unattainable unless through the death of the Son of God. They perhaps regarded the account of Man's Fall as a fable to account for that which was deemed evil in the world.

The probability is that the Jews, being under the subjection of the Romans, had more or less been tinctured with their belief; and perhaps the Romans might also have imbibed some of their religious notions. Whether such was the fact or not, is of small consequence to the object in view. Certain it is that, when Christ is said to have been born, no such personage was expected as the Lord from Heaven. Nor during the whole life of Christ upon earth, was there any conviction of his being such a personage, even by the accounts in the New Testament, which were afterwards written, as some suppose, for the express purpose of supporting Christ's claim to the Godhead.

It is very probable that most of the records of the New Testament were written many years after the supposed events had taken place, and perhaps not one written by the party to whom it is ascribed. After time had mystified and magnified some unimportant events which had taken place during the life of Christ, some sect of the Jews, who knew more of the Roman than of the Jewish creed, and led by a party spirit, and perhaps by superstition and ignorance, to entertain animosity against the pride and ostentatious boasting of the Pharisees and ridicule of the Roman mythology—had taken upon themselves to establish certain doctrines condemnatory of the Pharisaical truths and the Roman mythological superstitions, till at length a religious code was formed, which, though much altered and increased in successive years, still bears the name of Christianity.

It has already been observed that the Roman, civil and religious, institutions were so much more liberal than those of the Jews, and that religious persecution seemed unknown among the Romans, who, in literature, in the arts and sciences, were eminent, whilst the Jews throughout their whole career neglected these enlightening pursuits and studied usurious gain, that it is only a natural deduction to infer that Christianity was the offspring of these two codes, modified by individuals who partially

dissented from each, and formed the groundwork of the present code. If these individuals were Jews, and wished to give weight to their doctrines, the more elevated and illustrious they could make the person of the founder of their sect appear, so much more success would result from their efforts. They would, therefore, with the most attentive ear, listen to, and with the readiest mind, receive every account, remark, and report, which, in even the smallest degree, favoured their cause; and if superstitious, although they might wish to be honest and impartial, would be influenced by prejudice; or interested reporters would relate fiction as fact—and we know how difficult it is to confute false statements of the past when real facts are the subjects, and when time has enclosed them in many folds of his mantle. How much more difficult to confute false reports of miracles and inspirations both public and private, and of individual interviews with supernatural beings, which were said to have taken place before the existence of those who were then living.

Although the rational mind might reject them, and treat them as fables, the ignorant and superstitious would report and credit them; and these were the class of persons to whom Christianity at first appealed. This is a remarkable fact, as also the fact that he who is represented as the Founder of Christianity should never have said one word to encourage education or the arts and sciences; but, on the contrary, encouraged ignorance by despising wisdom and instruction, and making all knowledge consist in the unutterable groaning of the Holy Ghost.

How admirably has your client followed such examples, by introducing the Immaculate Conception, the efficacy of Holy Water, and by keeping his votaries in the grossest superstition and ignorance! Another circumstance connected with Christ is his total silence upon the subjects which most interest an inquiring mind, especially upon the universe. No information is contained in the New Testament of the sun and other heavenly bodies; whether inhabited, the number, distance, use, &c., of them, nor of the geology of our earth, nor any account of the elements. No interest is excited for the beauties of nature, for the study of chemistry, nor for the order and benevolent arrangements of all God's works; nor is any direction given for man's conduct towards the organic and inorganic bodies of this globe. Surely all this absence of interest and information on these subjects proves how great was the ignorance and superstition in which Christianity was established. Christ is reported to have been able

at twelve years old to refute the learned doctors of the law, and from that time to his death there was sufficient time to have given lectures and directions to his contemporaries for their future pursuits and conduct in life. But all that is told of his life is contained in a few parables, sermons, miracles, and anecdotes. No account is given of his private life; how he passed his years; what he fed upon, or how he obtained the means of subsistence; where he slept, or when he slept; whether he ever suffered from any of the maladies to which humanity is subject. If he could exist without meat or drink; without rest; possessed the power of self-transposition: could control the elements, and could make himself imponderable; in the name of humanity, it may be asked, how Christ could be human, and if not human, how could he be of the seed of David, or of sinful Eve; and what need was there of the medium of a woman for his appearance upon earth; and how that which was not mortal, could be crucified to death, and water and blood flow from what was not material?

Really, to the light of reason and human intelligence there is, in the character and life of Christ and in some of the Christian doctrines from them, a complexity of superstition and ignorance. Nor is this state lessened in contradictions by referring one part of the life of Christ to his human, and another to his divine nature. Just as consistent would it be to impute to the supposed being, the Devil, who is related to have taken material form, a human and divine nature. If Christ's body was imponderable and immaterial when he appeared and talked to his disciples on the sea, why may it not always be regarded in this light? Or if we are told to regard it as a miracle, then it may be asked, why Christ, instead of weeping over man's fallen condition, did not at once miraculously change the whole fallen condition of humanity into a perfect and primeval state? He is stated to have forgiven sins, raised the dead, and changed the heart in some instances, then why not by one glorious and righteous act have finished the work which he came to accomplish?

DEFR.—So Christ would, if mankind were willing to receive the influence of the Holy Spirit, and to cast off unbelief.

ACCR.—Really this perpetual harping upon these absurd doctrines renders your client's reformation hopeless! It has already been asserted that credulity and superstition is the cause of all ignorance, unbelief and doubt the source of all knowledge; and that religious intolerance is the

greatest of all tyrannies. There have been, and still are, tyrants in political as well as tyrants in religious bigotry ; but the tyrant who enslaves the mind and robs the moral feelings of their liberty, is by far more arrogant than the tyrant who restrains the physical actions of the body by human laws and fetters. But how supreme in tyranny must that mortal be, who lays claim to the exercise of these two offices combined and seeks aid to his restraints over the moral and religious energies of the mind by prison bans and fetters as constraints for the body.

During some years your client has had warning upon warning, concerning his arrogant assumptions in each respect, as well by the example of others, as by his own experience from his own victims around his own threshold. But so infatuated is he in his imagined infallibility, that all are despised. Why does he not open the eyes and the ears of body and mind to see and hear what is taking place in his own as well as in foreign lands. The divine right of rulers to govern and oppress their subjects has again and again been scattered to the winds. The united voice and wish of the people has been shown to be the will of Providence. Bishops and Popes have trembled and fled before the indignation of an outraged people. The nation's right to reason and legislate upon political affairs has been long acknowledged ; and the time has now arrived when a nation's fitness to assert its right to reason and legislate also on religious affairs is about to be acknowledged.

Upon what grounds do men claim this right ? Not upon any imagined or special divine inspiration from Heaven, but upon the inherent and natural right which belongs to all classes, as independent individuals of the human race ; and it would be as absurd and as arrogant to endeavour to force each individual mind to adopt the same doctrines in belief and each individual body to follow the same pursuit and exercise, as to restrict the voice or song of each bird to the same note, its body to the same mode of flight, and to the same kind of food for nourishment. The vigor and energies of mind are as restrained by ignorance and superstition, as those of the body are by confinement and fetters. What the free breezes of Heaven and liberty of limb are to corporeal development, the exercise of reason and free discussion are to mental improvement.

All the world has heard of the vast stability given to social life in England by freedom of opinion and freedom of act. Now, in order clearly to comprehend what is meant by the expression, " freedom of opinion and

act," it must be understood that this liberty which is so fully enjoyed under the British Constitution consists as much in restraints as in employments of words and actions, but by no means in a reckless use of them. Liberty, in the estimation of the British Constitution, consists in an equality of rights and privileges enjoyed by every individual, of whatever class, station, or title, subject to its laws, as well as an equal liability to all the fines and penalties decreed against those who violate the letter or the spirit of the law. In short, all that tends to the improvement and happiness of society is allowed and encouraged ; but acts and words which have a contrary effect are condemned and punished. Now, who are to judge of conduct favourable to the amelioration and happiness of society ? Certainly not one particular class or station, but the good and intelligent members of every class and station. Such wise and just liberty has not yet been allowed to nations. Secular, as well as religious politics, have been subjects almost equally forbidden to the great mass of mankind. Each ruler has respectively claimed a divine and an arbitrary right over the actions and consciences of those under their control. This system of government has been, and may yet be, possible, so long as ignorance and superstition blinds or benumbs the intellectual faculties of those governed, but no longer. Thus, England, since she has thrown off the degrading bondage of popish rule, has continued advancing in political and religious freedom, until, at length, by that all powerful agency of a *Free Press*, she has won for her glorious Constitution the admiration and support of all classes of the nation, as well as the respect and approval of every surrounding land. All this great change has been brought about by the employment of means diametrically opposite to those in use among your clients. The minds of the people have been instructed, and thereby prejudices and superstitions have been dispelled ; discussion, in private and public, allowed on public men and measures ; their merits and demerits have been fully canvassed ; that which was likely to prove injurious neglected, and the beneficial adopted. Thus the doctrines of political economy, and the claim of kings to divine rights, have been weighed, and rightly digested by the sound and wholesome intelligence of that reason which is natural to the human mind, until a practical code has been formed, which has been approved of and subscribed to by the united nation.

The British government and nation having thus experienced the blessings

which have accrued to themselves from the unrestrained expression of opinion in discussions on civil government, and the advantages which have followed the removal of political fetters and prisons, and all persecutions on account of the entertaining of views adverse to the ruling powers, or condemnatory of their measures, are at length becoming anxious that a like latitude of expression and investigation should be extended to religious doctrines, under the conviction that if human ordinances can bear the test and approval of universal reason and intelligence, those ordinances and doctrines which are declared to be the direct communication of the Almighty, cannot be gainsayed, but must be consistent with the intellects which the Creator has bestowed upon His creatures; or, if they be opposed to His universal providence, and are prejudicial to the happiness of man, and at variance with the universal economy manifested in the works of creation, they must be rejected as the false notions of erring man.

It is needless again to revert to the different reasons, which have been advanced, to prove that the so-called divine inspirations and prophecies of the New and Old Testaments are totally at variance with the idea of one sole superintending almighty Providence, to whom all Creation owes its origin and existence; that each book was composed long after the events therein recorded, are stated to have taken place; that the effects upon mankind have not been productive of those benefits prophesied; and that the Old and New Testament, are not reciprocally confirmatory of the divine origin of each other. The present state of the Jews confute the idea that they are, or ever were, the elected people of the Almighty; and the fact of their universal rejection of Christ disapproves entirely of Christ's claim to an equality with the Almighty, and of the promise of a deliverer to their race and nation being fulfilled in his person. That there may be some appearance of connection of the Old with the New Testament, or, of supposed illustration of some prophecy or prophecies of the Old in the recorded events of the New Testament is not to be wondered at; since the very design of the New Testament is to confirm in every particular the claim of the Old to a divine origin, and professes to be composed for this very object. The wonder then is not that the New Testament should by one or two events therein recorded induce persons to come to the conclusion that it proves the divine origin of the Old, but that every line should not contain such convincing proofs, that not one

single Jew or Gentile should be found in any degree sceptical of any one fact or assertion. Again, since the whole design of the New Testament is to teach mankind their duty to God and man, and to make them holy, the wonder is, not that there should be a few moral precepts and benevolent maxims, but that all moral precepts and benevolent maxims should not be complete and so thoroughly inculcated, that every reader should be in entire unison with precepts and doctrines therein inculcated, that a possibility of variance could not exist. Now experience has shown that no religion has ever produced such massacres and deadly feuds as the Jewish and Christian ; especially the Christians amongst its own professors. This, however is a natural consequence, for the Jews thought, and were taught to believe, that every nation, opposed to their creed, was to be destroyed ; and the Christians are no less zealous in the propagation of their doctrines. But what is passing strange and proves how much the persecution for a doctrines sake is superior to the love of neighbour, is this fact, that the Jews who totally reject every Christian doctrine, are mildly judged, whilst a Christian heretic is deemed suitable matter for the stake, or, when this earthly cruelty is forbidden by the law of reason, or civil law, for future un-earthly torments, by his fellow Christians. Again, a fact still more passing strange is this, that the heavenly doctrines, revealed to mankind by the all-benevolent Son of the Almighty Father of love were to bring a sword, not peace, upon earth, were to excite mother against daughter, father against son, brother against sister, husband against wife, wife against husband, society against society, in short to destroy the benevolent impulses of Nature.

Not less strange is it that the faithful Abraham, not only disowned his own wife through fear, and brought great gains to himself by the comeliness of her personal attractions, but actually was guilty of filicide, in the sight of the law, and by this crime was righteousness imputed to him. If faith and righteousness were imputed to a man for such acts, it really seems little surprising that not only the Jews and their boasted father Abraham should be rejected and despised by the Egyptians and other surrounding nations, but that the God of the Jews should meet with no adoration from the Gentiles. Nor is it strange from the avowed mission of Christ himself to earth, that the publishers of his doctrines should encounter opposition and persecution from the magistrates and people of

the Roman Empire in order to uphold the civil and religious enactments of their constitution.

Having thus briefly passed in review the Jewish religion and nation, and Christianity and its founder, we find that the whole combined consists, Firstly : Of the revolt of a portion of the blessed spirits in Heaven against their Almighty Creator, and the fatal consequences thereof, viz., their expulsion from Heaven, into eternal punishment. Secondly ; Of the revolt of the blessed and immortally ordained humanity against the direct injunction of their Almighty Creator, and the tremendous curse which followed this act of disobedience. Thirdly : Of the supposed destruction from off the face of this globe, by a flood, of all animated nature for the continued revolts of mankind against the Almighty Creator, except righteous Noah and his family, who were miraculously saved in a vessel so immense that it employed Noah and his family one hundred years to build, for it was to contain, not only this human family, but pairs of all other animals, Fourthly : Of the continued wickedness and revolts of the human race, who had sprung from righteous Noah and his family, in spite of all the precautions which the Almighty had taken to deter mankind from disobedience to his decrees, the resolution which the Almighty took to make his Providence known, and his name honoured among his creatures, to choose from among the nations a peculiar race, who might manifest his power, and attribute to the surrounding and to succeeding nations ; of the wonderful methods to which he resorted, and of the astonishing miracles, subversive of the whole ordained economy of Nature, which he performed, in support of this his chosen race, and the miraculous destruction of so many of his creatures, in order to prepare lands flowing with abundance for the reception of this same chosen race. Fifthly : Of the revolt of this his own peculiar race, in spite of the wonderous works which the Lord had wrought for them, which caused the Almighty to repent that he had made creatures after his own image, and to resolve to forsake them, and give them over to their unholy practices. Sixthly : Of the long interval which elapsed between this revolt of the Jews, during which time, the Almighty had forsaken his creatures, and the appearance of his own begotten son on the earth, in human form ; in order that all mankind might be redeemed by his atonement for sin, and be admitted to a future happy condition. Seventhly : Of the appearance upon earth of the Lord from Heaven, by female agency, in the form of an infant, who grew to manhood, and re-

mained more than thirty years upon earth, performing wonders and miracles among his fellows, in some parts of the Roman Empire; till, at last, not only the former chosen people of God, the Jews, but also the Gentiles, after a succession of repeated insults and reproaches against the Son of the Almighty, he was, in spite of all his recorded benevolent actions and miracles, doomed to the degrading death of the cross, by the exulting crowd, who were witnesses of the cruel act. Eighthly: Of the return to life on the third day after his death of the Son of the Almighty, with all the marks of ignominy which brought death upon him, his clandestine appearance to some of his family and friends, during a few days, and then his mysterious disappearance to Heaven.

Such, then, are the principal data, upon which the creeds and doctrines of Christianity are established. And of what do these data consist? Of a succession of revolts which seem to have puzzled even the Almighty to decide upon a method by which he might be enabled to govern the rebellious creatures whom he had formed in purity of mind and blessedness of condition. Is it, then, any wonder, that the doctrines established upon these very revolts should perplex the creatures through whose agency these doctrines have originated, as a medium of atonement for the violation of the Creator's commands, and of reconciliation to his favour? Whether the wonder exists or not the perplexity has too long been apparent among the supporters of these doctrines by the fatal contention in mind and body, not only amongst themselves, but against those who deny, altogether, or in part, the truth of the data upon which the doctrines are founded. The Jews who believed and declared themselves to be the chosen of the Lord, sought to establish their doctrines by warfare against the body; Christians equally bigoted and superstitious, by warfare against spirit. But the latter, though preaching peace, and proclaiming warfare against only the invisible spirits of darkness, have allowed themselves to become infatuated to such a degree, as not only to engage in deadly strife and interminable persecutions among themselves, but in holy wars and crusades against unchristian nations. Their doctrines, declared to be spiritual and divine, are all illustrated and enforced by examples taken from the virtues, vices, or military weapons and proceedings of the heathens. In short to sum up Christianity in little, it is a continual warfare between Heaven and Hell, or rather between the Almighty and Satan, in which sometimes the one party, and sometimes the other appears as victor; but upon the whole the advantage hitherto has always been on the

side of the devil and his forces, although the final issue remains still in abeyance.

In the Christian, as in all other religions, there are many excellent moral and religious precepts. Such a result is quite natural ; for, independently of the innate goodness and fellow feeling of humanity, no religious body would be either so rash or so inconsistent as to seek to establish doctrines subversive of morality, or of the then existing government. Christianity, although opposed to the plurality-godworship of the Romans, inculcated due respect to the laws of the civil authorities, and represents its founder as one, who, not only rendered to Cæsar what was Cæsar's, but who also paid due respect to the constituted Roman tribunals when brought before them. If Christ and his supporters at any time had been so impolitic as to have imperilled the respect and the implicit obedience which the Roman laws demanded of all those who enjoyed their protection, they would have, at once, undergone the penalty for an offence of this nature. Yet, strange as it may seem, Christ is represented actually to have used gross insults to the minds, and outrageous violence to the persons and effects of the Jews, who were only the vassals of the Romans. In the first instance, when he declared them hypocrites and children of the Devil ; in the second, when he whipped their bodies, overthrew their tables and the gold thereon, and forcibly expelled them from the temple. Now this latter act, imputed to the meek and lowly Jesus, when considered by the natural intelligence assigned to humanity, surpasses its powers of belief. If Christ was so much alarmed at the anger of the Jews, who took up stones to slay him, when he reproved them on account of their doctrines, that he hastened to escape the effects of their resentment, surely the Jewish bankers would not have tamely permitted their persons to have been flogged, their gold scattered to the winds nor themselves driven from the Temple, without taking, in their fury, instant revenge upon the offender, or, at least summoning him before the Tribunal of Justice ; nor would the meek Jesus, had he dared to brave the vengeance of the enraged bankers, have been so impolitic as to defy the powers of a law court and the bars of a prison. In short, the whole accounts of the New Testament are so contradictory the one with the other, that if examined and tested by the common intelligence of humanity, one event refutes the probability of the other. It is, then, not at all surprising that all those who preach its doctrines will not allow the gospel of Jesus Christ to come within the pale of reason, but declare that all its doctrines are to be

implicitly believed and received. Such being the fact, it is also not at all surprising that the sermons announced from the pulpit by prejudiced and bigoted priests, should be equally contradictory: or that those who deliver them, however wild and new the notions they advance may be, should claim for themselves and their doctrines a like immunity from the bar of reason. These preachers begin their sermons by announcing that God is almighty in every attribute, and, is, moreover, a Providence of everlasting love, and finish by declaring that the Devil is more powerful than the Almighty, and that this providence of love dooms the greater part of the human race to everlasting torments in a future state.

DEPR.—This assertion deserves the reprobation of all mankind. God is, in truth, a God of love, and delighteth to exercise mercy to all who are willing to accept his proffered salvation; but the ungodly who prefer the communion of devils to that of the saints, cannot expect the reward of the just; and no priest is at liberty to pronounce forgiveness of sins to the impenitent.

ACCR.—And by what law does any one priest claim the right or the power to pronounce absolution either upon the penitent or the impenitent? Does a mortal dare to put himself upon an equality with the Almighty, and assume the province of administering his laws, and of expounding his providential decrees? Think you that the feelings, the mind, the principle of Infinite Intelligence is swayed by the same motives which excited the impulses of frail humanity? or has the creature a knowledge of himself, of his fellows, or of the laws which govern creation equal to that which the Creator possesses. Is it possible that the finite intellects of a creature can comprehend the consistent harmony which exists between the exciting causes in the animal, vegetable, and mineral kingdom, and the admirable effects thereby produced? If he cannot, how presumptuous on his part to denounce either the human race as polluted, or the world as wicked; or even to declare them to be in this sad condition.

Your client's doctrines are founded upon ignorance and superstition. In these doctrines no ennobling notions so clearly suggested by the aid of reason to man, are found of the Creator and his works! Christianity itself was founded upon ignorance. Even the veriest outlines of the economy of this word were unknown. Its form, its extent, its motion, all were unknown even to the founder of Christianity. Astronomy, natural philosophy, poetry, the arts and sciences, these essences of humanity and civilization, either unknown or despised. Instead of which the degrading doctrines of devils,

miracles, spiritual influences were taught; to which were soon added the no less degrading influences of the adoration of saints and the worship of relics, so much encouraged by your client for sordid purposes. But that which has been most influential in demoralising and blunting the human mind is the doctrine of the torments of everlasting Hellfire and the fiendish taunts of Satan and his agents, once blessed angels in communion with the Almighty ! It is this doctrine which has crazed so many weak minds. In is this doctrine which has made so many sensitive mind servile and superstitious, therefore cowardly, uneasy, and often miserable. But the effect, which is still more, perhaps, to be lamented, is, that it is this doctrine which has made so many scoffers of religion, and turned them away from the House of God, wherein they should have heard many instructive lessons in their duty to God and man ; and has so brutalised the stern dispositions of many priests and laymen, as to induce them to commit atrocities upon their fellows in the name of Christianity.

All sects, as has already been observed, especially religious sects, are more or less intolerant, because their very separation is based upon the censures pronounced against the creed or doctrines of those from whom they separate. This feeling naturally leads on to favouritism, then to a party spirit, and, at last, to persecution, first by words and afterwards, when power or influence permits, by deeds. In order, therefore, to justify persecution to conscience and to the world, certain new or perverted old doctrines are inculcated in the creed, until the divine dictates of love, truth, and forgiveness are set at nought, and the reason of humanity outraged !

How truly wise, then, is that man (or woman) whose mind thoroughly liberalised by the reflective powers with which his beneficent Creator has endowed him, regards the Heavens and the earth, each containing so many admirable proofs of an all-wise and unerring Providence, as one vast arena for the exercise of his faculties, who, trusting for salvation and for justification in the sight of his Creator to no set form of prayer, to no sectarian doctrine or priestly absolution, holds communion with the whole creation, and breathes forth both prayer and praise as he journeys on at each new discovery of the Almighty's benevolent arrangements, whose religious sentiments require not to be excited by the tiara of Popes, the purple and linen of cardinals, the tinsel of officiating priests, the fumes of incense, or the melody of song, but warm with brotherly love to each member of the human community, with benevolent desires towards every animal, and with respect

towards every inanimate object of creation ; and whose trust in the superintending providence of an Almighty is so firm, that he can welcome the last effort of death, whether in a desert or a town, with a smile.

Can any temple be more appropriate for the worship and adoration of our Creator than the magnificent canopy of the Heavens, which he himself has formed, or any objects be more adapted to excite this sentiment, as well as the grateful feeling of universal benevolence, than the glorious sun at mid-day, which, enriching man's labour, loads his orchards with fruits, and his lands with grain and herbage, or the resplendent moon, with the vast assemblage of other celestial worlds, which excite our involuntary wonder and admiration, since they manifest so convincingly to every reflecting creature the supreme order and perfection of Creation. The man of contemplation who goes forth at these seasons to look through Nature up to Nature's God, feels his reason compelled to confess that he is but a very speck in existence, and refuses not to adopt any confession of his own ignorance and sinfulness consistent with the notions which every object around him inspires, of the attributes of an Almighty.

That individual who, confident in the superintending Providence of an Almighty, can ascend, at midnight, the summit of some high and isolated spot, 'where calmness and solitude are found, whither no sounds of humanity from the dwellings beneath ascend, when the surrounding vapours below him obscure every object on earth but the summit of the hill upon which he stands, when the glorious orbs of space, the moon in full splendour, present themselves to his contemplation, and can with a composed mind, void of belief in earthly ghosts and hellish spirits, hold commune with his God, is the fit messenger of peace and glad tidings to his fellows, is the priest, who is qualified to impart to them, at least some faint knowledge of God's Providence over his creation, to inform them how to enjoy life and meet death, in short to declare man's duty to God and to his neighbour ; not the man, whose mind is circumscribed and brutalised by the closet love of original sin, of devils, and of hellfire.

On man's return to the crowded city are these exalted notions of the grandeur and infinite perfection and power of the Almighty, which the calm contemplation of Nature's wonders have inspired, to be for ever effaced, because he views humanity therein, overwhelmed in a state, which is conceived to be, vice and misery, and is he, henceforth, to regard the creation of a being, who is declared to be uncontrolled and almighty in every attribute

that can be assigned to this being, as having become altogether imperfect through the agency of a subjected creature? May it not be, that the conduct of every being is in perfect harmony with the cause which the Almighty himself may have seemed fit to create in each peculiar condition of the individual, whether brute or human. According to this supposition, the conduct of your client, notwithstanding its injurious effects upon society, may be perfectly consistent, as has already been declared, with the false views and notions which he entertains of the Almighty and his works. In order to produce action, there must be an exciting cause, arising either externally or internally, as well perhaps in the mineral, as in the animal and vegetable kingdom; but as it would be quite foreign to our object to discuss here the subject, whether from internal or external, from both combined, or originally only from external causes, we will leave it quite an open question for those who may take any interest therein. Neither will we here further dispute, whether the reason of man is a together a distinct quality from the instinct of the brute; sufficient is it to observe that man acts from the influence and force of the notions or impressions which instigate him; consequently, it should always be endeavoured to impart to him, those ideas, notions, or impressions which tend most to the good of society and to the individual's own welfare; that is man should be educated.

This term, "education," in its general acceptance, has a very extended signification, and may then denote the preparation or progress of man from a savage to a civilized condition, if such an expression as savage can be applied to man, seeing that it is scarcely possible to find a race or tribe of the human species without some form of government, or the application of the arts and sciences, although in a rude state, to assist their means of living. As there are many stages of civilization, from its first dawn to a high state of refinement, so must there necessarily be many degrees of education; and, moreover, this education itself varies in its direction or developement, accordingly as the political, the religious, and the moral government of one nation assumes a higher or lower scale than that of another.

It has been shown that the study of the natural sciences, that is, the investigation of Nature and her operations, the free intercourse of man with man, of nation with nation for commercial purposes, that freedom of discussion on all subjects, especially the freedom of the press, all tend to refine and soften the desires and inclinations of mankind towards each other; that, on the contrary, superstition and ignorance beget a host of prejudices which

deaden the kindly, and excite rancorous feelings in the human breast ; and that man's conduct towards each other depends entirely upon the impressions produced upon his brain.

It has been proved that your client has designedly kept the minds of his votaries, should it not be said of his slaves, in gross ignorance, loaded them with superstitions, blinded them with prejudices, and constrained them to remain in this hopeless condition by the most arrogant and relentless denunciations against their souls, and the most brutal efforts upon their bodies, and that he has effected this by impiously assuming the attributes of the Almighty, notwithstanding he became the tool of emperors for the worst of ends, and trembled in his menial's livery ! In short, that your client has been guilty of all the crimes set forth in their accusation against him, for although each one of the charges brought against him may not have been directly manifested in his proceedings, yet, in the doctrines which he assumes as the guide for his conduct, they are all sanctioned ; and, moreover, by his assumption of the office of Pope, he tacitly subscribes to, and approves of, the proceedings of all former Popes, by which he becomes an accomplice therein. But, without referring specially to all the events which have taken place, and are now going on in Catholic countries under his sanction, it may be affirmed that, if not in act, he is guilty in spirit, of every charge therein set forth.

Now, although the conduct of your client may be quite consistent with the exciting causes which instigate him into action, yet this conduct is conducive neither to the religious, moral, nor political interests of society ; therefore, as a *political, moral, and religious ruler*, he is *denounced, condemned*, and required to give security for his future good behaviour to that government whose subject he may hereafter become.

REMARKS.

THE sentiments expressed in this publication will, of course, be visited by the severe censures of those whose minds feel no sympathy with them, and whose rational faculties are under the control of superstition. There are also other classes of society, such as interested priests and booksellers, whose strenuous opposition will likewise be exerted to suppress them ; and, in the spirit of the ancient Ephesians, will exclaim: *Great are the doctrines of Christianity which came down from Heaven!* But the individual whose mind, actuated by benevolence and goodwill towards all creation, discovers “sermons in stones, and good in everything,” and who acknowledges the superintending providence of an almighty Creator, will remove the thick veil of superstition and prejudice, which the reception of any unsound doctrines may have caused, and which obscure his judgment, and calmly reflect, before he pronounces his verdict upon a subject which vindicates the merciful and uncontrolled government of the universe by an Almighty.

That Religion and Politics should produce similar effects upon the human mind, seems, at the first consideration thereon, a result worthy of special remark. But this circumstance will cause no surprise, on ascertaining that the one concerns man’s temporal ; the other, his eternal existence, and in as much as the future above the present welfare, or, *vice versa*, is valued, so, in proportion will man’s interest and prejudices be excited against those who respectively dissent from, or oppose his views on

either subject. Surely, no one will deny that individuals may be equally interested in their religious as in their political creed; or, that in either case, it may often be Poverty, and not Will, biasses judgment and constrains assent. How often do ambition, popular applause, social connections, and gold decide the choice, as well in religious as in political matters; although the individuals who respectively adhere to a special form of these various creeds, flatter themselves, and often sincerely believe and hope, that it is from pure love and adoration to the object of their worship, or from disinterested benevolence or patriotism to their country, that they have made their choice.

But Selfish Vanity and Bigotry have frequently had and still have such undue influence over the better feelings of humanity that the judgment has been, and yet is, so warped as to establish or sanction political measures entirely opposed to the progress of mankind and religious creeds, totally at variance with the attributes assigned to the object of its worship. In what other way is that difference of opinion in political measures, but more especially in religious doctrines, to be accounted for, even in our own land? To what else are the various political and the still more various religious parties to be ascribed? All assume to be respectively patriotic, political, and true religious physicians. It were well, perhaps, if religious doctrines could be as speedily and as practically tested as political measures are, and their absurdities proved and exposed, since this effect might lessen, if not entirely remove, the number of those ignorant physicians for the soul, who endeavour to make themselves popular among their simple and superstitious brethren, by coarse jests and vulgarities on the God of Truth, and the Devil of Lies, and who assume to be seers and prophets, and impiously announce the intended providence and coming judgments of the Almighty to their deluded votaries or jeering despisers!

These infatuated Egotists, who believe themselves licensed physicians to prescribe remedies for the diseases of Creation, after having smothered every qualm of conscience which the

sentiment of Mercy might excite, not only swallow down their huge throat of superstitious Faith every account which comes within the category of Divine Inspiration, however contradictory to reason and common sense, but expect their hearers to receive and digest all the spiritual food which their own crude imagination offers to them, howsoever distasteful it may be to every notion of the infinite perfection of the Almighty, and would willingly restrain the last effort of their scared conscience, and declare all humanity to be damned, rather than renounce the merciless doctrines which they have imbibed.

It would be quite consistent in these men of strong faith and stern creeds, and, likewise, with their doctrines, which declare that faith can remove mountains, if, to refute the supposed false views of their gainsayers, they would be so obliging just to remove the top of Mount Ararat to some one of the parks in the neighbourhood of the wicked City of London, where the benign influence of the sun, would dissolve the covering of the ice-bound Ark, in which the remnant of Creation was saved from destruction by the flood; and, after this most interesting exposition—by the same efficacious power of faith—remove some sufficient strata off from the surface of the earth, and expose to human observation a sample or two of the fossil remains of the human race which existed prior to the Universal Deluge. Such a proceeding would not only convince sceptics, but add many converts to their creed.

Since the various and reiterated announcements, that this world is in a desperately wicked condition, that the Devil and his host of warring fiends are amazingly powerful and ever vigilant, and that the torments of Hell are most dreadful, and also everlasting, seem to have lost their efficacy in alarming mankind, many of these spiritual physicians have adopted a new remedy to effect this purpose, and to save human souls from eternal misery. The leading topic which they introduce into their instruction from the pulpit and the press in spite of their previous assertion, that, before the end of the world, the happy

Millenium was to take place, during which Satan was to be bound for a thousand years, and the golden age was to return to mankind, is, the near approach of this world's total destruction, on account of its wickedness! How profane, how impious! how inconsistent such a measure! Do they conceive that the Almighty, or the Devil, was the Creator of this world? If the Devil, then there are *two* Creators, and, perhaps, *two* Almighties! If the Almighty, how *impotent* the government of the *Almighty* over his pure creation! If the earth be shortly doomed to destruction, what may become of the moon, what of the other planets—what of the sun, of the solar system—in short, what of the whole solar systems? Perhaps these men of strong faith and stern creeds may soon discover that the sun is to become Heaven, and the moon Hell; or *vice versa*, since the damned are to be the more numerous of the two classes. Or, perhaps all the heavenly bodies are to become habitations for the various generations of humanity, who have, at one time or another, peopled this earth, and that some will be assigned to the wicked, and the others prepared for the blessed; in each of which two classes of habitations there will be respectively gradations of bliss, and gradations of misery, for it is not possible to anticipate what views of the Almighty's future proceedings the Holy Ghost may reveal to them in the interpretation of the pages of Inspiration.

It may be as light a matter for a divinity physician to prescribe his remedy for the soul's diseases, as for a medical practitioner for those of the body, although the recipe of the latter may be more easily employed than that of the former, seeing that the mind and body, being in close sympathy the one with the other, whatever refreshes and invigorates the body must correspondingly strengthen the mental faculties. But the maxim of the religious practitioner seems to be to weaken the body, and the mind or soul becomes strengthened. Doubtless, the more the craving of hunger is lessened, the less inducement will an individual have to steal food; and the more

the energies of the body are weakened the less inducement will a man have to commit outrage upon life and prosperity. Such maxims as these might serve to regulate the bill of fare for nuns and monks, who were under the superstitious obligation to pass their life in useless indolence and chastity; but not as rules for the useful and necessary operations of active life.

Is it to be supposed that the honest and hardworking navvies, blessed with a strong mind within a strong body—that the laborious agriculturists, and the industrious artisans, who so strenuously labor in erecting their religious instructor a substantial dwelling, in producing wholesome food, and in providing warm clothing and convenient furniture for his use and enjoyment, by the daily sweat of their brow, can, with equal ease, comfort, convenience, and benefit to themselves and family, follow strictly whatever recipe may be prescribed for their soul by their religious instructor, as the instructor himself, who has only to compose and write it, supposing always that this physician himself fully follows out what he prescribes?

It may be well imagined, that his hand of little employment and his squeamish stomach would revolt at the sight of underground sewers and cesspools, and not even take kindly to the labour of the brick or harvest field, and to the drudgery of the manufactory; and, being actually engaged in any one of these labourious occupations, that he would very soon experience the great difference between preaching the benefit of a sad countenance and a forty days' fast for his soul, and the actual endurance of them in the midst of hard labour, which was rendered necessary for the support of himself and family. Because it is related, that Christ who had no laborious occupation to follow in order to support a dear wife and family, had a divine nature, and possessed all power in heaven and upon earth, fasted forty days and nights, does it follow, or do even the Christian doctrines command, that weak mortality should imitate, or is under the necessity to imitate such an example? As consistently might it be supposed, that, on every successive Good Friday,

the sun should become darkened, the earth quake, and the altars of the Christian churches be rent in twain! If the great work of human redemption was finished on Good Friday, this day should be the brightest day of the year, and the most joyous in the human calendar. Away then with the gloomy brow and the fasting countenance on the return of this season. The anniversary of one's birthday is considered a day of congratulation, then let the anniversary of man's redemption be equally so.

If these religious physicians of delicate hands but of beclouded minds could divest themselves of their blinding infatuation, and reflect, by the aid of unfettered reason, to what state, themselves, their churches, their constitution, and their country would be reduced, if our brave British barons had no British navvies, agriculturists, and artisans, of strong bodies, and still more valiant hearts to respond to their call of liberty, and defend their native soil from aggression, and, therefore, from oppression, they might then, in truth, say, that "the church is in danger," and tremble for the consequences; and might discover too late, to apply a remedy, that the glory of the British constitution does not depend for its establishment and durability upon creeds contained in velvet bound and gilt-edged church services, in sad countenances in fast or saints days, in faithless and inefficacious prayers, or in superstitious inspirations, but in social laws and ordinances, established under the direction of enlightened reason to which all religions must become subservient.

The political, religious, and moral liberty, enjoyed and sanctioned under the British Constitution, does not take its rise from that code of laws, which esteems Lot, stained with his drunken and incestuous abominations, a righteous, and Abraham, disgraced by his marital cowardice, and by the crime of filicide, a faithful man; nor from that code of religious superstitions, which invests a mortal with Almighty power, because it is related, that he changed water into wine, and could at once increase one small fish into unlimited numbers; neither from the

doctrines of purgatory or hellfire; but from common rights, suggested to mankind in the contemplation of Nature, or the economy of the globe upon which man dwells, by his rational faculties, enlightened by experience.

It has been shown in the body of this publication, where the data upon which Christianity are enumerated, that God is said to have repented that he had made man. We are, however, not informed, whether the Creator also repented of having made angels and archangels, who were the first to rebel; and whether any offers of conditional salvation were presented for their acceptance; for, if accepted, it is correct to suppose, that man's transgression would not have taken place. Now this omission of any mention of God's offers of pardon to the fallen angels, and of man's seeming total disregard thereof and of man's approval of the judgments denounced against these formerly blessed spirits, and of his contrivance to impute to them the cause of all sin, is a very remarkable circumstance, and undeniably proves the egotism and selfish feeling of mankind, and the very high estimation which he presumes the Almighty entertains for his race, in spite of all its rebellions and shortcomings. By the way, it may be here just remarked, that the desire of pardon through the medium of an intercessor even in the common occurrences of every day life, is the general characteristic of humanity, from childhood to old age; and it is quite a natural consequence that this feeling should more especially be cherished by mankind in respect to the desire of forgiveness from the object of his adoration, to what ever profession of religious worship he may belong. But to return from this digression. Man, more especially the Christian class, seems to infer that the whole Universe is nothing in comparison to himself, that the whole economy of this terrestrial sphere operates for his good pleasure alone, and that, when he is no longer an inhabitant thereof, it must be destroyed. Since this globe, however, is but a link in the stupendous economy of the Universe, it would appear that Universality itself

would suffer by the destruction of this globe, and, hence, participate in the ruin caused by the sin of mankind, through the agency of the Devil. How, in such a calamity, would this supposed monster of malignity and his hosts of approving agencies exult in beholding the conflagration of the world and the disarrangement of the Universe, occasioned by their *victory over the Almighty himself!* Oh! what horrible imaginings and possibilities do the Christian doctrines of the Fall of man and the destruction of this earth, in consequence thereof, suggest to the mind of a reflecting mortal! How utterly, then, are the Christian doctrines of the Revolt in Heaven of the pure spirit of light, as well as the Revolt on Earth of sinless humanity inconsistent with the notion of one Almighty, perfect in *every attribute that can be assigned to such a Being!* and how extremely important does it concern young men about to enter upon the Christian Ministry, to pause awhile and to reflect upon the embarrassing results which must inevitably follow a hasty subscription of implicit belief in every article of the Christian doctrines, which is now required of them, if, in after life, a mature reflection and an unbiassed judgment should investigate the consistency of their belief with the attributes ascribed to an Almighty.

There is another very serious and pernicious effect resulting from the belief in Demoniactal Influence. But before explaining how these ill effects arise, it may be proper first to account for this supposed agency of devils. The origin is, doubtless, the goodness inherent in human nature. Mankind, especially those individuals of the race imbued with a gloomy and meditative spirit, when not excited by any violent sentiment, but under the calm mood of reflection, not being able each one satisfactorily to account for his own injurious or selfish feeling or action from passion or interest towards his fellows, for the undutiful conduct of children, and the ungrateful proceedings of professed friends towards themselves, as well as for the maladies

of the body and diseases of mind, and for the fatal effects produced by wild beasts and by other natural causes; and their own selfishness, desiring the love and protection of a being possessing every attribute capable of protecting them and always desirous to do them good, imagined evil, unseen, and malicious spirits, towards whom they entertained no sentiment of compassion, but, on the contrary, bore against them the strongest feeling of resentment, because they conceived that those evil spirits, by causing them to offend against that Being, whom they regarded as their protector and the author of all good, thereby drew down upon themselves his displeasure and consequent punishment of death. In order, therefore, in some degree at least to excuse themselves, mankind denounced these supposed evil spirits as the instigators of all their own evil sentiments and actions, and as the cause of all misfortune in this world, and, then, without pity and remorse doomed them to continual torments as a retaliatory judgment. Or it is very probable that such doctrines as these were taught by the priests as a means to restrain and govern the people in former and darker ages, seeing that even in present times, rulers seek aid from such influence to enforce obedience to their arbitrary sway.

Now, from this vindictive feeling of enmity against devils, has, most probably, arisen that feeling of enmity against those who are supposed to be under the influence, or who are regarded as abettors of devils; and thus the Christian community having once admitted eternal punishment against devils as an established doctrine, have extended this unmerciful judgment against their own race, who, in doctrine and creed are at variance with them, whatever be the country, the conduct, or the intelligence of their opposers.

A very strong evidence against the truth of Christianity, and a proof of Christian prejudice and of inconsistency, is the conduct of Christians towards the Jews, and that towards some

of their own community. For nearly two thousand years, the Jews have prospered under the blessing of the Almighty, although they have utterly rejected the truth of Christianity, and are now, apparently, as averse as formerly to derive the benefit of its supposed doctrines; and while Christians regard Jews with leniency and compassion, traffic with them, and even admit them to honor and office, they have imprisoned and fined members of their own community who have questioned the truth of some Christian doctrines, and are proceeding to degrade others, who question the correctness of that which is styled Jewish History.

Perhaps no events which have occurred since the propagation of the Christian doctrines, more tend to prove the utter inefficacy of the supposed divine Inspiration and Revelation to produce peace and actual goodwill to mankind, and to prove the powerful influence which social laws founded upon the united intelligence and judgment, and assented to by the natural reason of mankind, or even by the whole nation have over mankind than those which have taken, and are now taking place, in North America. There the descendents of the most Christian nations of Europe, under the approval of ministers of the Christian doctrines, nay, under the invoked sanction of the God of Christianity, are employing means for the extirpation of their fellow Christians, and with a spirit so reckless and envenomed, that even the wildest savage of its forests might shudder to exercise!

Wise, then, the ministers of religion, who looking through nature up to nature's God, preach doctrines which are so clearly revealed in the benevolent pages of Natural Philosophy, and exemplify by their conduct the truths which they impart!

Fortunate the Government who have prudence enough to refrain from administering to the caprice, the ambition or the lusts of Kings or Emperors, who scorn to aggrandize themselves at the expense of their position, who enact no laws, introduce no taxes, and resort to no measures without the

approval of the combined intelligence of the nation at large, and which may not conduce to the general good of all classes of the community!

Happy the people who have been duly taught to adore their Creator and to respect their social laws! who esteem mercy and forgiveness as divine qualities, and believe that benevolence is the prevailing sentiment of humanity, and that it only requires a conduct in accordance with this belief to produce a reciprocal exercise of this feeling; that the cultivation of qualities esteemed virtuous, are far more gratifying than those regarded as vicious; and that any and every outrage against social laws and institutions as well as against the laws or decrees of nature must inevitably be followed by evil consequences!

THE END.



REVISION
OF THE
BOOK OF COMMON PRAYER

SOME POINTS CONSIDERED

BY

ROBERT COLE BOWEN, ESQ., BARRISTER-AT-LAW,

A MEMBER OF THE GENERAL SYNOD FOR THE DIOCESE OF KILLALOE

I speak as to wise men; judge ye what I say."—1 Cor x 15

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P R E F A C E

THE writer of the following pages has no newly formed or hastily adopted opinions on the subject of the Prayer Book. There are parts of the Service in which he has always been unable to join, from a conviction of the dangerous sinfulness of deliberately uttering to the Almighty words of the truth of which he cannot be perfectly certain. Yet, if he knows himself, he would be sorry, even if he had the power, to have one line of the Prayer Book altered merely to suit his own opinions; and it is to be hoped that no member of the Church would be so selfish or unreasonable as to desire to force his own views on such a subject upon his fellow-men. The object sought in these pages is merely to submit the several matters discussed in them (and it may not be quite useless to have them presented from a layman's point of view) to the Church, not perhaps for immediate decision, but for calm and deliberate consideration. If the questions raised are thus fairly dealt with, he must be unreasonable indeed, who does not yield cheerfully to the judgment of the body of his fellow Churchmen.

It may be necessary to add that several minor changes, many of them recommended by the Ritual Commission, have not been thought of sufficient importance for discussion here, though they will have to be considered whenever the proper time comes for the Revision of the Liturgy.



REVISION OF THE BOOK OF COMMON PRAYER.

CHAPTER I.

INTRODUCTORY.

It has often been said of the law of England, no matter whether as a reproach or otherwise, that much of it is "judge-made law." It may be said with equal truth, that much of the religion, or alleged religion, of the Church of England, is "priest-made religion." This will be seen, first, in those parts of the Book of Common Prayer for which no Scriptural authority, direct or indirect, can be produced. Secondly, in those parts which, professing to be founded on Scripture, are really based on inferences drawn from passages not clear enough to warrant such inferences. Thirdly, in doctrines and practices asserted to belong to the Church, for which no sufficient proof can be found either in Holy Scripture or in any of the forms, rubrics, or Articles of the Church.

In order to come to a right conclusion, it will be necessary to keep constantly in view the question, whether the matter under consideration is at all, or in any, and in what degree, based upon Scripture, or whether it rests solely, or in part, upon the assertions of divines. The question is not, how many or how ancient the writers may be, but how far what they have written is supported by Scripture; and also, how far what they assert to be the doctrine of the Reformed Church is really her doctrine? But there is a question previous to all such questions that must be decided, namely—whether, on certain subjects, the Church holds any doctrine at all? For example, Earl Beauchamp, in his protest, or dissent, or whatever it is called, against the Second Report of the Ritualist Commission, thus expresses himself:—

" In the Church of England, as in other religious bodies, the two aspects of Sacramental belief, briefly described as the objective and subjective, have always existed. *Each of these aspects may be true*; but if exhibited so as to exclude the consideration of the other, *the just proportions of the truth are obscured*. It follows, then, that neither side should be excluded from view, but that the balance should be evenly held."

This forces upon our Church to decide, as a Church, and to inform her members whether this is the view she holds? Would the holders of *either* of these opinions be satisfied that their Church should hold that *each* of them *may* be true, or would they not *require* her to announce that if either of them be true the other *must* be false, and to say which is the true and which is the false doctrine? At a meeting of the Con-

vacation of Canterbury, held on the 19th of February 1868, the Bishop of Ely is reported to have said:—

“He entirely agreed with the Bishop of Oxford, that it would be most undesirable to *limit the liberty of the clergy* of the Church of England. In all times since the Reformation *the people had been allowed to hold extreme doctrines on the one side and on the other, and he hoped the time would never come when they would not be allowed to do so.*”*

This may be all very well for the members of the Church generally, into whose private opinions the Church does not at the present day pry, and from whom she demands no profession on particular points; but it is very different as regards her clergy, her appointed teachers, sent forth by her to teach the truths she holds, if she does hold them; and sent forth, not unfettered, but pledged to maintain certain doctrines and forms of worship, and to teach them both by precept and example. It can scarcely, therefore, be considered improper to “limit their liberty” thus much farther, that those matters upon which she has not hitherto given any decided opinion or demanded any pledge shall be put upon the same footing as those on which she has: and that on points on which she has expressed her opinion and exacted pledges from her ministers, she shall take such precautions as may be necessary to prevent the unscrupulous evasion and violation of those pledges.

The principal doctrines insisted upon by the “Catholic” party, as they call themselves, in the Church of England, must, as a matter of course, be afterwards considered in the order in which they present themselves when we come to look at the Prayer Book itself. They may here be stated in the language used by themselves in a memorial on the Doctrine of the Eucharist, presented on the 30th of May 1867, to the Archbishop of Canterbury, signed by 21 Clergymen, including the Archdeacon of Taunton, Mr. Mackonochie, Dr. Pusey, and other well-known names.†

“(1). We repudiate the opinion of a ‘Corporal Presence of CHRIST’s natural flesh and blood,’ that is to say, of His Body and Blood as They are ‘in Heaven’; and the conception of the mode of His presence, which implies the physical change of the natural substances of the Bread and Wine, commonly called ‘Transubstantiation.’

“We believe that in the Holy Eucharist, by virtue of the consecration, through the power of the HOLY GHOST, the Body and Blood of our Saviour Christ, ‘the inward part or thing signified,’ are present, really and truly, but spiritually and ineffably, under ‘the outward visible part or sign,’ or ‘form of Bread and Wine.’

“(2). We repudiate the notion of any fresh sacrifice, or any view of the Eucharistic Sacrificial Offering, as of something apart from the one all-sufficient Sacrifice and Oblation on the Cross, which alone ‘is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual,’ and which alone is ‘meritorious.’

“We believe that, as in Heaven, CHRIST, our Great High Priest, ever offers Himself before the Eternal FATHER, pleading by His presence His Sacrifice of Himself once offered on the Cross; so on earth, in the Holy Eucharist, that same Body, once for all sacrificed for us,

* *Times* of 20th February, 1868.

† App. to First Rit. Rep., p. 128.

and that same Blood, once for all shed for us, Sacramentally Present, are *offered* and *pleaded* before the FATHER by the Priest, as our Lord ordained to be done in remembrance of Himself, when he instituted the Blessed Sacrament of His Body and Blood.

"(3). We repudiate all 'adoration' of 'the Sacramental Bread and Wine,' which would be 'idolatry,' regarding them with the reverence due to them, because of their Sacramental relation to the Body and Blood of our LORD. We repudiate also all adoration of 'a Corporal Presence of Christ's Natural Flesh and Blood'—that is to say, of the presence of His Body and Blood as they 'are in Heaven.'

"We believe that CHRIST Himself, really and truly, but spiritually and ineffably, present in the Sacrament, is therein to be adored."

It will be perceived that the two latter propositions are dependent on the first—unless the real, objective presence of our Lord's "Body and Blood, Soul and Divinity" in the elements is the true doctrine of our Church; unless our Church holds that the prayer of consecration has the miraculous effect of producing such a change as is described in the first proposition, the others fall to the ground. Let any divine of the Church ask himself, and give an answer to the question, "Does the Church hold this Doctrine?" and if she says "Yes," let him ask the further question, "Why does she not say so?" This is either a solemn truth—the most solemn of all truths, or a superstitious falsehood. Is it a matter of indifference whether, independent of individual opinion, as a Church she is to hold any or no opinion on such a question; or, regarding individual opinion, whatever liberty of judgment she may allow to her people at large, whether *her appointed teachers* are to be at liberty to hold and to teach *opposite* views on such a question? The Church of Ireland is now her own mistress, and whether the settlement of this question may render necessary any alteration of her formularies, she will have to consider with care. But in any event she must decide, and clearly announce her decision upon (amongst others) this important doctrine. She must say whether she holds the truth of one or the other "aspect" of the question, or whether she will play fast and loose with it, and say she will herself teach, and send forth her teachers to promulgate, that "either aspect may be true;" and that wherever the truth lies, she will not teach us where it is, for fear of interfering with the *summum bonum* of "*comprehensiveness*."

When the Rev. Dr. Salmon expresses his disapproval of any attempt "to change the doctrines of the Church," he does not inform us what those doctrines are. How can he, if the Church herself does not give us any intimation of them, but takes care to leave us in doubt and uncertainty? An attempt to ascertain the doctrines of the Church must not be confounded by learned divines with an attempt to "change" her doctrines. If these questions were confounded, there would be but little hope of our ever being able to avoid the divisions and the separation into sects, which must be the result of leaving the most important questions in doubt and perplexity.

It is little known to clergymen in Dr. Salmon's position how many are prevented from contributing to the Church Sustentation Fund, by the uncertainty as to the Protestant character of our Church, which recent circumstances have created. He says, "If what was enacted at the

late Convention be carried out, it will be impossible for Ritualism ever to establish itself in the Church of Ireland." If he had said, "to establish itself generally," for, as a matter of fact, it is established in some places, he would doubtless be correct. But this is assuming the very thing as to which the apprehension is felt. As long as the general sentiment of Irish Churchmen remains as it is, Ritualism can make little progress; and it is while the Irish Church members as a body continue sound, that the door ought to be shut against the stealthy footsteps of those who have made such sure and steady advances in England, and are endeavouring to do so in Ireland. It is not after they have established a firm footing in our Church, a purpose for which neither persevering efforts nor money will be wanting, that precautions should be taken. This firm footing can only be gained, as it has been gained in England, by quiet, unceasing efforts, unopposed, to undermine Protestant faith amongst the laity. So far as these efforts have been, and so far as they may be, successful, so far will "what was enacted at the late Convention" fail to be "carried out." We shall have, in due time, not immediately, or soon, but surely, unless we look before us, a large and daily increasing party in the Church, as there is in England, doing the work of the Church of Rome, and drawing away many from the one Church to the other. There will be, as there now are in England, different religions in different parishes, according to the fancy of the clergy of each parish; different religions in different dioceses, according to the different fancies of bishops. And the work of corruption, when it makes sufficient progress, will inevitably lead to a later, perhaps, but a much greater schism than that which Dr. Salmon apprehends as the result of timely measures of defence. It is not inconsistent with the highest respect for the learning, and ability, and piety, of Dr. Salmon to say that his reasons for letting things take their course are anything but satisfactory. He conjures up many possible consequences of any attempts to reform the Prayer Book, which he assumes must necessarily be violent and rash, instead of calm and deliberate attempts, because of the discussions "in excited vestries, where all are hooted down, or hustled out, who hesitate at fully joining in the popular cry." It may be said, *en passant*, that the practice of *hooting men down* was not confined to the "excited vestries;" that the practice may account for the putting forth, "without a dissentient voice," as stated by Judge Warren, of the "Solemn Declaration," in the second clause of the preamble of the Convention Statutes; and that until the practice is totally given up in the assembly of Christian gentlemen who are to govern the Irish Church, it can never be ascertained whether any proposition whatever, which is not actually spoken against, has or has not dissentients, or whether it has the "unqualified approbation" of those who let it pass in silence. Dr. Salmon assumes that no attempt at revision can be made "soberly and cautiously," but that all must be done by an "ugly rush." Well! it is sufficient to say that the members of the Church have quite sufficient power to prevent this kind of reform. But the most extraordinary statement he has allowed himself to make is, "And now when we have fairly beaten the Ritualists out of all pretence that the Liturgy favours their views, we are asked to abandon the ground we have won," &c. This statement is made in the face of a

lecture of Dr. Maturin's, which Dr. Salmon himself quotes for another purpose—a lecture which, like others by the same author, and like many of the publications put forth by his party, while it deals largely in misrepresentation, assumes an arrogance of tone which cannot fail to make us rejoice that we are not placed under the domination of “Priests” of that class. At the same time it proves beyond question, that Dr. Maturin does not admit (nor indeed does any one of the party) that they are beaten out of any of their pretences. It is no argument against the consideration of this subject to tell us that “to cry out for Revision as necessary to doctrinal purity, is to give the greatest possible triumph to the Ritualistic party,” &c.; in proof of which Dr. Salmon quotes the lecture of Dr. Maturin. This is a question which must be sooner or later set at rest; and there is but one mode by which this desirable end can be attained, and that is by calm and deliberate consideration of each point on its merits alone, without any regard to the use that the adversaries of the truth may make of the discussion.

It is hoped that no rational member of the Church would hold, as Dr. Salmon alleges it has been held, that the declaration, “I am a member of the Church of Ireland,” means, “I will be a member of the Church of Ireland if she will change her formularies, abandon some of her distinctive doctrines, and turn out at least one of her bishops, and several of her clergy;” or, again, that any reasonable member would seriously say, “I will only join you on condition that my will shall pass for law,” &c. All that has been already enacted by the Church has been carried against the wishes and opinions of numbers, who have yet yielded to the majority and submitted to the decisions with cheerfulness. No one threatened to leave the Church because his private views were negatived. With equal cheerfulness will the decision be submitted to on questions of the revision of the Prayer Book, provided such questions are calmly considered on their own merits. The decision will still be submitted to, but with discontent, if every proposal is met with a senseless attempt to stifle free discussion—an attempt which may be successful for a time, but which must be eventually ineffectual. Men's minds will never be satisfied with this way of dealing with any subject, and no question will ever be set at rest but by the fullest and fairest deliberation.

There is a “superstitiousness,” as Dean Goulburn calls it, in the human mind, which makes men, even in this enlightened age, strain after the mysterious and the supernatural. Not satisfied with Scripture, or even with the Prayer Book itself, they grasp at something more, and try to build up a superstructure of their own upon the plain foundation of the Word of God. Hence the “priest-made” doctrines and practices already alluded to, many of which will be pointed out in the following pages.

• With a view to the rational consideration of the questions that must sooner or later be considered by the Church of Ireland, the following propositions may be laid down without much fear of contradiction:—

1st. Where anything is asserted which would, unless clearly supported by Scriptural proof, be plainly superstitious; where, for example, any exaggerated claims are put forward on the part of the priesthood, the *onus probandi* lies upon those who maintain the affirma-

tive of such assertions or claims; their opponents cannot be expected to prove the negative. The verdict of *not proven*, known in the Scotch criminal law, will be a sufficient answer to such pretensions.

2nd. It is reasonable to expect, when any superstitious practice or doctrine or claim is asserted to be grounded on Scripture, that the texts relied upon shall be free from ambiguity; and further, where any text of Scripture will fairly admit of any other interpretation, it shall not be so interpreted as to support the superstitious view.

Let us now proceed to examine the principal passages in the Prayer Book that require to be considered, with a view to the revision of such of them, if any, as ought, in the judgment of the Church, to be reformed.

CHAPTER II.

VESTMENTS AND THE EUCHARISTIC SACRIFICE.

THE Calendar and the Tables of Lessons have been revised by the Ritual Commissioners, and the changes recommended by them are published in their Third Report. No observations are necessary therefore on this part of the Prayer Book, save that the Table will have to be carefully examined by the Irish Church, and adopted only so far as the proposed changes are approved of.

The first part of the Prayer Book that demands attention here, the first in the order in which it is placed, is what the *Times** calls "*the notorious* Ornaments Rubric," under the shelter of the protection of which, as the *Times* further assures us, "the Ritualistic clergy will pursue their vagaries" as long as it remains. If these vagaries were nothing more than vagaries, nothing but the most contemptible puerilities,† we might leave them unnoticed. But the ornaments, such as the lights on the altar and the coloured vestments, are treated as symbolical of other things; the vestments are especially described as of "great importance,"‡ as implying§ the "Eucharistic sacrifice, that being the object of a distinctive dress." Again, "It has been thought that the priest offering this sacrifice at the Holy Communion should have a distinctive dress to mark him off from the rest of the ministers as being the principal priest in office, offering the sacrifice at the time." The Rev. Mr. Bennett describes the chasuble as involving the doctrine of the sacrifice, and states that he considers himself "distinctly" as "*Sacerdos, a sacrificing priest,*"|| and that he thinks he does offer a propitiatory sacrifice. It is with reference to this doctrine that interference with this rubric becomes important.

* *Times* of 13th September, 1870.

† As an example may be quoted the evidence of the Rev. H. W. Beadon, in App. to First Ritual Rep. p. 100.—Q. 3,581. "Do you wear a surplice of the ordinary length?" "I do not know what is the ordinary length." Q. 3,582. "Does your cassock show below?" "Yes; *I think it much more decent than showing the legs.*"

‡ Rev. C. J. LeGeyt, App. to First Rit. Rep. p. 13.

§ Ib. p. 10.

|| App. to First Rep. p. 72.

The first Prayer Book of Edward VI., compiled in the year 1549, contains the following directions:—

“In the saying and singing of matins and evensong, baptizing and burying, the minister, in parish churches and chapels annexed to the same, shall use a surplice. And in all Cathedral Churches and Colleges the archdeacons, deans, provosts, masters, prebendaries, and fellows, being graduates, may use in the quire, besides their surplices, such hood as pertaineth to their several degrees which they have taken in any University within this realm. But in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, shall use such hoods as pertaineth to their several degrees.

“And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministration, he shall have upon him, besides his rochette, a surplice or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain.”

In the second Prayer Book of Edward VI., that of 1552, the rubric is as follows:—

“And here is to be noted, that the minister, at the time of the Communion, and at all other times in his ministration, shall use neither albe, vestment, nor cope; but being archbishop or bishop, he shall have and wear a rochette; and being a priest or deacon, he shall have and wear a surplice only.”

By the Act of Uniformity, 1st Eliz. chap. 2, it was enacted that “such ornaments of the Church and of the ministers thereof shall be retained and be in use as was in the Church of England, by authority of Parliament, in the second year of the reign of Edward the VI. until such other order shall be therein taken by the authority of the Queen’s Majesty, with the advice of her Commissioners, appointed and authorized under the Great Seal of England for causes ecclesiastical, or of the metropolitan of this realm.”

And in the Book of Common Prayer of 1559 the rubric was—

“And here it is to be noted, that the minister at the time of the Communion, and at all other times in his ministration, shall use such ornaments as were in use by authority of Parliament in the second year” (those mentioned in the first Prayer Book) “of the reign of King Edward the VI., according to the Act of Parliament set in the beginning of this book.”

The authority given to the Queen, with the advice, &c., above quoted, by the Act of Uniformity of her reign, to make “such other order” on the subject, was acted upon in the year 1564, by the publication of “Advertisements” regulating the “Apparel of persons ecclesiastical.” “The vestments for the public ministration in collegiate churches at Communion were copes, and at all other prayers or sermons surplices with hoods, and for parish priests, in saying prayers or ministering the sacraments or other rites of the Church, a comely surplice with sleeves to be provided at the charges of the parish.”*

In the Prayer Book of 1662, the present book, the rubric directs—

* Procter Hist. C. P., pp. 200, 201.

"That such ornaments of the Church, and of the ministers thereof, at all times of their ministration shall be retained and be in use, as were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward VI."

Seeing the use that is made in the present day of this law of the Church of England as regards the doctrine of the Eucharistic Sacrifice, it will probably be thought desirable to regulate the clerical apparel according to the usage in Ireland, or according to the advertisements of 1564, or the directions in the second instead of the first Prayer Book of Edward VI.

It becomes necessary, in connexion with this subject of vestments, to examine the doctrine of the Sacrifice in the Holy Communion. The account given of it by Dr. Browne, the present Bishop of Ely, may be shortly stated to be* that, from the very first, the Fathers spoke of the Eucharist as an offering or sacrifice, but that they used the term to signify an oblation or offering of the bread and wine, as the fine flour and meat and bread offerings were presented by the Jews, and with them the sacrifice of prayer and thanksgiving; and that the bread and wine were offered in remembrance of the sacrifice of Christ; and so the Eucharist was a commemorative sacrifice; but that after the time of Cyprian, the Eucharist was spoken of "as a sacrifice, with special reference to the Body and Blood of Christ, commemorated and spiritually present in that Holy Sacrament." When the Bishop comes to the Scriptural proofs of Article xxxi., he enumerates the only spiritual sacrifices offered up to God through Jesus Christ, namely—First: The sacrifice of prayer and praise (Heb. xiii. 15); Secondly: The sacrifice of alms, and of the first-fruits of our substance (Heb. xiii. 16); Thirdly: The sacrifice of ourselves to the Lord, the "reasonable service," (Romans xii. 1).

Now, before we look at the Ritualistic view of this doctrine, we may note—First: That in no part of the Church Prayer Book, prayers, rubrics, or Articles, is there one word to denote the idea of an offer of a sacrifice in the Holy Communion; so that if the Irish Church decides that she does not hold the Sacrament of the Eucharist to be a "sacerdotal" or a "propitiatory" sacrifice, or a sacrifice at all, that decision can be given and carried into effect by a separate law of the Church, without the necessity for any alteration of the formularies for this purpose, save some regulation of this "notorious ornaments rubric." Secondly: That in no part of the Scripture can one word be found, nor is any Scripture authority *even alleged* by the Ritualists (with the exception of a single word, which shall be afterwards considered), as directly supporting the doctrine in question. It is one of the inventions of priests, which rests on no other authority than bare assertion—assertion of "illustrious divines"† if you will, but one neither of the Church nor of the Holy Scripture.

A dignitary of the Church, in the recent sitting of the General Convention, in the discussion of the Ecclesiastical Tribunal question, objected to lawyers as members of the Court of the General Synod, on the ground that they were "too accurate." He could scarcely have

* Browne on the Thirty-Nine Articles. Art. xxxi., p. 737, et seq.

† Judgment in *Sheppard v. Bennett*, p. 134.

considered that to the inaccuracy of clerical writers may be traced almost all the disputes about doctrine that have disturbed the Church from the earliest times to the present, and notably about this very doctrine of the sacrifice.

In a pastoral letter of the late Bishop of Exeter, which will be found in the Appendix to the First Report of the Ritual Commission, that learned prelate, venting his indignation against a certain anti-Ritualistic meeting held in London in 1850, and quoting these words of a noble lord at that meeting—"the sacerdotal forgery of a sacrificing priesthood"—asks, "Does his Lordship mean by a 'sacrificing priesthood' those priests who profess to offer any sacrifice except 'the sacrifice of praise and thanksgiving,' and the '*commemorative sacrifice*,' or *rather the commemoration of the sacrifice* of Our Blessed Lord? If he does, let him name any one priest within the Church of England. . . . But if, by the phrase, he refers merely to those who claim the Divine commission to consecrate the elements at the Lord's Supper, and offer 'the sacrifice of praise and thanksgiving' *and the commemorative sacrifice*, then I must not be afraid to tell him, that before he sets himself as a 'master over Israel,' it would be well for him to inform himself in the rudiments of our system."*

The words, "the Commemorative Sacrifice, or *rather* the Commemoration of a Sacrifice," are the exact words of St. Chrysostom, quoted by Bishop Browne.† Yet the words given by the Saint, as in his judgment the more correct, do not satisfy the Bishop of Exeter; but he returns to the other expression, "the Commemorative Sacrifice," which to the understandings of poor ignorant men means quite a different thing. We are simple enough to think "a Commemorative Sacrifice" is a sacrifice, but that the Commemoration of a Sacrifice is not necessarily a sacrifice at all. Bishop Browne himself uses the two expressions as if he saw no difference between them. "It is a memorial, a shewing forth of that sacrifice which He offered on the Cross, and which we feed upon in our souls. As it is a Commemoration of the Sacrifice, so it *may be called* a Commemorative Sacrifice."‡ Bishop Moberly, quoted in the judgment in *Sheppard v. Bennett*§ while he declines to say whether the feast which they there celebrate is or is not a sacrifice, says we should be content to call it, in St. Chrysostom's language, our *Θυσία* or *Αναμνήσις τῆς Θυσίας*; omitting, whether intentionally or otherwise, the words *μᾶλλον δὲ* (or rather.)

The Confession of Faith, contained in the memorial presented to the Archbishop of Canterbury in 1867, has already been quoted. It has been before said that there is one, and only one, expression in the Scripture relied upon by the Ritualists, as directly supporting the doctrine of a sacrifice. Let us see how they use this passage of Scripture. Here is the doctrine as expressed by one of those who signed the memorial to the Archbishop of Canterbury—

"I believe that the Holy Eucharist was *primarily* instituted for the continual remembrance of the Sacrifice of the death of Christ; that

* App. to First Rit. Rep. p. 122.

† *Οὐκ ἄλλην θυσίαν ἀλλὰ τὴν αὐτὴν αἰεὶ ποιούμεν· μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας.* Browne on the Thirty-Nine Articles, p. 744.

‡ Browne on the Thirty-Nine Articles, p. 717.

§ Pp. 121, 122.

when our Lord said, 'Do this in remembrance of Me,' he used the word 'Do' in the same sacrificial sense which it ordinarily bears in the Greek of the Old Testament—Offer this sacrifice for a memorial of Me; that this is the 'Remembrance' meant in the Catechism, and in the Service of the Holy Communion, by the expressions 'perpetual memory'—'sacrifice of praise and thanksgiving' (i.e. Eucharist Sacrifice) and Sacrifice which is 'our bounden duty and service.' I believe that our LORD JESUS CHRIST, 'abiding a priest for ever,' in Heaven, offers there continually His sacrifice of HIMSELF, both priest and victim in His own person, the one full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world,' 'once offered' in Blood upon the Cross, now perpetually presented as our propitiation in Heaven.

"I believe that HE sent His priests as HIS FATHER had sent HIM to be a priest in earth. I believe that by the power of this Consecration, and by the continual presence which HE promised with HIS priests, He does now, as in heaven, so in earth (here as there under earthly veils, Himself both priest and victim) offer in each Eucharist the same *one all-sufficient* sacrifice. I believe that our Eucharists are true sacrifices, not as separate and independent, not as repeated sacrifices, but *because they are* the continual presentation and pleading with the FATHER, here on earth, of the same one sacrifice once finished upon the Cross, and now presented and pleaded continually by HIM in His own person in Heaven—by HIM too in a mystery on earth."^{*}

Now, does this word in fact ordinarily bear a sacrificial sense in the Greek of the Old Testament? It is a verb frequently (though not the only verb) used in connexion with doing or offering sacrifice; but never except when joined with words denoting sacrifice, as *θύσια*, *κάρισμα*, *δλοκαυσμα*, *άμνος*, *μόσχος*, &c. The word, occurring hundreds of times in the Old Testament, is never found importing sacrifice, either where used alone or with the word "this."[†] It is said to be used forty times[‡] in a sacrificial sense; but it is used as often in other senses, and when we find it joined with *ἐντολὰς προστάγματα* &c., we may with equal truth say that it bears the "ordinary sense" of obedience to commandments, and that when our Lord said, "Do this," he meant simply, "observe" or "do" this commandment. The same verb occurs twice^{||} in the New Testament in connexion with the word "Passover," and is in each case in our version translated "keep" and "kept." Where it is used by our Lord in the institution it has no more a sacrificial sense than the same expression used elsewhere;

^{*} St. Alban's, Holborn, an Address to his Parishioners by the Perpetual Curate dated 1867. This pamphlet is out of print, and others have since been published with exactly the same title. Any one who wishes to verify the extracts given here, will find one copy annexed to the articles in the case of the Office of the Judge promoted by Martin v. Mackonochie.

[†] As in Gen. xi. 6; xxxix. 9; xliii. 11; xlv. 17; Numb. xvi. 6; 2 Sam. xxiii. 17; 2 Chron. xix. 10; Josh. ix. 20, &c.

[‡] Tracts for the Day, No. 8—Rule of Worship, p. 37. In fact it is not used more than about half this number of times.

[§] Numb. xv. 22, 40; xxxii. 25; Lev. xxvi. 14, 15; Deut. vi. 25, xv. 5; xxviii. 1, 15; xxx. 8; Psalm ciii. 18; cxi. 10; 2 Chron. xxx. 12; Esth. ii. 20; Josh. i. 7, 16; Jer. xxxii. (xxxix). 23; Ezek. ix. 11, xxiv. 18.

^{||} Matt. xxvi. 18; Heb. xi. 28.

as, "I say . . . unto my servant, 'Do this,' and he doeth it"—"This do and thou shalt live.†"

The theory of the Sacrifice of the Eucharist involves two propositions: first, that in heaven Christ, our great High Priest, "ever offers Himself before the Eternal FATHER, pleading by His presence His sacrifice of Himself upon the cross;" and secondly, that "so on earth in the Holy Eucharist, that same Body, once for all sacrificed for us, and that same Blood, once for all shed for us, sacramentally present, are offered and pleaded before the FATHER by the priest," &c. As to the first, we are told in the Scripture that our Blessed Lord "ever liveth to make intercession for us." But there is not one word either in Scripture or in the Prayer Book, to the effect that He does offer or plead, or that it is necessary again to offer or plead, or in the words of the Portal Manual, to "*remind† God the Father,*" of His sacrifice of Himself on the cross. It would be hard to explain how our Lord's Body and Blood can be *only once* offered, and yet continually offered; the former being established by many texts in the Epistle to the Hebrews,§ and recognised in our Communion service, where it is called, "His one oblation of Himself once offered;" the other standing upon no authority either of Scripture or of the Church. And equally unsupported by Scripture, or by anything in the Church Services or Articles is the second proposition, that the Body and Blood of our Lord are *offered and pleaded* for us on earth by the priest. Both these propositions, resting entirely on the statements of priests, originally made for the obvious purpose of exalting the priestly office, must fall to the ground together.

As there is no proof that this is part of the doctrine of the Church, it is hoped that the Church of Ireland will not hesitate to repudiate it in express words; and as this ornaments rubric has been used for the purposes of those who set themselves up in the character of sacrificing priests, it may be either expunged, or so altered as to be no longer subservient to this "sacerdotal forgery."

Since the foregoing observations were written, judgment has been given by the Judicial Committee of the Privy Council in the case of the Rev. Mr. Purchas. The decision on the subject of vestments is in effect that the advertisements of Queen Elizabeth were legally binding; that the rubric of 1662 must be construed by the light of the *expositio contemporanea*; and that it did not authorise the use of any clerical costume that was not in general use at the time it was framed. That this is a sound and rational view of the law, as it ought to be, is certain. The question is forced upon us, however, why did the framers of this rubric refer at all to the first Prayer Book of Edward VI., when the second book contained nearly the exact rule they meant to impose? Another and a wider question is also presented to us—one which applies not only here, but in the consideration of the Athanasian Creed, the Burial Service, the Baptismal Service (as the two latter are treated in the

* Matt. viii. 9; Luke vii. 8.

† Luke x. 28.

‡ What strange notions of the Derry these writers must have!

§ See Hebrews x. 10-14.

Gorham case), the Ordinal, &c. How is it that in all the other affairs of life, if you speak or write on science, history, or any other subject, in all dealings between man and his fellow-man, you are expected to speak the truth and to express precisely what you mean; and that it is in the matter of religion alone, in the relation between man and his Creator, the God of truth, that we are told that one and another expression must not be understood literally, or as it would be understood if written upon any other subject? This question should not be lost sight of, but should ever be kept in view when those parts of the Prayer Book to which it applies are under consideration.

CHAPTER III.

ABSOLUTION.

THE Church of the United States of America has made what appears at first sight a very trifling change in the rubric preceding the General Absolution, by calling it, instead of "the Absolution or Remission of Sins," "the Declaration of Absolution or Remission of Sins;" and instead of the words, "to be pronounced by the Priest alone, standing," using the expression, "to be made by the Priest alone, standing." Insignificant as these alterations may at first appear, yet when the grounds of them are considered, it will be found that they are of considerable importance. But before these grounds are examined, it may be as well to touch upon another change, not made by the American Church, but now suggested as depending upon the same or nearly the same grounds, namely, the substitution of the word "Minister," for the word "Priest," in the same rubric.

Wheatly, in his work on the Book of Common Prayer (p. 119), while he admits that "in King Edward's second Common Prayer Book (which was the first that had the Absolution in it), and in all the other books till the restoration of King Charles, the word in the rubric was "*minister*," and not "*priest*," proceeds to say: "Yet in the review that followed immediately after the restoration, *priest* was inserted in the room of *minister*, and that, with a full and direct design to exclude deacons from being meant by it." It would strike one as strange, that while the form of Absolution asserts that God has given power and commandment to His *ministers*, to declare and pronounce to His people, being penitent, the Absolution, &c., one class of these ministers, so empowered and commanded by God, should be forbidden by the Church to exercise that power or to obey that command. One is irresistibly led to inquire *where* in the Scripture this particular power and commandment is given? But if this question is asked, it is necessary to guard against any misunderstanding of its object. Without entering into the question of the Apostolic succession, which has always been, and always will be, a vexed question, it is fully admitted, for our present purpose, that the clergy in their different orders are set apart by Divine appointment for their sacred office, and that they have conferred upon them peculiar authority to exercise all the offices of public

worship. If, therefore, the particular part of Scripture that confers the power and commandment (as distinguished from their general authority) upon the clergy, to declare and pronounce the Absolution, is asked for here, it must be understood that the question is merely raised with a view to this particular distinction between two orders of ministers, and the reason for the exclusion of one order from this part of the public service.

The part of Scripture quoted by Wheatly as supporting this assertion of the Church, is found in the second Epistle to the Corinthians (cap. v., 18 and 19), in the first of which verses are the words, "and hath given to us the ministry of reconciliation;" and in the other the words, "and hath committed unto us the word of reconciliation." Assuming that the word "us" in each of those verses applies to the Apostles Paul and Timothy, in whose names the Epistle was written, and not to those who are mentioned in the 17th verse, there is nothing to show that this word of reconciliation, given to Paul the Apostle and Timothy the Bishop, was to be handed down to the order of priests, to the exclusion of any other order. Now, let us turn to the alterations made by the American Church in the rubric that precedes this form of Absolution.

Whether Wheatly on the Common Prayer is or is not now, it certainly was a few years ago, a class book of the Divinity School in the University of Dublin; and there is not one of the senior clergy of the Church of Ireland that has not had that book drummed into his head as part of his divinity education. Let us see how he deals, and how the clergy of our Church have been taught to deal, with this part of the Church Liturgy. He says:

"Now, whether this be only a *declaration* of the condition or terms whereupon God is willing to pardon sinners, or whether it be an *actual conveyance of pardon at the very instant of pronouncing it*, to all that come within the terms proposed, is a question that is often the subject of disputes" p. 114.

He then declares for the latter view, and after explaining that he does not ascribe *judicial* power to the priest, or authority to determine the case of a *private* man, he proceeds—

"All I contend for is only this, viz., that since the priest has the *ministry of reconciliation* committed to him by God, and hath both power and commandment (as it is expressed in this form) to declare and pronounce to his people, being penitent, the absolution and remission of their sins; therefore when he does, by virtue of this power and commandment, declare and pronounce such absolution and remission regularly in the congregation, those in the congregation that *truly repent and unfeignedly believe God's Holy Gospel* (though the priest does not know who, or how many they are that do so), have yet their pardon *conveyed* and sealed to them at that very instant through his ministration; *it being the ordinary method of God with His Church, to communicate His blessings through the ministry of the priest.*"

And in the next page he says, he takes "both the rubric and form to imply that it is an *effective* form, *conveying*, as well as *declaring*, a pardon to those that are duly qualified to receive it" p. 115.

It would be waste of time to stop here and ask for some authority, either in Scripture or elsewhere, for the proposition that God's *ordinary method* was to communicate with His Church through the ministry

of the priest; a question only relevant to the present subject so far as it excludes the ministry of the deacon. If the passages above quoted mean anything, they must mean that, without the pronouncing of this Absolution, even the penitent and believing do not receive remission of their sins. But if such passages of the Scripture as these are believed, "To Him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins" (Acts x. 43); and "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith, that is in me" (Acts xxvi. 18); and if you, the priests say, "No; in addition to this faith, you must have this remission officially announced to you by a priest before you can receive it," may it not be said that you "make the Word of God of none effect by your traditions?"

But Wheatly proceeds to reply to an argument of the Rev. Dr. Bennett, that this form is but declaratory, and therefore may be said by "*a mere deacon*." Here are his reasons for denying that argument:—

First: "The form is not called in the rubric a *declaration* of absolution, but positively and emphatically, '*the absolution*,' to denote that it is really an absolution of sins to those who are entitled to it by repentance and faith." P. 116.

It will now begin to be apparent why the United States Church has changed the name of this form to a *declaration* of Absolution; for although it limits the right of reading this office to the priest, it obviously refuses to admit that such reading has any such efficacy as is ascribed to it in the passage just quoted.

Second: "It is to be *pronounced* (saith the rubric) by the *priest alone*. A word which signifies much more than to make known or declare a thing; for the Latin *pronuncio*, from whence it is taken, signifies properly to pronounce or give sentence; and therefore the word *pronounced* here used must signify that this is a sentence of absolution or remission of sins, to be authoritatively uttered by one who has received commission from God."

The short answer to this argument may be found by reference to any Latin Dictionary, where it will be seen that "to judge or give sentence" is but one out of eight different meanings of the verb *pronuntio*. This rendering is adopted by Wheatly to support his view, while the more probable interpretation would be, "to utter, to declare, to publish," as in fact synonymous with the preceding word "declare," just as we find other synonymous terms used together in the earlier part of the Prayer Book, as "acknowledge and confess," "dissemble nor cloke," "assemble and meet together," "erred and strayed," &c.

Third: "If the repeating of this Absolution be no more than saying that all penitent sinners are pardoned by God, upon their repentance, as the learned Doctor affirms; I cannot conceive to what end it should be placed just *after* the confession; forasmuch as this, the Doctor himself tells us, is said *before* it, viz., in the first of the sentences appointed to be read before Morning or Evening Prayer, '*When the wicked man turneth away from his wickedness*,'" &c.

It might be a sufficient answer to this, to say that the sentence he quotes is but one of many, the selection of which is left to the minister,

and which, therefore, may not be read at all. But it is not true, whether "the learned Doctor" affirms it or not, that the repeating of this Absolution is "no more than saying, that all penitent sinners are pardoned by God, upon their repentance," for this declaration is introductory to the exhortation to pray and beseech Him to grant true repentance; and, therefore, he goes on to give an explanation to this exhortation also, in support of his argument; but this explanation is too long, and is not worth while to dwell upon.

Fourth: "That the design of the Church in this place is, not only to exhort the congregation to repentance by *declaring* to them that God will forgive and pardon their sins when they shall repent, but also to *convey* an instant pardon from God, by the mouth of the priest, to as many as do at that time *truly repent and unfeignedly believe His holy Gospel*, seems evident from the former part of the Absolution, where the priest reads his commission before he executes his authority."

Whether the two texts in the Epistle to the Corinthians already referred to afford satisfactory proof of this particular commission has not been considered worth while to inquire. The question under Wheatly's consideration is the power of "a mere deacon;" and he certainly fails to show that the form of Absolution itself is erroneous where it asserts that this power and commandment is given, not to the priest, but to "His ministers."

But lastly, "the *persons* to whom this Absolution must be pronounced," . . . not "to such as the Church desires *should* repent, but to those who *have* repented." . . . "to His people, *being penitent*, i. e., to those who are penitent at the very time of pronouncing the Absolution."

This is a mere question of grammatical construction. It is clear that the words, "being penitent," *admit* of the plain meaning, "whenever they are penitent;" and that this is the true meaning is evident from the exhortation that follows, to pray for true repentance. All those laboured reasons are given to try and prove that this view of the Absolution is in fact the doctrine of the Church. It would certainly help us very much in coming to that conclusion, if the Church herself had said one word on the subject. Inasmuch, however, as she remains silent, and we are invited to adopt this theory, for the exaltation of the priestly office, on no better grounds than the kind of arguments above quoted, it is perhaps allowable to designate this pretended effect of the Absolution as a mere piece of superstition; to follow the United States Church in altering the rubric as she has done; and to go the one step farther, of restoring the "mere deacon" to the part of his office which he exercised from the time of King Edward's second book to the year 1662, and the exercise of which, if he was not competent to exercise it because he was not a priest, must have been fraudulent and void in the practice of it, and disastrous in its consequences to the souls of those who thought their sins remitted on repentance, when for want of a priest they were not remitted at all.

While we are on the subject of Absolution, it may be convenient to observe here upon the other parts of the Prayer Book bearing on the subject, and requiring consideration. And, first, we have, in the exhortation to be read in giving warning for the Communion, the following:—

"Therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of Absolution, together with ghostly counsel," &c.

It may be observed that this is directed to be read by the minister, not by the priest; and the grief of the penitent is to be opened to him, and the Absolution is, therefore, it is presumed, to be given by him, though he may be "a mere deacon," the reading by whom of the first Absolution would be an unlawful act.

This part of the exhortation is relied on by Ritualists as one of the proofs that the Church of England sanctions private confession with a view to Absolution.

"Here the penitent is taught not to trust to his own feelings and mental convictions, for may they not deceive him? . . . He is to go to God's priest and to confess his sins to him. The priest has a commission from CHRIST to pronounce his pardon; and that pardon, so pronounced, will convey not only peace to the soul, but also forgiveness of sins."*

It has been already remarked that the "learned and discreet minister" is not necessarily a priest at all. Again, so far from being taught not to trust to his own feelings and mental convictions, "the penitent" is expressly instructed to repent of his sins; and it is only when he fails by this means to quiet his conscience, and "requireth further comfort or counsel," that he is invited to come to the minister. For what purpose? to confess his sins to him? Not a word of it; he is to "open his grief;" evidently with a view to "ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." It is true that, besides the ghostly counsel, he is taught to expect the benefit of Absolution; but this Absolution is to be effected, not by the priest's pronouncing his pardon, but "by the ministry of God's Holy Word." But no, writes one of them, your interpretation of this expression shows "melancholy" ignorance; and he proceeds to show, from the first chapter of John and other parts of Scripture, that the "Word" was not merely the written Word, but our Lord Himself; "the Word was God.† Well this is true, but the question is not whether throughout the Bible the word signifies exclusively the written Word, but in what sense the framers of the rubric, in this particular passage, used the terms, "the ministry of God's Holy Word." Can any one doubt that these words in this place were meant to express exactly the same meaning as the words, "to hear His most Holy Word" in the morning prayer, and that these latter words there meant the Holy Scriptures?

On this question of Absolution it is impossible to avoid the consideration of the claim of the priests of the Church to the Divine power to remit sins, and of the Scriptural grounds on which the claim is supposed to be founded. Here again, it must be remembered where the *onus probandi* rests; that where a share of Divine power is asserted

*Tracts for the Day, No. 3, the Seven Sacraments, p. 60.

†Tracts for the Day, No. 1. on Priestly Absolution, p. 36.

to be committed to men, the proof, to carry conviction, must be so clear as not to admit of doubt; it must depend on something better than mere construction of texts to which a different construction may also be fairly given; and if no more clear and convincing proof can be given than proof of this kind, the verdict of *not proven* must again be pronounced, and this verdict, in such case, is sufficient answer to the claim.

Let us take, then, the reasoning of the Dean of Norwich,* as put forward with a calmness and moderation of tone very different from the style of the Ritualists, and yet based upon the same passages of Scripture on which they rely.

His argument is this: many things were said by our Lord to His Apostles as private Christians, such as, "If two of you shall agree on earth," &c., "Ye are the light of the world. . . Let your light so shine before men," &c., and so on. Other things were said to them as men in a peculiar position, which no other men did occupy, or can occupy, as, for example, "Ye are they which have continued with Me in my temptations," &c., and other instances. Finally, some things were said to them in their official capacity—as representatives of the Christian ministry to the end of time. The example given is, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: *and lo, I am with you always, even unto the end of the world.*" He then (and all clerical writers as well as he do the same) goes on to reason thus upon this text. The Apostles did not live (and our Lord *must have known* that they would not live) to the end of the world; which shows us that He was not speaking to them as individuals, but as representatives of those who, to the end of time, should hold His commission to baptise and to give Christian instruction; and he goes on to say, "and it will not be denied that this commission is held by Christian ministers only, and not by the laity." It is rather a defect in the reasoning of some of the clergy, that an argument which appears to be proceeding in the most satisfactory way, often, just as it comes to the most important point, falls suddenly down into mere assertion, unsupported by either reason or proof. The last sentence quoted may certainly be true, but there is sufficient reason for requiring, in support of it, something more than merely the expression, "it will not be denied." That this commission is held by Christian ministers will certainly not be denied. It is difficult to pronounce an opinion very positive as to baptism; but we all know that the Church that holds in its integrity the doctrine of sacramental grace permits baptism in cases of extreme emergency to be performed by laymen. And this was the law of the Church of England from the time of the first Prayer Book of Edward VI. (and of course previously) until after the Hampton Court Conference in the beginning of the reign of James I. We have no evidence in the Scripture as to the nature of the authority of those who baptised "more disciples than John." They were not the Apostles, but the disciples of our Lord. It might be a question of more than mere curiosity whether, in a community like the first Pitcairn Island settlers, the inhabitants would be entirely excluded from the use and benefit of the grace of

* Goulburn on the Office of the Holy Communion.

a sacrament, for the want of an ordained minister? But passing from this question of lay baptism to the question of giving Christian instruction. Here again appears the deficiency of the argument: our Lord's promise to be with His Apostles to the end of the world, of course did not mean that He would be with their living bodies when He knew they would die; but we have nothing but bare assertion here also that, by being with them He meant being with a certain class of men exclusively, even though that class should be a class set apart in the providence of God for the ministry of His Word. We have the certain knowledge from Scripture that Priscilla gave instruction to the Evangelist Apollos. It is recorded of many, Tryphena, Tryphosa, Persis, that they laboured much in the Lord, or in the Lord's service. We know from history that there were deaconesses in the early Church, though we have no evidence of the precise nature of their duties, or whether they laboured with the Apostles under any Divine commission conferred by ordination. The Epistle to the Hebrews was not addressed to an order of ministers exclusively; yet it is said rather reproachfully to the persons to whom it was addressed, that they required to be taught the first principles *when they ought to be teachers*. Heb. v. 12. Our Lord Himself did not, as His ministers in the Church would undoubtedly do if the case were to arise in the present day, forbid unauthorised persons to act in His name. "Forbid him not," He said, "For he that is not against us is for us."* Now, our Lord is truly with His Apostles to the present day, although they are dead, when He is with the Church founded by them, including the whole body of the believers in Him, both lay and clerical. It was not for the Apostles alone, or for their successors in the ministry alone, but for them which should believe on Him through the words of the Apostles, that our Lord Himself prayed, in order that they all might be one in Him and in His Father. Those, therefore, who would narrow the meaning of the promise to be with His Apostles to the end of the world, should give us some other authority for limiting it to the priests of the Church exclusively, than their own construction of the promise, unless they can prove that the wider construction is inadmissible.

To show that our Lord did not speak these words to the eleven, as representatives of private Christians, He proceeds to quote the words, "As my Father hath sent me, even so send I you." Our Lord then breathed on them and said, "Receive ye the Holy Ghost; whose soever sins ye remit," &c. The power to forgive and the mission are not to be disjoined; but the mission was that mentioned in St. Matthew's Gospel, viz., to "go into all the world, to make disciples by baptism and Christian teaching." So far there can be no difference; but when he goes on to assert that these words were not addressed to the Apostles exclusively, and as persons occupying a peculiar position which can be held by none other, the reasons he gives are not altogether satisfactory. He tells us that (1.) It is not a miraculous gift; in which case it might be considered an endowment limited to the Apostolic age. (2.) It is not a power the necessity of which has ceased, or ever shall cease until sin is exterminated. It is the power of remitting sins; as much called for in one age as in another.

* Luke ix. 50; Mark ix. 39-40.

It must be remembered that the remission of sins spoken of here is understood by the Ritualists, and by many others, as the same power which our Lord exercised when He pronounced the words "thy sins are forgiven thee." This belief is based upon their reading of the words, "As My Father hath sent Me, even so send I you."* We may assume for the present purpose that this is the power claimed for the Apostles and their successors, and although we have no instance in which any of the Apostles took upon him to address to any person the words, "thy sins are forgiven," we may for the argument sake admit that this power was conferred upon them; the present question being, not the nature of the power bestowed upon them, but its continuance in their successors. And though we have no evidence of the actual exercise of such a power by the Apostles, we must acknowledge that if they were gifted with this power, they were also gifted with the same evidence to support it to which our Lord Himself condescended to appeal, when He said, "that ye may know that the Son of Man hath power on earth to forgive sins," &c.† Some Ritualists affirm that the power to work miracles still may exist, but fails in practice for want of faith.‡ But it is incredible that, out of the long list of martyrs, none were to be found with sufficient faith, if they had the power, dependent solely on faith, to work miracles. In the absence of any authentic instances of this miracle-working faith, we must conclude then, that the power of working miracles, and consequently the kind of proof given by our Lord Himself of the power on earth to forgive sins, has been discontinued to the Church.

This partly answers the second of the above reasons alleged by Dean Goulburn. Many powers were conferred on the Apostles as necessary for the first planting of the Christian faith, which were not necessary for its maintenance after its roots had struck, and its branches had spread. Amongst these powers was that of healing sicknesses and raising the dead;§ and of the same character may have been the power of remitting and retaining the sins of particular persons, which we have assumed were conferred on them by our Lord. But the assertion that this is a power the necessity of which still continues, is one at least unsupported by the continuance of the miraculous power, or by any other evidence.

Of course remission of sins will always be necessary, as long as sin remains in the world; but it does not follow that remission by priests is at all necessary; for if it were, would it not be reasonable to expect the evidence of that power to have been continued, even for a time after the Apostolic age?

Then the examples taken from Scripture, of the alleged exercise of this power, do not help us on much farther. Passing by the fact that the power to remit or retain sins is variously interpreted—some holding that it amounts to the kind of power insisted on by Wheatly; others referring it merely to the temporal punishment of the contumacious, to the right of excommunication and restoration to the com-

* Tracts for the Day, No. 1. Priestly Absolution, p. 14.

† Matt. ix. 6. Mark ii. 10. Luke v. 24.

‡ Tracts for the Day, No. 1, p. 41.

§ Rom. xv. 19. 2 Cor. xii. 12. Heb. ii. 4. Acta. xiv. 3.

nunion of the Church—it will be seen, in the first place, that in each of the instances taken from the Acts of the Apostles, in which St. Peter and St. Paul are said to have exercised this power, the persons who acted possessed the power also of working miracles. But, in the next place, it appears very difficult to attribute the language of St. Peter, in the case of Ananias and Sapphira, to the power, whatever it was, committed to the Apostles by our Saviour. The words of our Lord do not imply a power of life and death, a power He never himself exercised, His mission being not to destroy men's lives but to save them. The Apostle pronounced no sentence of death on Ananias at all, though, of course, he saw the Lord's purpose in his case as well as in that of Sapphira. He certainly announced that purpose to her; but there is not the slightest proof that he exercised any judicial or other power of his own, any more than Moses did in the case of Korah, Dathan, and Abiram. The infliction of death in the case of Ananias and Sapphira, and of blindness in the case of Elymas the sorcerer, were both evidently miraculous, and if attributed to powers vested in these Apostles themselves, were exercised by men clearly endowed with miraculous powers for other purposes. The case of the Corinthian looks more like an exercise of the power claimed than the other cases, but it is not perfectly clear. The Apostle appears to have given some kind of judgment against the offender, though the precise meaning of delivering such a one to Satan for the "destruction of the flesh" is not clear. The subsequent part of the chapter would show that the whole sentence went no further than an injunction to put him away from them, and not to associate with him or to eat with him; and if so, it would seem to bear out the view of those who carry no further than this the power conferred by our Lord on His Apostles. The remaining instance, that of the counsel of St. James for the sick person's guidance, proves nothing more than that the prayer of the elders of the Church, with the anointing with oil, supposed to have had at that time some peculiar efficacy, would effect the cure of the illness, and would also elicit the forgiveness of sins. The Apostle clearly attributes these effects, not to any other human power but the power of prayer. And this would appear to have no connexion whatever with the power conferred by our Lord, and claimed to be inherited from the Apostles by the priesthood.

One argument of Dean Goulburn's may be quickly disposed of:—"The question whether the power of Absolution still resides in the Ministry of the Church will be found very much to resolve itself into the prior question, whether there is an ordained Ministry of the Church at all? If a man admits that there is, and that an ordained Ministry is the usual, though not the exclusive, channel through which God conveys spiritual blessings, then he grants implicitly the power of Absolution as inherent in that Ministry."^{*}

This is one of those arguments, however specious they appear, which resolve themselves into mere assumption of the point to be proved. The answer is, *we do admit* that there is an ordained Ministry, and *we do not admit implicitly* the power of Absolution (*as claimed*) as inherent in that Ministry.

On the whole, therefore, the Scripture evidence for the continuance

* Goulburn, Com. Office, p. 200.

of this power in the clergy who succeeded the Apostles is not so conclusive as to bring conviction to the mind. It is, therefore, worth consideration whether the form suggested in the Report of the Tillotson Commission in 1689, or the form, nearly the same, adopted in the Prayer Book of the United States Episcopal Church, which runs thus, "let him come to me or to some other minister of God's Word" (judiciously omitting the words discreet and learned), "and open his grief, that he may receive such godly counsel and advice as may tend," &c., is not preferable to our form, and should not be adopted by the Church of Ireland?

The form of Absolution in the Communion Service admits of neither objection nor improvement; and so we may pass on to the only remaining form of Absolution, namely, that in the Service for the Visitation of the Sick.

This Service furnishes not only the chief argument of the Anglican Catholics, that the Church sanctions auricular confession, but also the form of Absolution used by her priests, not only for the sick, but for all who come to confession. It is easy to see that, while the reason they give for such an application of the form is that the Church has provided no other, yet, as this reason is not true, seeing that the form in the Communion Service might as easily be used, the real reason for preferring this one is that it better suits the claim of the priest to a personal authority to confer Absolution. It is observable that the Rubric directs the sick person to be moved to make a special confession of his sins, not in all cases, but only in case he should feel his conscience troubled with any weighty matter. Whether this confession is intended by the Church to be made to the priest, or to the Almighty Himself, the Church does not inform us.

As to the form of Absolution used in this Service, Dean Goulburn himself says all that need be said for its alteration. He tells us in the first place, that "Christ Himself (though of course He might have done so had He chosen to stand upon the prerogative of His Divine nature) never at any time said, "I absolve thee."* And then, on this form in particular, he says,† "As to the form, I absolve thee," in the order of the Visitation of the Sick—a late introduction, by the way, dating from the twelfth or thirteenth century, whereas all the primitive Absolutions run in the modest style of prayers; *it cannot possibly import more* than a strong declaration, "I declare thee absolved."

If this statement is true, and if this is really what the Church means, no honest man can object to the meaning of the Church being put into the language which this excellent Churchman asserts that the present form imports. He is probably correct in his statement of what the Church means; he is clearly incorrect in saying that the words, "I absolve thee," especially when coupled with the words "and by His authority committed to me," "cannot possibly import more than a strong declaration." If the Church means more, let it be so stated; if not, let her true meaning be expressed in language not calculated to mislead, which can be easily done by using the words which the Dean asserts are meant, but which are certainly not expressed by the language of the present form.

*Goulburn, p. 207.

† p. 204.

It was proposed by the Presbyterians at the Savoy Conference, that this form of Absolution should be declarative and conditional, as "I pronounce thee absolved," instead of "I absolve thee;" and, "if thou doest truly repent and believe," and that the minister might use or omit it at his discretion.

Amongst the alterations proposed by the Commissioners appointed in 1689, was the alteration of this form, with the addition of certain words, "*and upon thy true faith and repentance,*" by His authority committed unto me, "*I pronounce thee absolved.*" However, as has been already remarked, no other argument than that of Dean Goulburn himself, above quoted, is necessary to show the propriety, if not the necessity, of an alteration of this form.

CHAPTER IV.

REPETITION OF THE LORD'S PRAYER.

ONE of the changes prayed for in the famous Millenary Petition was to have "the longsomeness of the Service abridged." Although it makes no great difference as regards length, it has often been complained, and not unreasonably, that the Lord's Prayer is too frequently repeated, especially when the Morning Prayer is immediately followed by the Litany, and the Litany by the first part of the Communion Service. It certainly appears strange that after a prayer has been offered up, and as we may assume, answered, the same prayer should be again offered, after an interval of five or ten minutes, with the trifling difference that (since the last revision) it is put on the first occasion in the form given according to our version in St. Matthew's Gospel, and on the second in the form in the Gospel of St. Luke. This difference did not exist in the earlier Litanies; for in both the Prayer Books of Edward VI., and in that of Elizabeth, both prayers are precisely in the same form, ending with the words, "deliver us from evil."

It would be desirable to strike out of the Morning and Evening Services, the Lord's Prayer where it occurs the second time, and also the sentence immediately preceding it, or, according to the American Book, to pass on immediately from the words, "and with Thy spirit," to the sentence, "O Lord show thy mercy upon us." And then a rubric might be inserted before the Lord's Prayer, both in the Litany and first Communion Service, like what the American Prayer Book has in the latter Service only, that "the Lord's Prayer may be omitted if Morning Prayer hath been said immediately before."

CHAPTER V.

THE ATHANASIAN CREED.

WHEATLY writes—

"However plain and agreeable to reason every verse in this Creed may be, yet we are not required, by the words of this Creed, to believe the whole on pain of damnation. For all that is required of us as

necessary to salvation, is, that before all things we hold the Catholic faith; and the Catholic faith is, by the 3rd and 4th verses, explained to be this, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance. This, therefore, is declared necessary to be believed; but all that follows from hence to the 26th verse is only brought as proof and illustration of it.”*

Supposing this statement to be correct, it might of itself be sufficient to prove the propriety of excluding this Creed from the Book of Common Prayer. Whatever requires to be explained away in order to make men swallow it, in spite of an invincible desire to reject it, is unfit for a book designed for common worship. You may retain it in your theological works, and, if you will, in your Articles, and you may assert, to your heart's content, that it “may be proved by most certain warrants of Scripture.” But when you put it upon us, the unlearned, first to understand it, and then to believe it on pain of damnation, and on our obstinate refusal to understand it, and to believe what we do not understand, you try to explain it away, by telling us we are only to be damned for not believing a certain part of it, and that the rest is but explanatory of what goes before, and may or may not be believed without incurring such a terrible penalty, the conclusion is again forced upon us, that this form, which does not mean what it expresses, is unsuitable for common use in our churches. But supposing the explanation to be true, and that perdition is attached only to the four first verses, must we believe that the poor ignorant people stand in peril of such a fate, unless they keep on the exact line laid down for them, and steer clear of such a deadly sin as confounding the persons on the one hand, and dividing the substance on the other?

We know from what Church we inherit cursing, an evil inheritance: let us follow the Holy Scripture; let us “bless and curse not.”†

Those who are curious in such matters will find a concise statement of the various heresies intended to be guarded against by this Creed, in Bishop Browne's Exposition on Article viii. All the heretical sects there mentioned have disappeared along with their tenets; and however useful this Creed may now be to the theological student, its necessity, if it were ever necessary, in our public worship, as a safeguard against those errors, has wholly ceased. That it grates upon the feelings, and hurts the consciences of many, even of the clergy, who are trained even to the swallowing of camels, is proved by the fact, that a numerous signed memorial was sent to the Archbishops of Canterbury and York, praying for relief, by one of three processes, viz., the substitution of “may” for “shall” in the preceding rubric, or the removal of the so-called damnatory clauses, or the authorized explanation of those clauses. The Archbishop of York, in reply, wrote—

“I am struck by the fact, that the signatures to this memorial include some of the most respected names among the clergy and laity;

* Wheatly, C. P., p. 148.

† What is here said about cursing applies also to the Commination, which has been judiciously removed from the United States book, and ought to be removed from ours. How much more ready are we to climb Mount Ebal, than to ascend Mount Gerizim!

and those drawn, not from any one school or class of opinion, but from every school. . . . I will only say, that I should be prepared, for my own part, to consider a measure of relief in the use of the Athanasian Creed." The Archbishop of Canterbury contented himself with an acknowledgment of the receipt of the memorial in the *Times*, through his Secretary. In his letter, however, he quotes the opinion of the petitioners, that "the putting forth, by those in authority, of some measure of relief in the use of the Athanasian Creed, would tend to promote the return to the communion of the Church of many who are now Separatists in England, *though they would be Conformists in America*; inasmuch as this Creed is not found in the Office Book of the Episcopal Church of the United States."

This subject necessarily came before the Ritualist Commissioners; and it appears unfortunate that of the three alternatives proposed in the petition just mentioned, they have chosen the worst, but with the disapproval of the majority of the Commissioners, namely, an explanatory note to the effect that the condemnations in this confession are to be no otherwise understood than as a solemn warning of the peril of those who wilfully reject the Catholic faith." This simply means that in the text of the Creed an indefinite number of persons are consigned by our Church to eternal perdition, but each is separately addressed in a note to the effect, "I didn't mean you!"*

There cannot be a better conclusion to this subject than is supplied by the *Times* of the 13th September, 1870, in a leading article on the Fourth Report of the Commissioners. After giving the explanatory note, it proceeds:—"We think, on the whole, this lame conclusion is a matter for congratulation, for it has provoked an explosion of indignant criticism from the highest authorities, which must ultimately prove more fatal to the use of the Creed than the most unanimous recommendation by a Commission. The Archbishop of Canterbury, in more polite language, echoes the wish of his predecessor Tillotson, that 'we were well rid of it.' He points out that the explanation amounts to a distinct admission that the use of the Creed in public worship is liable to objection, and he thinks it would have been a wiser course to omit it altogether. The Bishop of St. David's strongly disapproves the explanatory note, and declares that, in compelling the use of such a Creed the Church has 'exercised an usurped authority in an uncharitable and mischievous way.' Even Mr. Walpole thinks it very objectionable that 'a congregation should be required to affirm and profess the articles of their faith in language which obviously, and in its natural sense, means one thing, while the interpretation put upon it means another! Mr. Buxton fully sustains the part of the indignant layman. The Professors of Divinity at Oxford and Cambridge concur in deprecating the continued use of the Creed, and are supported by Mr. Humphrey, a learned and experienced parish clergyman. Besides minor notes of dissent, Dean Stanley contributes a slashing onslaught on both Creed and the explanatory note, enumerating sixteen reasons against the former and eleven against the latter. After such a delibe-

* This was written before the Report was printed for general circulation; and was founded on the article in the *Times*. On perusal of the Report itself, it is not considered that what has been written above requires any alteration.

rate expression of opinion by such authorities, the Creed is as good as surrendered; and the majority of the Commission might as well have had their own way in discarding its public use."

CHAPTER VI.

THE LORD'S SUPPER.

It has been already remarked that there is implanted in human nature a feeling that makes men eager to grasp at something mysterious and superstitious, and leads them to run beyond the teachings of Scripture itself. In conjunction with this feeling is that love of power and that disposition to tyrannise over the very thoughts and consciences of men which would force every man to think and act in conformity with the ideas of those who had, or who claimed, authority over him. To one or the other, or to both of these weaknesses of our nature, may be attributed almost all that has been written, from the early days of the Christian Church to the present time, on the subject of the Lord's Supper. Doctrines have been propounded in every Christian age, put forward in every form of language, according to the various ideas of the authors: and the English Church, in her peculiar charity, has opened her arms wide to them all, till she has left us in doubt whether she holds every one or none at all of those doctrines. Christian writers have laboured, not only in the dark ages, but in these enlightened days, to invest this Sacrament with a superstitious awe, and surround it with terrors well calculated to intimidate the young and ignorant, and yet wholly unwarranted by Scripture. These persistent efforts, as we shall now see, have not been without their effects upon our own formularies, especially since the last revision of them; and it is for this reason that the Irish Church is invited to consider our Communion Service as impartially as early training, habit, and prejudice will permit; and if any alterations shall be found advisable, not to shrink from the task of making them, so far as is required to bring the Service into harmony with Scripture teaching.

The first part of the Communion Office that calls for observation is the exhortation directed to be said by the priest at the time of the celebration of the Sacrament. It is undoubtedly true that this exhortation has often deterred young people from approaching the Communion table. It is also an indubitable fact that there is nothing in the Scripture itself to inspire this feeling of dread. For some reason, not of much moment to inquire into, this form has been so framed as to make the compliance with our Saviour's command to "do this in remembrance" of Him, appear to be a service fraught with danger. Professing to give us St. Paul's words, the Church, instead of the words themselves, gives an exaggerated representation of them, and puts into the mouth, or rather under the hand of the Apostle a kind of threatening language which he never used at all. This will appear at once by comparing the passage of the Epistle with that in the exhortation:—

St. Paul.

"Let a man examine himself, and so let him eat of that bread and drink of that cup."

The Prayer Book.

"St. Paul exhorteth *all persons diligently* to try and examine themselves *before they presume* to eat of that bread and drink of that cup."

Moreover, the gentle language of the Apostle was written for a particular occasion—to repress a very grievous sin, the desecration of the Lord's Supper by making it a scene of selfish rudeness, gluttony and drunkenness. The more violent language of the Church, untruly attributed to the Apostle, is used to meet no special case; but adopted as an ordinary part of the Service, to be always read, whether called for by circumstances or not. Can any one doubt but that if the Corinthians had met, and partaken of the Sacrament in the quiet, orderly manner in which the Service is invariably conducted in the present day, the occasion would never have arisen, and the Apostle would never have written the admonition at all? The form is considered by many on this account as not at all necessary or suitable to the present state of the Church. Whether the Church of Ireland may or may not so decide will remain to be seen; but in any case it will scarcely be denied that the Church would not suffer in character by so far altering the form as to bring it into accordance with the true version of the Scripture it professes to quote. One remark more occurs upon this exhortation. It is certainly true, that not only on the occasion of the reception of this Sacrament, but in the whole life of a Christian, it is his duty to repent of his sins, and to have a lively faith. Yet it may well be doubted how far his fellow-man has a right to require of him this repentance and faith as a condition precedent to the worthy reception of the Sacrament. If a man approaches this sacred ordinance feeling himself bound to commemorate the sufferings of his Saviour, in obedience to his Saviour's gracious command, who has a right to step in and put upon him a condition which has not been put upon him by the Saviour Himself, and to tell him that if he does not come up to the mark so set for him, he must not *presume* to be a partaker, or that if he does so presume, he will provoke God's wrath and will be liable to the temporal punishment of sickness or death? This is assuming an authority over the conscience which it would require very clear Scripture proof to justify, and this proof is not to be found.

The same disposition to lord it over the conscience of our fellow-men is exemplified in the form of confession in the Communion Office. No Christian can object to any acknowledgment of his sin before God, however strongly worded. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." We are bound to confess them without any reserve. We do so in the confession in the Morning Service; and if this form under consideration had been confined to the fullest and strongest acknowledgment of guilt before God, no man could find fault with it. But in addition, we are required to express personal feelings of a very intense kind, and these feelings are required to be held by every member of the Church in exactly the same degree and with equal depth, at all times of partaking of this ordinance; otherwise they could not be expressed by all, and at all times, in precisely the same language. It should be generally known that this confession

was originally intended to be said, not by each individual speaking for himself, but, like many other parts of our Public Services, by one in the name of the congregation, in which case the Church speaks in her charity without reference to individual cases. In the Prayer Books of Edward VI., and in that of Elizabeth, the rubric is as follows:—

"Then shall this General Confession be made, in the name of all those that are minded to receive the Holy Communion, either by *one of them*, or else by *one of the ministers*, or by the *priest himself*, all kneeling humbly upon their knees."

For the present form, "by one of the ministers; both he and all the people kneeling humbly upon their knees, and saying," we are indebted to the Stuarts, as we are for many other changes which are not improvements.*

It is impossible for the same form of words to express with truth the feelings of a number of persons. One man is more sensitive, and another more phlegmatic than his neighbour. One man is affected by external circumstances which depress his spirit, and make him feel on every subject, including his sinfulness, more deeply than his less afflicted neighbour, or than he himself would feel at another time, and under other circumstances. The strong expression of grief may be quite inapplicable to his case at the particular time, and what is the alternative? Why, that he is required by his fellow-man to open his mouth to the Almighty in a false statement. It is a reproach to our Liturgy that here, as well as in another part of our Public Services, to be afterwards noticed, no sufficient regard is paid to the sin into which it leads the unwary, of making a profession that may not be true. As a matter of fact, we see many persons enjoying the highest spirits, both before and after the Service, yet suddenly kneeling down, and, from habit, not heeding the force of their expressions, acknowledging themselves to be plunged in intolerable grief, which it is evident they do not feel.† If this just objection to this form of words is pointed out to any clergyman, he in all probability answers—they frequently do, "Oh! you ought to be able to express such feelings, and you are not in a fit state of mind for the worthy reception of this Sacrament, unless you can truly make this profession; and therefore you ought to stay away." But the reply is, "Who gave you a right to judge me unworthy unless my feelings are worked up to the exact point that you fix, so that they can be truly expressed, not in my words, but in yours?" The Roman Catholic Church claims such rights and powers over the minds and consciences of her members; and can command them to have any feelings, and to express them in any language she may choose to prescribe. Our Church ought not to exercise such tyranny. She may advise men to repent at all times, and especially when approaching the

* This rubric was one of the so-called concessions made to the Non-Conformists after the Savoy Conference. They complained of the direction that the Confession should be read by "one of them," &c., and desired that this may be made "*by the minister only*." What was conceded was not what was asked; but the Confession by one of the ministers and the people together.—*Proctor, C.P.*, 121, 130.

† Even Dean Goulburn acknowledges, of this Confession, and the feeling to which it gives utterance, that "perhaps no communicants realise its terms to their full extent." * But if this is true, the profession must be untrue; and if untrue, it must be inconceivably sinful.

* Communion Office, p. 186.

Lord's table. But she ought not to lay down a hard and fast line, or to expose men to the sin of making what may not be a true profession. A very little alteration in the form would remove this objection, such as the substitution of the word "confess" for "bewail," and either the omission of those expressions of heartfelt sorrow, or, what would be still better, the changing of them into a prayer for grace to feel that Godly sorrow for sin that worketh repentance unto salvation. No one can object to a change of this kind, who is not determined to say to his fellow-man, "you must feel exactly as I bid you, and you must express your feelings not in your language, but in mine." Does any member of the Church of Ireland wish to exercise such a power over his fellow Christian?

THE PRAYER OF CONSECRATION.
THE REAL PRESENCE.

It has been truly remarked by one of the most eloquent of modern preachers and writers, that "the controversy on the Lord's Supper, like almost every other which could be named, has been seriously embarrassed by the Conventional phraseology which has been imported into it." . . . Then after giving as an instance the doctrine of "the Real Presence," he says, "It would be well, I think, if the phrase were altogether dropped. It is found *neither in the Scripture, nor in the formularies of the Church.*"* It might be a matter of curious inquiry whether, if the phrase had never been invented, all the controversy it has given rise to, and which has existed for hundreds of years, would have been avoided. The doctrine involves two distinct points, namely, the fact of our Lord's presence in the Sacrament, and also the change said to be wrought in the elements of the bread and wine by the reading of the prayer of Consecration. Supposing there were sufficient authority for the former of these propositions in Scripture, the other proposition is one of pure human invention. It must be admitted that if the doctrine of the Church of England is to be sought for, not in the Bible, not in her Articles or formularies, but in the assertions of her divines, there is abundance of *that kind* of authority, that the Church holds the affirmative of both propositions. They may differ from each other and even from themselves; † yet many of them so differing assert their own views on the subject to be the views of the Church. Thus, Bishop Jeremy Taylor, in his discourse on the Real Presence, says:—

"The doctrine of the Church of England, and generally of the Protestants in this Article is, that after the minister of the holy mysteries hath *ritely* prayed, and blessed or consecrated the bread and the wine, the symbols *become changed into the Body and Blood of Christ*, after a sacramental, that is, in a spiritual real manner; so that all that worthily communicate do by faith receive Christ really, effectually, to all the purposes of His passion; the wicked receive not Christ, but the bare symbols only; but yet to their hurt," &c.‡ In the next paragraph the authority given is the passage in the Church Catechism, "the Body

* Foundations, by the Rev. William (now the Ven. Archdeacon) Pollock, 1857.

† Judgment of the Judicial Committee, P. C., in the Gorham Case; p. 19.

‡ S. 1, par. 4.

and Blood of Christ, which are *verily and indeed taken and received by the faithful* in the Lord's Supper."*

And again,

"So that the question is not whether the symbols be changed into Christ's Body and Blood or no? for it is granted on all sides; but whether this conversion be sacramental and figurative, or whether it be natural and bodily?"†

He says further,

"Now, I demand, what did Christ's blessing effect upon the bread and the chalice? Anything or nothing? If no change was consequent, it was an ineffective blessing—a blessing that blessed not."‡

Now, just observing, *en passant*, that this last quoted sentence affords one of those many instances where assertion is substituted for argument: let us ask if any one can, by possibility, reconcile these passages with those that follow? After citing various proofs that the bread remains bread after our Lord's words were pronounced, he proceeds,

"Since, therefore (as I have proved), the bread remains, and of bread it was affirmed, 'This is My Body,' it follows inevitably, that it is *figuratively*, not properly and naturally, spoken of bread, that it is the flesh or Body of our Lord."§

And again,

"That the proposition is tropical and figurative is the thing, and that Christ's natural Body is now in heaven definitively, and nowhere else; and that He is in the Sacrament as He can be in a Sacrament—in the hearts of faithful receivers, as He hath promised to be there; that is, in the Sacrament mystically, operatively, as in a moral and Divine instrument in the hearts of receivers, by faith and blessing. This is the truth and the faith of which we are to give a reason and account to them that disagree."||

And,

"The very institution of it is representative, significative, and commemorative; for so said our blessed Saviour, '*Do this in memorial of me*,' and, '*this doing, ye show forth the Lord's death till he come*,' saith St. Paul."

We might well ask, if the bread is only "*figuratively*" spoken of as the flesh or Body of our Lord; that our Lord can only be in the Sacrament by being "*in the hearts of faithful receivers*;" and if the very institution was "*representative, significative, and commemorative*," what necessity is there for holding that the bread and wine are changed at all? And still more may we ask why this alleged change is attributed to the recital (in a narrative form be it observed), of our Lord's words in the prayer which, in this view, it must be said, has been *unfortunately* called the prayer of Consecration?

On this point it must be observed that, for most of the alterations of a superstitious character introduced into the Prayer Book, we are indebted to the Stuart dynasty; and that Queen Elizabeth, with all her desire to conciliate the Roman Catholics and to entice them to join the English Church, did not venture to reform the Prayer Book as it was reformed in the reign of Charles the Second. It is evident that, though there is no express assertion in the book, that the prayer of Consecra-

* Par. 6. † Par. 13. ‡ S. iv., par. 6. § S. v., par. 10. || S. vi., par. 1.

tion effected a change in the elements, yet those who assisted in the last review must have held that opinion.

The prayer itself is not called by the name of the Prayer of Consecration, either in the second Prayer Book of Edward the Sixth or the book of 1559; the rubric in these books being merely, "Then the priest, standing up, shall say as followeth." The rubric directing the minister to place "reverently" on the Lord's Table "what remaineth of the consecrated elements, covering the same with a fair linen cloth," does not appear in the earlier Prayer Books. Besides, in the Prayer Book of 1552, as well as in that of 1559, there is this direction:—

"And if any of the bread or wine remain, the curate shall have it to his own use."

While in the present book there are very precise directions for the different treatment of what is left of the consecrated and of the unconsecrated bread. It is not impossible, however, that this distinction may have been only made to prevent the practice of reserving and carrying about of the elements, as mentioned and prohibited in the 28th Article.

Allusion has been already made to the awful character which has been attached by the clergy to this Sacrament. If the Church teaches, as it is asserted she does, that the change is wrought in the elements by the Consecration prayer, it must be conceded to the Ritualists that the change is miraculous. In No. 5 of the *Tracts for the Day*, this awful character and this miraculous change are both set forth thus:—

"Every term which could indicate its superhuman character, or express the prostration of the human spirit before its greatness was applied to it—'The tremendous and unbloody Sacrifice,' 'The Heavenly Mysteries,' 'The Divine Table,' 'The fearful and most tremendous Cup,' and such like, are epithets wholly inapplicable to any mere Service of prayer or thanksgiving, or to any offering short of that which involves the Real Presence of Christ—the offering of His most precious Body and Blood."*

"This hinders not but that there may be a point in the Holy Service where Christ Himself will become the direct and immediate object of our worship. . . . This great moment must be that of Consecration, when *the Glorious Humanity of the Son miraculously unites itself to the Bread and Wine*, when, as it was said of old, the angels are thronging around the Altar to wait upon their King, whole Christ, Body, Blood, Soul, and Divinity is then present; and shall we not worship Him with adoring faith, and the deepest prostration of our spirits?"†

It may be curious to contrast the two following statements, each alleged to be the doctrine of the Church.

"This naturally brings us to the fourth doctrine on the subject—the doctrine of the *Real Spiritual Presence*, the presence in the faithful receiver, not in the elements—the distinctive teaching of the Church of England, and the glory of her theology."‡

"I answer without hesitation, because I think the evidence I can produce is very clear, that our Church witnesses that through Consecration the Body and Blood of Christ become really present; and by

* No. 5, p. 60. † Ib., p. 62. ‡ Perry's Hist. Church of England, Vol. 1, p. 24.

this I mean, 'present *without us*,' and not only 'in the soul of the faithful receiver; or, to use words very familiar to you, my rev. brethren, the Body and Blood of Christ are present *objective*, and not *subjective* only.'*

In the tract already mentioned, by the Rev. A. H. Mackonochie, the doctrine of the Eucharist is thus laid down:—

"So in regard to the Holy Eucharist. I believe **HIM** to be locally present only in Heaven, which He has localised by His Ascension in the flesh; but *supralocally* (as has been said by most thoughtful theologians) **HE** is present both in His **GODHEAD** and in His manhood, which **HE** has taken into His **GODHEAD**, though without making it, like that **GODHEAD**, **UBIQUITOUS**, according to His own will, wherever and whenever the sacramental conditions which **HE** has laid down are fulfilled."

"This presence I believe to be conferred by the Word of Christ, as spoken by the priest, through the operation of God the **HOLY GHOST**, irrespective of faith, or any qualifications either in the Consecrator or receiver."

"As God breathed into the nostrils of man the breath of life, and man became a living soul; so in the Eucharist God made bread and wine of the dust of the earth; God the **HOLY GHOST** breathes over it (the dust) in the act of Consecration. It does not cease to be what it was before, but it **BECOMES** what it was not before—the **LIFE-GIVING BODY and BLOOD of CHRIST**."

Now, the question naturally suggests itself to the unlearned, if these invisible, imperceptible miracles are admitted at all into our religious system, why should not the miracle of Transubstantiation be admitted also? The argument, "that the natural Body and Blood of our Saviour Christ are in Heaven, and not here, it being against the truth of Christ's natural Body to be at one time in more places than one," would be unanswerable if we were dealing with natural things; but when we come to miracles (and let it be recollected that they hold that our Lord Himself, when He held the bread and broke it, and when He held the cup in His hand, wrought a miracle on them, and changed them into His Body and Blood, though His natural Body and Blood were visibly present to His Apostles at the very time †), how can we place limits to His power, or argue, from natural reasoning, that He cannot divide His Body into hundreds of thousands of portions under the appearance of pieces of broken bread, and make His whole Body be present in each particular fragment? The fact is, that unless we are forced to believe either one or the other by the plain language of Scripture, the "Catholic" miracle and the Roman Catholic are equally

* Charge of the late Bishop of Salisbury, 1867.

† "Our Blessed Lord was present to the eyes of His Disciples in His natural Body in the same manner as other material bodies, with a defined shape, occupying a certain space. But there was, at the same time, *another manner of presence*, secret, supernatural, inconceivable, transcending all our notions of body and of place, yet certain as His own infallible Word. He was present under the Sacramental Forms, and gave Himself to His Disciples, saying, 'Take, eat. This'—not this bread, for the pronoun does not refer to 'bread,' but to something which the bread had become, and which our Lord held in His hand—this compound whole, consisting of the sign and the thing signified, as the Form of Consecration enables us to recognise—'This is My Body.'—*Tracts for the Day*, No. 6, p. 41.

incomprehensible and incredible. And if one is not more credible than the other, the Church of Rome has the advantage that she holds and announces her doctrine in plain, unmistakable language, and does not leave her children in doubt and perplexity as to what she holds, or whether she holds it at all.

Dean Goulburn holds the opinion that the elements are, by the prayer of Consecration, made the medium of our communion with Christ, and says:—

“If it be asked, what it is which gives the elements this character? the answer is, *beyond a shadow of doubt*, the Consecration. Why are we afraid of the Apostle’s own words because Rome has perverted them? ‘The cup of Blessing WHICH WE BLESS’ (there is the Consecration), ‘is it not’ (in virtue of such Blessing), ‘the Communion of the Blood of Christ?’ ‘The Bread WHICH WE BREAK’ (and the Bread is broken *in the course of the Prayer of Consecration*), ‘is it not the Communion of the Body of Christ?’”*

In the first place, St. Paul does not say, “in virtue of such Blessing;” this is an addition (though in a parenthesis), put to the Apostle’s words by the Dean himself. The cup of blessing, he tells us in the earlier part of his book, was one of the ordinary parts of the Jewish feast of the Passover; and it was usual over this cup to give thanks for the covenant of the Circumcision, and for the law of Moses.† It is probable, though we have no direct evidence of the fact, that the Christians, in the Apostolic time, substituted for this thanksgiving a thanksgiving for our Lord’s sacrifice of Himself, or some form of thanksgiving. But we have no evidence that either in the Jewish or the Christian ordinance the thanksgiving had any peculiar effect. And it almost provokes a smile to read that St. Paul, by the words, “The Bread ‡ which we break,” had in his mind the English form of Consecration. It appears more reasonable to suppose, that St. Paul spoke of the cup which we bless, and the Bread which we break, as a mere description of them, without attributing any extraordinary efficacy to the thanksgiving and the breaking. We have no evidence one way or another on this point; but it is clear, that it was the *partaking* of the cup and of the bread, not the mere act of blessing and of breaking, that made the partakers of them partakers of the Blood and of the Body of our Lord. This passage of the Epistle to the Corinthians, and these particular words, are relied upon chiefly as proving our Lord’s Presence in the bread and wine; and, indeed, unless our Lord’s words in instituting the Sacrament, with the interpretation put upon them as quoted above, establish the doctrine, there is scarcely any other passage in the New Testament, if any at all, that affords ground for it to rest upon. To say nothing of the fact that St. Paul was speaking of a particular thing, namely, the partaking by Christians of meat offered to idols, and was not dealing with this particular doctrine at all, to understand his meaning fully we must follow out his reasoning to the end. We must follow up his comparison with the Jewish sacrifices, and hold that not only on the Altar, but in the food, the residue of what was offered on the Altar, the part eaten by the offerer at home, was there a Real Presence of the Lord: and also, that this Real Pre-

* Communion Office, p. 294. † Communion Office, p. 8. ‡ Procter, C. P., p. 130.

sence was miraculously effected by some form of Consecration; of neither of which propositions have we any evidence in the Old Testament. Again, we must also conclude, that the Devils were present in the food that was offered to idols, and if so, that the partaker of the food had fellowship with Devils, even though he did not know that the meat was offered to idols; contrary to the 27th and 28th verses, where it is clearly intimated that the Christian partaker might partake of it innocently, unless informed that he was eating an idol sacrifice. Nay, more, even if informed of its true character, he was only then forbidden to eat of it on account of the other man's conscience, not his own; showing that, but for that cause, he might still partake of it innocently, if he gave God thanks, and did not partake as intending to take part in the idol worship. The conclusion is, that a partaking of the Lord's Cup, and of the Lord's Table, and the consequent communion of His Body and Blood, no more implied His Presence in the elements, than did the partaking of the Altar, or of the Devil's Table, imply a presence upon them respectively. As to the words of institution spoken by our Lord, it is worthy of remark, that the several accounts of the institution of the cup do not exactly correspond. According to St. Matthew and St. Mark, the words are, "This is my Blood of the New Testament;" while St. Luke and St. Paul give the words, "This is the New Testament of my Blood." These expressions may be substantially the same; or the advocates of what is called verbal inspiration might, perhaps, feel themselves forced to contend that our Lord used both expressions. But it is remarkable that in each of the accounts which give the first form, there is added another speech of our Saviour, in which he calls it the fruit of the vine, *though it had been changed miraculously into His Blood*; and not only does He call His Blood the fruit of the vine, but He promises to drink it new with the Apostles, to drink *His Blood* new with them in His Father's Kingdom! So far, then, as the Scripture is alleged to prove this doctrine, the proof offered is any thing but satisfactory; and this on a subject on which we are justified in asking for conclusive evidence.

As to what the Church teaches, we certainly have no lack of assertion. We have seen that not one word is to be found in the Articles or Rubrics directly mentioning the presence of our Lord. Nevertheless, if the statements of individuals, and those of the highest position in the Church, are to be taken as constituting the law of the Church, then it cannot be disputed that the Church holds the doctrine of our Lord's Presence; but, in order to arrive at this conclusion, we must reject all that is written on the other side.

The Bishop of Ely tells us that "the Apostolical fathers, for the most part, speak in terms so general, that it is often almost doubtful whether they speak of the Eucharist, or of *that spiritual feeding upon Christ, as the bread of life, which all allow to be possible even without the Eucharist.*"* There can be no doubt of His *Presence*, even without the Eucharist, when two or three are gathered together in His name; nor can there be any doubt that this is the *only presence* mentioned by Himself, or by any one else in the New Testament.

It is scarcely necessary to mention those parts of the Communion

* On the 28th Article, p. 685.

Office which show that the Church holds no such doctrine as that alleged in the tract of Mr. Mackonochie, and that edited by the Rev. Orby Shipley, in the passages already quoted. Such are the expressions,—“receiving these thy creatures of bread and wine,”—“in remembrance of His death and passion,”—“take and eat this in remembrance . . . and feed on Him in thy heart by faith, with thanksgiving;” and to these may be added the rubric at the end of the office for the Communion of the Sick, where the Church plainly intimates that, under the circumstances therein mentioned, the sick person “doth eat and drink the Body and Blood of our Saviour Christ, profitably to his soul’s health, although he do not receive the Sacrament with his mouth.” This last rubric is disposed of thus in the Judgment in the case of *Sheppard v. Bennett*:—

“The insertion of these words in the Salisbury Missal seems to confirm the opinion of Mr. Keble, who suggests, in the Preface to his edition of Hooker’s Works, that the rubric can be meant only ‘for rare and extraordinary cases, cases as strong in regard of the Eucharist as that of martyrdom, or the premature death of a well-disposed catechumen in regard of baptism.’”*

It will appear further on, how other difficulties in the way of the learned judge are got rid of. A historical view of the doctrine, with quotations from almost all he could find of authorities, both old and new, upon one side, will be found in this judgment. It is remarkable that when he quotes the passage in Hooker—“The Real Presence of Christ’s most Blessed Body and Blood is not, therefore, to be sought for in the Sacrament, but in the worthy receiver of the Sacrament,” he endeavours to disparage the weight of Hooker’s opinion thus:—

“To whatever cause this opinion of Hooker may be due, whether, as has been suggested, to his respect for Calvin, or his sympathy with the sufferings of Reformers on the Continent, or to the result of his own convictions on the subject, it was certainly not his intention to maintain that no other mode of the Presence could be lawfully holden by clerks of our Church.”†

He then quotes two other passages from the same section of Hooker to prove this assertion. It will be for those who take the trouble to read the judgment to decide for themselves how far these passages support the statement of the learned judge, or have any bearing at all upon the subject. It would have been more satisfactory if he had been content to attribute Hooker’s opinion to the reading of our Lord’s words, and the reasonable view which Hooker himself gives of them. A few sentences previous, he says—

“The bread and cup are His Body and Blood, because they are causes instrumental upon the receipt whereof the *participation* of His Body and Blood ensueth. For that which produceth any certain effect *is not vainly and improperly said to be the effect* whereunto it tendeth.”

And then, immediately after the sentence disapproved of by Dr. Phillimore, he says, after the words, “the worthy receiver of the Sacrament”—

“And with this the very order of our Saviour’s words agreeth; first, ‘take and eat;’ then, ‘this is my Body which was broken for

* Judgment, page 51.

† Judgment, p. 89.

you:’ first, ‘drink ye all of this;’ then followeth, ‘this is my Blood of the New Testament, which is shed for many for the remission of sins.’ I see not which way it should be gathered by the words of Christ, when and where the bread is His Body, or the cup His Blood, but only in the very heart and soul of him which receiveth them. As for the Sacraments, they really exhibit, but for aught we can gather out of that which is written of them, they are not really, nor do really contain in themselves, that grace which with them, or by them, it pleaseth God to bestow. If on all sides it be confessed that the grace of baptism is poured into the soul of man—that by water we receive it, although it be neither seated in the water, nor the water changed into it—what should induce men to think that the grace of the Eucharist must needs be in the Eucharist before it can be in us that receive it? The fruit of the Eucharist is the participation of the Body and Blood of Christ. *There is no sentence in Scripture which saith that we cannot be made partakers of His Body and Blood, except they be first contained in the Sacrament, or the Sacrament converted into them.*”

A passage in the Homilies is constantly relied upon by the Ritualists in support of their assertion that the Church teaches the doctrine of the Real Presence.

“Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent; but as the Scripture saith, the Table of the Lord, the Bread and Cup of the Lord, the memory of Christ, the Annunciation of His Death, yea, the Communion of the Body and Blood of the Lord in a marvellous incorporation, which, by the operation of the Holy Ghost (the very bond of our conjunction with Christ) is *through faith wrought in the souls of the faithful*, whereby not only their souls live to eternal life, but they surely trust to win to their Bodies a resurrection to immortality.”

This passage they make use of entirely for the sake of the words, “no untrue figure of a thing absent,” always passing over in silence the words “through faith wrought in the souls of the faithful,” which, as we have seen, fully coincide with Hooker’s view. Yet they generally give us the whole passage. This, however, is not the way in which the Dean of Arches deals with it. He simply omits entirely the part that does not suit his own notions. He reads the passage down to the word “absent,” “no untrue figure of a thing absent,” “that is” (he says) “we ought to hold affirmatively *that it is a true figure of a thing present.*”

The 28th Article offers apparently the strongest obstacle of any to the Ritualistic view. Various are the modes by which they quibble themselves out of its plain language. Thus, “True,” as the 28th Article says, “the Sacrament was not, by CHRIST’s ordinance, to be worshipped! This was not the end of His institution. It was not instituted that we might have an opportunity of worshipping CHRIST,”* &c. Dr. Phillimore has his own way of ridding himself of the stumbling block, by suggesting that the words of the Article, “The Body of Christ is given, taken, and eaten in the Supper only after an Heavenly and Spiritual manner. And the mean whereby the Body of

Christ is received and eaten in the Supper, is Faith," do not mean what the words plainly import, but something else.

"The manner indeed of the giving, the taking and the eating, is only heavenly and spiritual; but not the less on that account is something given, taken, and eaten *external to and apart from* the giver, taker, and eater. The whole of the Presence is indeed supernatural, but not the less true; spiritual, but not the less real; heavenly, but not the less actually there to cleanse the body and wash the soul of the communicant."

It is scarcely necessary to point out that the Article does not state that the manner of the giving, the taking, and the eating, is only heavenly and spiritual; the proposition in the Article may at first sight appear to be substantially the same; but when considered, it will be found to express a very different idea from that implied in the misrepresentation of it here given. To hold that something is given, taken, and eaten, external to and apart from the giver, taker, and eater, you must pass by, as of no account, the words "the mean whereby the Body of Christ is received and eaten in the Supper is Faith;" "for faith is neither external nor apart from the recipient, but in his heart; and so our form of administration directs him to "feed on Him in the heart by faith," &c. Some stress is laid in some of their writings on the word "given," in addition to the words "taken and eaten" in one part of the Article, and the omission of that word in the latter part. It is clear, however, that nothing more is here intended to be asserted than that it is not the giver's faith, but the faith in the recipient's heart, that causes a participation of our Lord's Body; and it follows that it cannot be *given* unless so *received*.

But the learned judge proceeds to give another reason, which certainly appears strange as coming from the judicial bench. He says:—

"It has happened, that among the recent discoveries of ecclesiastical historical records we have a *contemporanea expositio*" from the compiler of this Article, which cannot, I think, be gainsayed.

It is a letter entitled "Edmond Gheast, Bishop of Rochester, to Cecil, Greeting in ye Lord."

He then reads this letter at length, the purport of which was, that the word "onely" did not exclude the presence, but "onely ye grossenes and sensiblenes in ye receavinge thereof;" and stating that the article was of his own penning, and yet he would not, for all that, deny thereby anything he had spoken for the Presence.

In private dealings, if the construction of a document is doubtful, the meaning may be put upon it, if not inconsistent with its language, which the parties themselves put upon it at the time of the transaction, and as between those parties alone. But in construing an Act of Parliament, or any document of a public nature, nobody ever thought until now of calling the statement of an individual, or anything short of a judicial exposition a contemporaneous exposition so as to influence a judicial decision. *

The 29th Article was brought forward as an argument against the

* There must be some mistake in the date of the endorsement on this letter, as given in the judgment; for the date is 22nd December, 1556, which was in the reign of Mary; but the letter is addressed to Cecil as "principal Thresaire to ye Queen's Matie," to which office he was not appointed till 1572.

Objective Presence as a doctrine of the Church of England—for if that was the doctrine of the Church the wicked would be partakers of Christ in the Eucharist, which this Article declares they are not. The learned judge, however, gets rid of the very clear language of the Article thus: he says—"The object of the Article—which must be construed as a whole, and not, as has been strangely supposed, by the title alone—was to assert that the wicked who received the Holy Elements received them to their condemnation; that is, that they did not become spiritually partakers of Christ, though they sacramentally received His Body and Blood." He proceeds to say that the phrase, "eat Christ's Body," in the title, is a phrase of theology capable of various interpretations. It is taken from the 6th chapter of St. John, and may be, as it has been by high authority (by which he means Dr. Pusey), interpreted to mean, so to eat the Body of Christ as to dwell in Christ; or, in other words, to be partakers of Christ; they do not eat Christ's Body to any purpose or effect for which it was offered to them," &c. By all of which is meant that while the Article, which we must take, title and all as it stands, plainly asserts that the wicked eat not the Body of Christ, and only eat the sign or Sacrament of so great a thing, it means quite the opposite, namely, that they *do* eat His body, as well as the sign or Sacrament, and therefore the Body, notwithstanding the Article, may be present, and, therefore, may be eaten by the wicked. After referring to several authorities to prove that there has been a distinction made between the sacramental and the spiritual eating of the Lord's Body, he winds up by the statement—"that an opinion has been maintained by great Divines, such as Cyprian and Bishop Kerr, that the Presence is *miraculously withdrawn from the elements in cases where the wicked or a beast have devoured them*;" and quoting some lines of Bishop Kerr, he concludes thus:—

"According to this opinion, the Real Presence in the Holy Eucharist may be maintained by those who deny the reception of Christ, 'in any sense,' by the wicked.

I am of opinion that the doctrine of the real spiritual, or of the objective Real Presence, maintained by the Defendant, is not, by necessary implication, at variance with this 29th Article of Religion," &c.

It is not surprising that these "great Divines" should get up a miracle to withdraw the Presence of our Lord from the elements, as easily as the other miracle by which He was brought there, by the prayer of Consecration. This second miracle gives us additional proof of the precise value of the opinions of these Divines. But there is another fact, of which this argument affords undoubted proof, namely—the perfect honesty and sincerity (in spite of the prejudice that the whole judgment betrays) of the belief of the learned judge in the opinions he maintains; for it shows he is not ashamed to exhibit himself to the British public as a believer in these contemptible superstitions.

We have seen that the authority relied on by Bishop Taylor for his proposition as to a change in the bread and wine, was the expression—"verily and indeed taken," in the Church Catechism. If the Church does not hold the doctrine, the example of the Church of the United States should be followed, and the word "spiritual" should be

substituted for the words "verily and indeed," of which such a use has been made.

The declaration at the end of the Communion Service, as it now stands, is relied upon, not without some reason, as impliedly affirming our Lord's Presence in the Sacrament. As originally framed, in the second Prayer Book of Edward VI., it was declared "that it is not meant thereby (by kneeling) that any adoration is done, or ought to be done, either unto the Sacramental bread or wine there bodily received, or to any *real or essential* presence there being of Christ's natural flesh and blood." This is called by one writer, "the great doctrinal alteration;" he says, in a tone of evident regret:—

"But the alterations in 1552 were such as to authorize and foster the belief that the consecrated elements had no new virtues imparted to them, and that Christ was present in the Eucharist in no other manner than as He is ever present to the prayers of the faithful. The pale of Church Communion was thus enlarged for the more earnest Reformers, but closed against the slightest leaning to mediæval doctrine."*

Amongst the alterations made in the beginning of the reign of Elizabeth, for the avowed purpose of bringing in the Roman Catholics to the pale of the English Church, was the total omission of this declaration. But though omitted, it was "most diligently declared, published, and impressed upon the people."†

Sir Robert Phillimore, in his judgment in *Martin v. Mackonochie*, says—

"Elizabeth indeed exerted the great sagacity she possessed, in laying deep and wide the foundations of the establishment to which the Church was restored . . . her desire and intention were to embrace the Lutheran and the Romanist within the wide and liberal pale of the National Church."†

It would be well if those who are now so loud-spoken against the danger of making the Church the Church of a sect, and exclaim against any attempt to "narrow the basis of her comprehensiveness," were to recollect that the immediate effect of this "great sagacity" was to consign numbers of the clergy of the Church of England to prison, and to the lingering death of a prison; and that while partially successful for a time, it ended in a total failure of the speculation of inducing the Roman Catholics to join the Church.

This declaration was restored at the last revision in 1662, but altered by the important substitution of the word "corporal" for the words "real and essential," and also the omission of the words "there being" before the words "of Christ's natural Flesh and Blood." Thus very fair ground was given to believe that the presence of our Lord's Body and Blood, though not His corporal Presence, was intended to be admitted by implication.

The time is come when the Church of Ireland must declare herself on this subject. If she holds the doctrine of our Lord's presence of *any kind in the bread and wine*, she must say so in terms not to be misunderstood. If she holds no such doctrine, if she denies it *in toto*, then this

* Procter, C. P., p. 34.

† Procter, C. P., p. 57. n.

‡ App. Second Rep. of Rit. Com., p. 374.

declaration must be altered, not by restoring the original words, "real and essential," but by striking out the adjectives altogether, and plainly and honestly stating that no adoration is intended to any Presence of Christ's Body and Blood "*there being*."

There are some other things of a less important kind which will require consideration in relation to the Communion Service, but it is unnecessary to dwell upon them here. Such are the alterations necessary for the purpose of putting a stop to the practices which have grown up, and which any one may see in Dublin; namely, the practice of saying the greater part of the Service by the minister with his back to the people (for no other conceivable reason than that the Roman Catholic priests stand in that position when celebrating the Eucharist); and the most irreverent practice of commencing the Service the moment after the blessing, during the noise and confusion of the departure of the non-communicants, without waiting till they are gone, and tranquillity is restored.

CHAPTER VII.

BAPTISMAL SERVICE.

THERE is in the New Testament a scantiness of information and a certain obscurity of the meaning of what we find about baptism (owing, perhaps, to the fact that some of the expressions, such as "regeneration," or new birth, "buried by baptism into death," &c., are purely figurative) which do not embarrass us with respect to the other Sacrament. We can find no trace of any particular form of baptism (save immersion), if any form existed. On the subject of infant baptism there is not one word to be found; the practice of it depends entirely on tradition, and the custom of the early Church. While we find sufficient authority in certain passages of Scripture to warrant a belief in a grace either attendant or consequent upon baptism, sufficient to exclude from these pages any question of the Church's doctrine as expressed in Article xxvii., we find that the form of the Office, entirely the work of man, involves some matters on which no light is thrown in Scripture, and to which, therefore, as Articles of the Faith, we are by Article vi. left at liberty to withhold our consent, and to try them by the test of reason.

Let us take the Service in the order in which it stands. The first part that requires attention is the passage in the address to the god-fathers and godmothers in the Office for the Public Baptism of Infants:—"Wherefore, after this promise made by Christ, this infant must also for his part promise, by you that are his sureties (until he come of age to take it upon himself), that he will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments."

Now, why must this infant, "for his part," make this promise? Is it because our Saviour, or any of His Apostles, commanded it, or that one word in support of it is to be found in Scripture? Certainly not. Attempts have been made to justify this exaction of vows by an

analogy between baptism and the circumcision of the Jews. There is no doubt of an analogy, to this extent, that baptism is the ceremony of admission into the Christian covenant, as circumcision was of admission to the participation of God's covenant with his people. But the moment you make the unconscious child, not a passive instrument, as the eight days old Jewish child was, but an active covenanting party, you destroy the analogy by adding a piece of machinery of your own, to which there is no resemblance in the Jewish rite.

Hooker says, "that infants may contract and covenant with God, the law is plain,"* for which he refers to Gen. xvii. 14:—"And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." It was said in the previous verse, "my covenant shall be in *your flesh* for an everlasting covenant." If the words of the 14th verse had been, "he hath broken *his* covenant," it might have justified Hooker's assertion; but it is clear that the verse means just what it says—the Lord's covenant, not a covenant of the child, was broken, of course by the parents' disobedience. And in accordance with the Lord's declared plan of visiting upon the children the sins of the fathers, so the child was to be punished for this violation of the duty prescribed in the covenant. Surely no reasonable person will agree with Hooker that this verse proves that a child can "contract and covenant" before he can have any consciousness of a covenant. There is not wanting in the Scripture sufficient warning as to the caution we are to observe in the use of our tongues in our communication with God.† There were no verbal statements or professions, vows or promises, accompanying the rite of circumcision. The alleged duty of the child to enter into a *cross* covenant with the Almighty rests upon no authority; it is a mere human invention, and no matter how old it may be, it cannot stand the test of reasonable examination.

Let us now see how this alleged obligation is carried out. There are those in the Church who set so great a value on antiquity that the older is any practice, the darker, and more ignorant, and superstitious the age in which it first prevailed, the more precious it is in their estimation. The custom of interrogating the persons to be baptised as to their faith, whatever may have been the form in which it was done, is stated to have been "mentioned by Tertullian (who wrote but a hundred years after the Apostles) as having prevailed in the Church by *immemorial* tradition."‡

We are told, however, that "as to the ceremonies which in this early period were added to baptism, for the sake of order and decency, we are not able to say anything with certainty; nor do we think it safe to gather the rules of this century (the first) from the customs of subsequent times."§ The custom, however, must be admitted to be a very ancient one; and if antiquity alone were sufficient to give it the force of Divine law, not a word could be now said against it.

It will, perhaps, be admitted that if the Church were called upon now for the first time to frame a form of infant baptism, the last thing that would enter into the framers' heads would be to ask a new-born

* Book v., sec. 64.

† Eccl. v. 2.

‡ Mosheim Eccl. Hist., Pt. ii. ch. 4; 48.

‡ Browne on the Thirty-Nine Articles, p. 625.

infant to make a confession of faith, and to enter into promises to keep God's holy will and commandments for all its life—a thing that never yet was done by any one on earth, except the One who was sinless. It may probably be also admitted that if we never heard of this form till now, if we had not been made familiar with it by training and habit, it would strike us as the strangest piece of machinery that ever was conceived. We should probably say—how can you exact professions and promises from an unconscious babe—professions you know to be untrue, and promises which you know will not be performed? Whether we are justified in drawing a comparison between the vows mentioned in the Old Testament, and the much more solemn vows in the Baptismal Office, may be a question. If such a comparison is admissible, it is clear that all the vows we read of in Scripture were voluntary: while those who made them were laid under the most solemn obligations to fulfil them, the making of them was quite optional; “but if thou shalt forbear to vow, it shall be no sin in thee.”* There is no option here; the infant is not admitted into the Christian Church without entering into professions and vows, which, if they could be made valid and binding, would fasten upon it a fearful responsibility; professions and promises, uttered to the Almighty, yet wanting in the element of truth! Try it by this test—put these interrogations in the third person, and ask the sponsors, “does this child renounce the devil and all his works,” &c., “so that he will not follow nor be led by them?” Will they answer, “He renounces them all?” Does this child believe in? &c. Will they say, “All this he steadfastly believes?” Will this child be baptised in this faith? Will they take upon them to say, “That is his desire?” Will he then obediently keep God's holy will and commandments, and walk in the same all the days of his life? † Will they venture to answer, “He will?” or will not the conviction be forced upon them, that every one of those answers would be a direct falsehood, uttered, not to man, but to God? And how can the falsehood be turned into truth by putting it into the first person, and having it spoken, not by the sponsors in their own names, but in the name of the infant?

This subject may be concluded with some extracts from the 64th section of the 5th book of Hooker, and the notes thereto:—

“They profane holy baptism in toying foolishly, for that they ask questions of an infant, which cannot answer, and speak unto them as was wont to be spoken unto men, and unto such as, being converted, answer for themselves, and were baptised; which is but a mockery of God, and therefore against the Holy Scriptures—Gal vi. 7. ‡

The following is from the text of Hooker:—

“But are they able to show that ever the Church of Christ had any public form of baptism, without interrogations; or that the Church did ever use, at the solemn baptism of infants, to omit those questions as needless in this case? Boniface, a bishop in St. Augustine's time, knowing that the Church did universally use this custom of baptising

* Dent. xxiii. 22.

† This question, exacting a promise to keep God's commandments, was not in any of the English Prayer Books before 1662. For this addition we are indebted to the last revision.

‡ Hooker, B. v., s. 64, p. 248, n.—Banbury's Edition, 1830.

infants with interrogatories, was desirous to learn from St. Augustine the true cause and reason thereof. 'If (saith he) I should set before thee a young infant, and should ask of thee whether that infant, when he cometh unto riper age, will be honest and just or no, thou wouldest answer (I know) that to tell in these things what shall come to pass, is not in the power of mortal man. If I should ask what good or evil such an infant thinketh, thine answer hereunto must needs be again with the like uncertainty. If thou neither canst promise for the time to come, nor for the present pronounce anything in this case, how is it that when such are brought unto baptism, their parents there undertake what the child shall afterwards do? Yea, they are not doubtful to say, it doth that which is impossible to be done by infants; at the least, there is no man precisely able to affirm it done. Vouchsafe me hereunto some short answer, such as not only may press me with the bare authority of custom, but instruct me in the cause thereof.' Touching which difficulty, whether it may truly be said for infants at the time of their baptism, that they do believe, the effect of St. Augustine's answer is, yea; but with this distinction, a *present actual habit of faith there is not in them*; there is delivered unto them that Sacrament, a part of the due celebration whereof consisteth in answering to the Articles of Faith, *because the habit of Faith, which afterwards doth come with years, is but a further building up of the same edifice, the first foundation whereof was laid by the Sacrament of Baptism.* We are then believers, because then we begin to be that which process of time doth make perfect. This (saith St. Augustine) would not happily content such persons as are incapable or unjust; but to them which, *having knowledge, are not troublesome*, it may suffice. Wherein I have not, for ease of myself, objected against you that custom only, than which nothing is more firm; but of a custom most profitable I have done that little I could to yield you a reasonable cause."*

And in a note, there are the following remarks:—

"Whether these things satisfied Boniface I know not. How can the infant, offered to baptism, be truly said, therefore, to have faith, because he has the Sacrament of faith, that is, baptism, at the time when he *has not yet received* baptism? Nay, who is for no other reason asked the question, than that he may obtain baptism, which as yet he wants? The minister, as though he thought it unlawful to baptise even an infant except it believes, demands, and which aggravates the absurdity, he demands of the infant himself, whether he believes? Here the godfather, that the infant may be capable of baptism, answers, as his surety, that he believes! When Boniface was in doubt how the godfather could truly and certainly affirm this, Augustine answers, he could, though the infant had not yet faith, because when he says he believes, he only means he has the Sacrament of faith. Is not this a brave solution of the difficulty? But the infant has *not* what Augustine calls the Sacrament of faith; nor, if he had, would there be any occasion to offer him to be baptised. And, therefore, in that very sense Augustine puts upon the answer, the godfather utters an untruth when he says the infant believes, that is, has the Sacrament of faith."†

Hooker's own argument may be thus summarised. Were Augustine now living, there are those which would tell him that to say of a child it is elect, and to say it doth believe, are all one; and as no man can precisely affirm the one of any infant in particular, we ought not "precisely" and *absolutely* to say the other. . . . They that can take in ordinary talk a charitable liberty to name men of their own sort "God's dear children," should not be so strict and rigorous against a Church for presuming as it doth of a Christian innocent; of those of whom Christ has said, "of such is the kingdom of heaven." The law of Christ requiring faith and newness of life in all men by virtue of the covenant they make in baptism, is it toyish that the Church in baptism exacteth an express profession of faith, and an irrevocable promise of obedience by way of a solemn stipulation? That infants may contract and covenant with God, the law is plain."* Then,† as to godfathers and their duties, he says—

"That which a guardian doth in the name of his guard or pupil, standeth by natural equity forcibly for his benefit, though it be done without his knowledge; and shall we judge it a thing unreasonable that infants should, though unwittingly, yet truly and forcibly, bind themselves to that whereby their estate is so assuredly bettered?"†

A note at p. 255 has the following amongst other remarks:—

"After all that has been advanced for the baptismal ritual, the interrogatories present themselves with so grotesque and irrational an aspect, that the solemnity of the administration is greatly diminished. "Dost thou, in the name of this child, renounce the devil and all his works?" &c. Ans. "*I renounce them all.*" "Dost thou believe in God the Father Almighty?" &c. Ans. "*All this I steadfastly believe.*" "Wilt thou be baptised in this faith?" Ans. "*That is my desire.*" "Wilt thou then obediently keep God's holy will?" &c. Ans. "*I will.*" Thus proceeds this vicarious profession, for which there is no sanction in the New Testament. In addition to all this, if one or more of the godparents be likewise represented by proxy, as when persons in high life cannot be present at the ceremony, it then becomes a complete scene of mummery. The assimilating of temporal and spiritual guardians, in the following sentence, is utterly degrading to Hooker's judgment. The reasonable and legal acts of a guardian are compulsory on an infant ward, from natural wants and imbecility; but what law, or what guardian, can "forcibly bind" a child, now or hereafter, to "believe?" "No man can come to me except *the Father*, which hath sent me, *draw him.*" (John vi. 44.)

REGENERATION.

"Seeing now, dearly beloved, that this child is regenerate."

"We yield thee hearty thanks, merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit."

It has been said truly, by Archdeacon Pollock, "If it were not for the conventional meaning of the phrase, which renders the grace

* Referring to Gen. xvii. 14.

† P. 252.

† P. 255.

absolute, we could see no offence against truth in speaking of "baptismal regeneration."*

It was the practice of the Jews to baptise proselytes from heathenism, in addition to circumcising male proselytes.† And on this baptism the proselyte was said to be, like a child, newborn. We have evidence in the Scripture that baptism was used, with the Jews themselves, as well as with the heathen, as an introduction to a new creed, or sect, or doctrine. Such was the case of the Ethiopian eunuch, Paul himself, and the disciples at Ephesus, who, like Apollos, before the way of God was more perfectly expounded to him, had only known the baptism of John. It is remarkable that, though Apollos was only baptised unto John's baptism, yet he was instructed in the way of the Lord, and spake and taught diligently the things of the Lord.‡ Well, then, so far as baptism is a sign of admission into the Christian covenant, and is what the Jews, so admitted, would have called, or rather, compared to, a new birth, it may be called a sign of regeneration, with sufficient authority of Scripture. That new birth was not exclusively connected with baptism, or dependent on it, we also have some Scripture ground to suppose.§ There are figurative and other expressions relating to baptism in the New Testament which, as has been before observed, create sufficient difficulty to prevent any question in these pages of the doctrine laid down in the 27th Article. The rite of infant baptism, depending on analogy and the uniform practice of the Church, stands upon a firmer footing than it could be placed upon by any such attempt as the following to prove it from Scripture.

"The words of St. Peter, again, *sound very much like* an encouragement to bring the young to baptism. For when he had exhorted those who asked what they should do to be baptised in the name of Jesus Christ for the remission of sins, and assured them that *then* they should receive the Holy Ghost, he added, 'For the promise is to you and to your children.'"*¶* (Acts ii. 38, 39).

To say nothing of the absurdity of the kind of proof that consists of certain words sounding "very like" the thing sought to be proved, was there ever before such a construction put upon the word *children*, coupled, as it is, with the words, "and to all that are afar off," as to apply it to infants? But the passage is referred to here, not as bearing upon infant baptism, but as it bears upon the subject immediately under consideration, and which must now be considered, namely, the truth of the assertion of the Church that the child, that every child, when baptised, is born, not only of the water, but also of the Spirit. Whether the words really spoken by St. Peter support this assertion or not, nothing can justify the interpolation of a word spoken not by the Apostle, for the purpose of supporting the theory. The Apostle Peter did not tell them they should *then* receive the Holy Ghost. It is true that they did then receive the miraculous gift; but when this verse is relied upon as applicable to the ordinary gift of the Spirit, and to all cases, the least we can expect is a correct quotation of the language used. It is just, however, to the Bishop, to say that the misquotation did not originate with him; for in another part

* Foundations, p. 326. † Browne on Thirty-Nine Arts., p. 621.

‡ Acts xxiii. 25. § Jas. i. 18. ¶ 1 Pet. i. 23. || Browne, 27th Art., p. 673.

of his work he quotes the same passage, with this additional word, as contained in Cranmer's Catechism of 1548.*

One of the numerous objections, some reasonable and some unreasonable, made to the Prayer Book in the Savoy Conference in the year 1661, was that all ministers were obliged to pronounce all baptised infants regenerate. It would have been perhaps better for the interests of the Church if the objections, whether well or ill founded, had been met and answered in a less contemptuous spirit. The statement of the Church, that each child, without any exception, is born again, not only of water, but of the Spirit, would seem to be inconsistent with her denial of the doctrine of an *opus operatum*, which she surely does not pretend to hold. It is our business to examine whether there are Scriptural grounds for holding that the Holy Spirit is granted immediately upon baptism to every infant without exception, so as to justify the thanksgiving that, as a matter of fact, that gift has been conferred.

The reasoning of the Bishop of Ely on this subject is greatly marred by his incorrectness in the quotation or the application of Scripture. To prove that the aid of the Spirit is promised to the baptised, he relies on the declaration of St. Peter in the Acts, "Repent and be baptised," &c. "And lest it should be thought that this meant but the temporary miraculous gifts of the Spirit, he continues, 'For the promise is to you and to your children, and to all that are far off, as many as the Lord our God shall call.'"[†] Without inquiring what the promise is to which the Apostle alludes, it is sufficient to observe, for our present purpose, that the promise of the Spirit there given was not to those who were baptised only, but to those who also repented. Equally inconclusive is the instance of the converts at Ephesus who had been baptised "unto John's baptism;" but not having been baptised according to our Lord's institution, had never heard of the Holy Ghost. The miraculous gift was poured upon them after their baptism, when Paul had laid his hands on them; but this does not go a step towards proving that the gift of the Spirit always accompanies or immediately follows baptism. Again, speaking of a supposed two-fold significance of the figure, regeneration, first, of the time when the new creating grace is bestowed upon us; and secondly, the hearty reception of that grace by the subject of it, we find this statement:—

"This we have already seen in the language of St. Paul. In one place he says, we are all made children of God *by being baptised into the faith of Christ* (Gal. iii. 26, 27); a clear misrepresentation of the passage. In another, that *only* they can *truly* be called sons of God, who are led by the Spirit of God."[‡]

As to the first of these passages, not only in the 26th, but in several previous verses of the 3rd chapter of Galatians, the Apostle is speaking of faith alone, quite unconnected with the subject of baptism. He says (v. 25), "But after faith is come, we are no longer under a school-master" (the law), "For ye are all (v. 26) the children of God *by faith*." The 29th verse "For as many of you as have been baptised into Christ have put on Christ," though not unconnected with the subject, has no such necessary connexion with the preceding verses,

* P. 662.

† Browne, p. 627.

‡ Browne, p. 636.

ending with the 26th verse, as to affect the meaning of that verse. Then as to the second of the above quotations, it may be the meaning of St. Paul, that *only they* can *truly* be called the sons of God who are led by the Spirit of God. But if so, would it not be as well to quote the Apostle's words truly, and let them speak for themselves, as to misquote them, or put upon them a construction as to which there may be different opinions; and a construction which, if correct, would rather disprove the adoption of infants by baptism?

Again, in the same page we are told that "our Lord was instructing Nicodemus, how a man must first come to Him and be admitted into His kingdom; and so He points out to him baptism by water, *to be accompanied* by its covenanted grace of God's Holy Spirit." This word "accompanied" is thrown in for the purpose of sustaining the argument; but so far from giving a true representation of our Lord's instruction to Nicodemus, it is at variance with His own words. Our Lord tells Nicodemus that a man must be born of water and of the Spirit; but immediately afterwards He intimates that the birth of the Spirit is as the wind that bloweth where it listeth; that "thou canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit:"* and though Nicodemus, a master in Israel, doubtless fully acquainted with the baptismal new birth by water, was unable to comprehend this birth of the Spirit, and had to ask, how can these things be? the Church takes upon herself, and the Bishop takes upon himself, to assert that the Spirit comes upon every baptised person at the moment of baptism, as part of the grace of that Sacrament.

It would be unjust to infer from this loose way of dealing with Scripture, that a man in the position of the Bishop of Ely could intentionally misrepresent or misapply it. No more can be fairly imputed to his Lordship than that inaccuracy which appears largely to prevail amongst clerical writers, which is so highly prized by the Dean of Ferns, that he would fain have his fellow-clergyman tried for an ecclesiastical offence by a tribunal from which lawyers were excluded, to avoid the danger of an accurate investigation of facts. Having in this way endeavoured to prove that God's Holy Spirit is given to every infant baptised, the Bishop proceeds to deal with an obvious difficulty in the way of this theory.

"There is, indeed, one difficulty, which I cannot solve, which Scripture has not solved. How is it, that if God's Spirit is given to every infant baptised, some profit by the gift and others profit not? It cannot be, that God is faithful to His promise in one case, and not in others. Nor again, can we believe that there is some inherent merit and excellence in the one child, but not in the other. This is one of the deep things of God—of the secret things, which belong to the Lord our God."[†]

Here then is an easy way of establishing a doctrine. You assert as true a certain theory; you have no Scriptural proof of its truth, and when an insuperable objection is presented, you coolly dispose of it by saying it has not been explained in Scripture. For the best reason in the world; the theory itself is not to be found in Scripture. There is no proposition, however absurd, that may not be forced upon us in

* John iii, 8.

† P. 641.

this way, by telling us first that we must believe it, and then that the absurdity is a Divine secret, and cannot be explained.

The whole argument is shortly this. The Holy Spirit is promised to the baptised, and will surely rest upon them unless they sinfully and obstinately resist its influence. Infants are incapable of resisting the grace, and therefore, they all have it, without exception.

It has been pointed out by Archdeacon Pollock, that the grace of baptism is coupled with a condition in the case of adults.

"The men of Pentecost must 'repent' in order to the inheritance of the blessing. Saul of Tarsus must believe, for he must 'call upon the name of the Lord.' That burial of the old man, and that resurrection of the new with Christ, is 'through faith in the operation of Him that raised Christ from the dead.' The baptism which 'saves' is not that outward one of 'the putting away of the filth of the flesh.' . . . Apart from 'the answer of a good conscience towards God'—where the heart is reached, no less than the outward man—baptism has no salvation." *

After bringing forward the instances of the same thing, such as the case of the Eunuch and the case of Cornelius and his fellows—where the previous reception of the Holy Ghost was given as the reason for their admission into baptism, and citing the case of Simon Magus to show that not every baptised man was *ipso facto* regenerated, the Archdeacon concludes:—

"The moment this theory is confronted with facts, whether they be facts of Scripture or of our own experience, that moment it gives way. Nothing is more certain than that curse, and not blessing, has attended upon many a baptism." †

It is not necessary to deny that there is a benefit to infants in baptism, and that by that ordinance, the birth of water, they are placed in a position of advantage, to be afterwards developed when they attain an age to appreciate its blessings and to profit by its privileges, if they choose to avail themselves of those blessings and privileges. But that to them, more than to other baptised persons, there is an absolute new birth of the Spirit, is a proposition devoid of any proof, resting on bare assertion; one that being neither "read in Holy Scripture, nor capable of being proved thereby," the Church has no right to call on us to believe as an article of faith.

But while, upon the question of the Real Presence the Church has opened a wide door to falsehood and superstition by not announcing with sufficient certainty any doctrine of her own, on this doctrine of absolute and immediate regeneration by the Spirit she has unmistakeably expressed herself on one side, and has reduced those who are unable to swallow her doctrine, but have pledged themselves to her words, to the alternative of attempting to explain away those words, so as to reconcile them to their consciences. And miserable is the failure of such attempts. One explains that the Church only uses the language of hope; another, as Archdeacon Pollock, that the Church only speaks hypothetically, and not absolutely. As the Bishop of Ely truly describes their arguments, "They adopt the notion of a charitable hypothesis. The

* Foundations, p. 327.

† Ib., p. 328.

Church charitably hopes that a particular child may be regenerate, and, therefore, fearlessly expresses its conviction that he is regenerate."* As to the language of hope, when the Church pleases she can, and in the Burial Service she does, use such language; but to say she uses it here is simply untrue. It is true, however, that in the Gorham case the Judicial Committee of the Privy Council, in its judgment, draws a distinction between the dogmatical and the devotional parts of the Prayer Book. Speaking of the Burial Service, the judgment says:—

"In this Service, therefore, there are absolute expressions implying positive assertions; yet it is admitted that they cannot be literally true in all cases, but must be construed in a qualified or charitable sense—justified, we may believe, by a confident hope and reliance that the expression is literally true in many cases, and may be true in the particular case in which to us it seems improperly applied."

It must be remembered that in this judgment the point decided was, that this loose construction having been put upon passages in the Prayer Book by learned divines, a particular clergyman, who followed in their footsteps, should not be subject to penal consequences for holding their opinions. The case is very different when the question relates to the form itself, and not to the punishment of a man for his understanding of the form. Why should any "absolute expressions implying positive assertions" be admitted into any devotional exercise, for the purpose of expressing what is admittedly in some cases untrue? If intended to be construed in a charitable or a hopeful sense, why is not the charitable or the hopeful view distinctly put forth, so that we may know that this is the Church's meaning, and may not understand a charitable to mean an untrue sense? The assertion in the Burial Service, and the still stronger assertion in the Baptismal Service, are wholly unnecessary, and cannot be always true; and if in any sense untrue, and entirely unnecessary, such assertions in such a form should surely be removed from both Services; and if the Church desires to make charitable presumptions, however unnecessary, she should do so in language that can hurt no one's conscience, and force no one to interpret her meaning in a different sense from that in which she expresses it herself.

Another argument deserves a word or two. Assuming that the parents, and sponsors, and all the congregation, unite in sincere and earnest prayer for God's grace upon the child, and offer up fervently the beautiful prayers provided in this Office for that purpose, it is asked whether it can be doubted that this prayer is answered when so offered up? It is thus put by the eloquent writer so often quoted in these pages:—

"This is the confidence which we have in Him, that if we ask anything, ACCORDING TO HIS WILL, He heareth us. And if we know that He heareth us, whatsoever we ask, we know that we HAVE the petitions that we desired of Him. . . . The 'thing according to His will,' is the child's regeneration; and you have 'asked' for it. It is presumed that this asking is a reality, not a mockery or a falsehood. And if so, the Church has 'this confidence, that God both heard and has granted

your petitions too. Her faith doubts not that the prayer of faith has been answered by a faithful God.*

Now it need not be denied that the prayers, when so faithfully offered up, are heard and accepted; on the contrary, every Christian must believe this: but, while the remark is inevitable, that, as those prayers have not been invariably so presented, and have, therefore, not been invariably answered—which proposition, if true, would, in the absence of the *opus operatum*, prove that the Church's statement, that every child is regenerate, is erroneous—it is by no means to be concluded that the acceptance of faithful prayer implies an *immediate* compliance with the request put forth in it. There have been, doubtless, numberless instances, both in and out of Scripture, of immediate answers to prayer: but the common experience of mankind will attest that it is not the ordinary course of God's dealing with His people to give them an immediate answer. It is His will to try their patience and prove their faith by making them bide His time for the fulfilment of their petitions. And we may, therefore, yield implicit belief to the statement, that "we have the petitions that we desired of Him," (that is, His assurance of their fulfilment;) and the promise that the heavenly Father will "give the Holy Spirit to them that ask Him," without being driven to the conclusion, in the absence of any external demonstration, that the petitions, though granted, are fulfilled *eo instanti* that they are uttered. We may test this, by taking some of the other prayers in this Service, and trying if we can apply the same rule to them. The faith being the same, we must assume that the prayers are equally accepted and granted. Yet will any one say that we should be justified in addressing to the Almighty a hearty thanksgiving, that the "old Adam in this child" *has been* "so buried, that the new man" *has been* "raised up in him:" that all carnal affections *have* died in him?

In fact, the growth of spiritual life, like the natural life, is progressive; and having no assurance in Scripture that the spiritual birth takes place at any particular time, it would be as well to take our Lord's statement as the true one, that it is as the wind that bloweth where it listeth, and that "no man knoweth whence it cometh or whither it goeth."

The Bishop of Ossory, in his recent excellent speech in the General Convention of the Church of Ireland, expressed his apprehension, "lest, in raising bulwarks against Ritualism and Popery, the Church itself should be narrowed, and, at last, be converted from a tolerant and comprehensive Church into a narrow and exclusive sect." In this *feeling*, every one of sense must concur; the difficulty lies in the application of it to the case before us. The question will be, how far this evil can be avoided; and whether it *ought* to be avoided by steering an even course between falsehood and truth? It will require all the wisdom of the wisest members of the Church to solve this question, not by shirking it, but by meeting it straight in the face, and dealing with it as best they can. If the doctrine of our Lord's Presence in the Eucharist is one on which the Church has advisedly abstained from expressing any decided opinion; and if this reticence has produced the

* Foundations, p. 342.

fruit of numerous secessions to the Church of Rome; if it has given occasion to the false members of the Church to revive the old superstitions of the Eucharistic Sacrifice, and the adoration of the Body and Blood of our Lord under the form of bread and wine; if it has produced a schism, or at least a division, which is rending in twain the Church of England, ought the Church of Ireland to continue to play fast and loose with such a question, for fear of narrowing the comprehensiveness of the Church?

But this baptismal question stands in some degree on a different footing. The Church has not been reticent or spoken doubtfully on this question; but has expressed herself clearly on one side. On the other hand, there have not been on this subject any consequent or dependent heresies that would threaten the safety of the Church. The only evil consequences have been those lame efforts to get out of the doctrine, as expressed by the Church, to satisfy the consciences of those who do not coincide in what she has expressed.

While the Church cannot any longer remain silent on the doctrine of the Real Presence, she may safely, in the absence of Scriptural authority one way or the other, refrain from laying down a one-sided view of the question of baptismal regeneration. Whatever grace may be attendant upon baptism, it cannot be marred by omitting a particular assertion of it. The expression of an opinion of it which hurts the consciences of many is not essential to the existence of it, if it does exist as expressed in these formularies. And, therefore, on this subject it would appear to be better to *enlarge her comprehensiveness, now too narrow*, by totally omitting these one-sided assertions.

CHAPTER VIII.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

EVERY one who has been present at this ceremony knows that any clergyman of the present day, who has the least sense of propriety, is obliged to violate the law by omitting part of the Service, rather than offend the ears and give pain to the feelings of the persons present. How it ever came to be considered necessary to inform grown up persons of "the causes for which matrimony was ordained," and the causes for which it is to be "enterprised," it is hard to say. Men are actuated by different motives; and it is pretty certain that there never was an instance where the reading of this exhortation influenced these motives, whether good or bad, or changed the purpose of any one to whom it was addressed. There is, then, but one way of accounting for the language of the exhortation, namely, it is another part of the inheritance we derive from the Church that taught us to curse, and that delights herself also in indecency. Can it be otherwise than painful to the feelings of the number of modest women who are gathered together on such an occasion, to listen to language they would shrink from hearing anywhere else? and must it not be shocking to the virtuous and modest young woman who comes to be married, to be told that she comes there for a remedy against a sin that she has no more idea of committing than she has of committing the crime of murder?

There are, no doubt, clergymen in the Church who approve of this part of the Service, just as it stands, as coarseness of language is congenial to the taste of some. One clergyman, who writes in the *Irish Ecclesiastical Gazette*, announces with self-complacency that he does not omit a syllable of the Service; and writes as if he thought the prayer for fruitfulness could not be effectual unless couched in the very words of the present form.

The Prayer Book of the United States Episcopal Church has put the address into a form that none can find fault with, except those whose depraved taste revels in indelicacy of expression. It simply uses these words, "And, therefore, is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God. Into which holy estate," &c. The American book omits the prayer for fruitfulness of the marriage; but if any think it better to retain the prayer, there cannot be any objection (except on the part of those persons of vitiated taste already alluded to) to remove the coarse expressions, and put it in some such form as this, after the word "increased:"—"We beseech Thee to give Thy blessing on this marriage, that it may be fruitful, and to grant that these two persons may live together so long," &c. At the same time, it cannot be doubted that the American Church considered that the prayer for a blessing, beginning, "O, Eternal God, creator and preserver," &c., is large enough to comprehend every blessing, including the blessing of children, and that the special prayer for that purpose, being unnecessary, might as well be omitted; and it might be no harm if the Irish Church came to the same conclusion.

CHAPTER IX.

THE ORDERING OF PRIESTS—THE CONSECRATION OF BISHOPS.

THE 36th Article of the Church declares that "the Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering; neither hath it anything that of itself is superstitious or ungodly."

This latter statement requires a careful examination. The words in the Ordering of Priests in the present Prayer Book are these:—

"Receive the Holy Ghost, for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain they are retained," &c.

And in the Consecration Service:—

"Receive the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands. In the name," &c.

These only differ from the forms in the two Prayer Books of Edward the Sixth and that of Elizabeth, by the addition, in the Ordering

of Priests, of the words "for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands;" and in the Consecration, by the substitution of the word "Receive" for the word "Take," and the addition of the words, "for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands. In the name of the Father, and of the Son, and of the Holy Ghost."

It is the more necessary to consider these forms, and the statement in the 36th Article in relation to them, when we find this kind of admission made by that excellent divine, the Dean of Norwich:—"No; assuredly these keys of the Kingdom of Heaven have passed down from the Apostles into the custody of those who have truly inherited the Apostles' ministry in its ordinary powers. And that such is the view taken by our Church is clear, from the fact that our Lord's words in the text are repeated at the ordination of every priest, the formula of which runs thus:—" Then quoting the form, he proceeds:—" But, unless the power of Absolution still abide substantially with the Christian ministry, such use of these words *must surely be presumptuous in a high degree, even to the verge of blasphemy.*"*

It has been already shown that the alleged power of Absolution claimed by the priesthood is not sustained by satisfactory, at least not by conclusive, Scriptural proof. It must not be forgotten, however, that the power assumed in the Office of Ordination of Priests is not the power of remitting and retaining sins, but the power of giving this power to others, as well as the power exercised by our Lord alone, and not even given to His Apostles—that of conferring the gift of the Holy Ghost.

The Bishop of Ely, on this power of remitting and retaining sins, explains it to mean that the power given by our blessed Lord was a power to admit men to the "Church or Kingdom" by preaching and baptism; to exclude men from it by excommunication; to restore them to it again by Absolution.

If this were true, the attempt to confer such powers on the priest at ordination would be in our Church a mere pretence, so far as relates to excommunication and restoration. The priest who attempted to excommunicate one of his flock would find to his cost that the very bishop (it might be), who professed to confer upon him this power, was ready to let him know and make him feel that excommunication could only be pronounced by the sentence of an ecclesiastical court in a suit regularly prosecuted; and that the priest who thus sought to trench upon the episcopal prerogative had laid himself open to some very serious consequences of his presumption.

The power to confer the gift of the Spirit is defended by the Bishop of Ely in this manner. He says that the gift of the Spirit breathed upon the disciples was not the personally sanctifying influence, nor yet the miraculous gifts of the Holy Ghost.

"We cannot doubt that they had long ago received the sanctifying grace of God in their hearts, and so the ordinary operations of the Third Person of the Blessed Trinity. And the miraculous baptism of the Spirit, which gave them powers peculiar to the Apostolic age, they

did not receive until the day of Pentecost. Hence, this bestowal of the Spirit, in the twentieth chapter of St. John, was neither the one nor the other of these. What then must it have been? Evidently the ordaining grace of God. . . . Ministry, the right to minister, is one of the *charismata* of the Spirit. That *charisma* our Lord then for the first time fully bestowed upon His Church. But the same *charisma* was afterwards given "by the laying on of the Apostle's hands" (2 Tim. i. 6) and, with the laying on of the hands of the presbytery (1 Tim. iv. 14). Not that the Apostles, or their successors could from themselves, send forth the Spirit of God," &c. He then points out the difference between the Bishop's ordination, and our Lord's ordaining as recorded in St. John, chap. xx., telling us "that in the latter case Christ himself, to whom the Spirit is given without measure, gave of that Spirit authoritatively to His disciples, and so, in giving, He breathed on them, as showing that the Spirit proceeded from Him. But, in the other case, our Bishops presume not to breathe, nor did the Apostles before them; for they know that ordaining grace comes not from them, but from Christ, whose ministers they are; and so they simply, according to all Scriptural authority, use the outward rite of laying on of hands,"* &c.

It would be expecting too much, perhaps, if we were to look for very clear and explicit information in the Scripture as to the precise nature and extent of spiritual gifts. Rejecting such arguments as, "We cannot doubt," as proving nothing, we look for the Scripture authority, and we do find in the 14th chapter of St. John, evidence of a certain presence of the "Spirit of Truth" with the disciples; for although our Lord is promising them this Spirit as a future gift, yet He tells them that they know Him, "for," our Lord adds, "He dwelleth with you." Still, in the 15th and 16th chapters, He again speaks of this Spirit, as thereafter to come. Then, in the 20th chapter, He breathed on them, and conferred on them the Spirit, which the Bishop calls "evidently the ordaining grace of God." Now, it is not unreasonable to consider the power here given as one for future, and not present exercise. We have no reason to suppose the disciples were intended by our Lord to exercise the power then conferred upon them until they were endued with power from on High, till which time they were directed to tarry in the city of Jerusalem.† It is, therefore, by no means so certain that this gift of the Spirit, conferred on the Apostles by our Saviour, when He breathed upon them, was not intended at that time, and by the words then used, to have reference to the future miraculous gift at Pentecost; at least, intended for completion by the sending upon them of the Power from on high. The only present gift we read of as having taken place then, was the opening of their understanding, that they might understand the Scriptures.‡ It was the gift of the word of wisdom, or knowledge, perhaps; one of those "diversities of gifts" spoken of by St. Paul. One thing is quite clear, that we have no authority for the statement, that the gift then conferred was "evidently the ordaining grace of God."

There is a certain amount of obscurity also in the New Testament on the subject of the laying on of hands. We know that this ceremony,

* Browne, pp. 783, 784, 785.

† Luke xxiv. 49.

‡ Luke xxiv. 45.

accompanied with prayer, was followed in many cases by the miraculous gift of the Spirit. We also know, that on one occasion hands were laid on those who had already the Spirit, as conferring on them a special duty.* What was the precise gift, or *charisma*, conferred upon Timothy, whether the gift of the Spirit or the authority to exercise his particular office, we are not clearly told. The gift mentioned in 1 Tim., iv. 14, was not, as Bishop Browne states, given with the laying on of the hands of the Presbytery alone, but was given *by prophecy*, with this laying on of hands. The charge the Apostle committed to Timothy (1 Tim. i. 18), was expressly stated to be "according to the prophecies which went before" upon him. The nature of the gift of God, spoken of in 2 Tim. i. 6, as being in Timothy by the putting on of the Apostle's hands, may be gathered from the 7th verse: "For God hath not given us the Spirit of fear; but of power, and of love, and of a sound mind"—where the word, translated "of power," (*δυνάμειος*) *may* mean, as it frequently does in the New Testament, a power of working miracles. The information afforded us by these passages in the Epistles to Timothy is sufficiently scanty and uncertain to keep us from rushing to the conclusion that this *charisma*, given to Timothy with the laying on of hands, was "evidently the ordaining grace of God."

When the Bishop of Ely states the distinction between our Lord's ordination and that conferred by Bishops, and says the latter presume not to breathe . . . for they know that ordaining grace comes not from them, it is strange that it should have escaped his notice that he is pronouncing sentence of condemnation on the form of words used in these Services. If they presume not to breathe, how do they presume to confer the Holy Spirit by words, not by way of prayer, as the Apostles did, but in language plainly indicating that they are conferring this gift of themselves? The form reads so like that presumption that verges upon blasphemy, spoken of by Dean Goulburn, that even if it admits of such a construction, though the construction may be erroneous, the form should not be permitted to stand that can occasion such a mistake.

So much for the attempt of Bishop Browne to reconcile this office with the statement in Article xxxvi. Let us now see if anything can be found on the other side of the question?

Among the numerous suggestions made by the divines of the Tillotson Commission in 1689, intended to be submitted to Convocation, were the following remarks on this Office:—

"Whereas it was the constant practice of the Church to ordain by prayer, which practice continued for many ages, and that the pronouncing of these words, 'Receive the Holy Ghost,' in the imperative mood, was brought into the Office of Ordination *in the darkest times of Popery*, it is submitted to the Convocation whether it be not more suitable unto the general rule the Church of England has gone upon, of conforming herself to the Primitive Church, to put these words in some such form as this:—

'Pour down, O Father of Lights, the Holy Ghost on this Thy servant, for the office and work of a priest of the Church of God, now committed unto him by the imposition of our hands, that whose sins

* Acts xiii. 2, 3.

he does forgive they may be forgiven, and whose sins he doth retain they may be retained; and that he may be a faithful dispenser of God's most Holy Word and Sacraments, to the edification of His Church, and the glory of His holy name, through Jesus Christ; to whom with the Father and the Holy Ghost, be all honour and glory, world without end."*

Will any clergyman say that this form, retaining as it does a clause about the forgiveness and retention of sin (after which they have such a hankering), is less efficacious, that the person is not as much ordained a minister of the Word, and as much endowed with the Divine commission and authority, as if the form so disapproved of by the divines of the Tillotson Commission were retained? The Episcopal Church of the United States has sought to meet the conscientious scruples of those who object to the form in our Prayer Book, by keeping that form, but adding an alternative form as follows:—

" Or this."

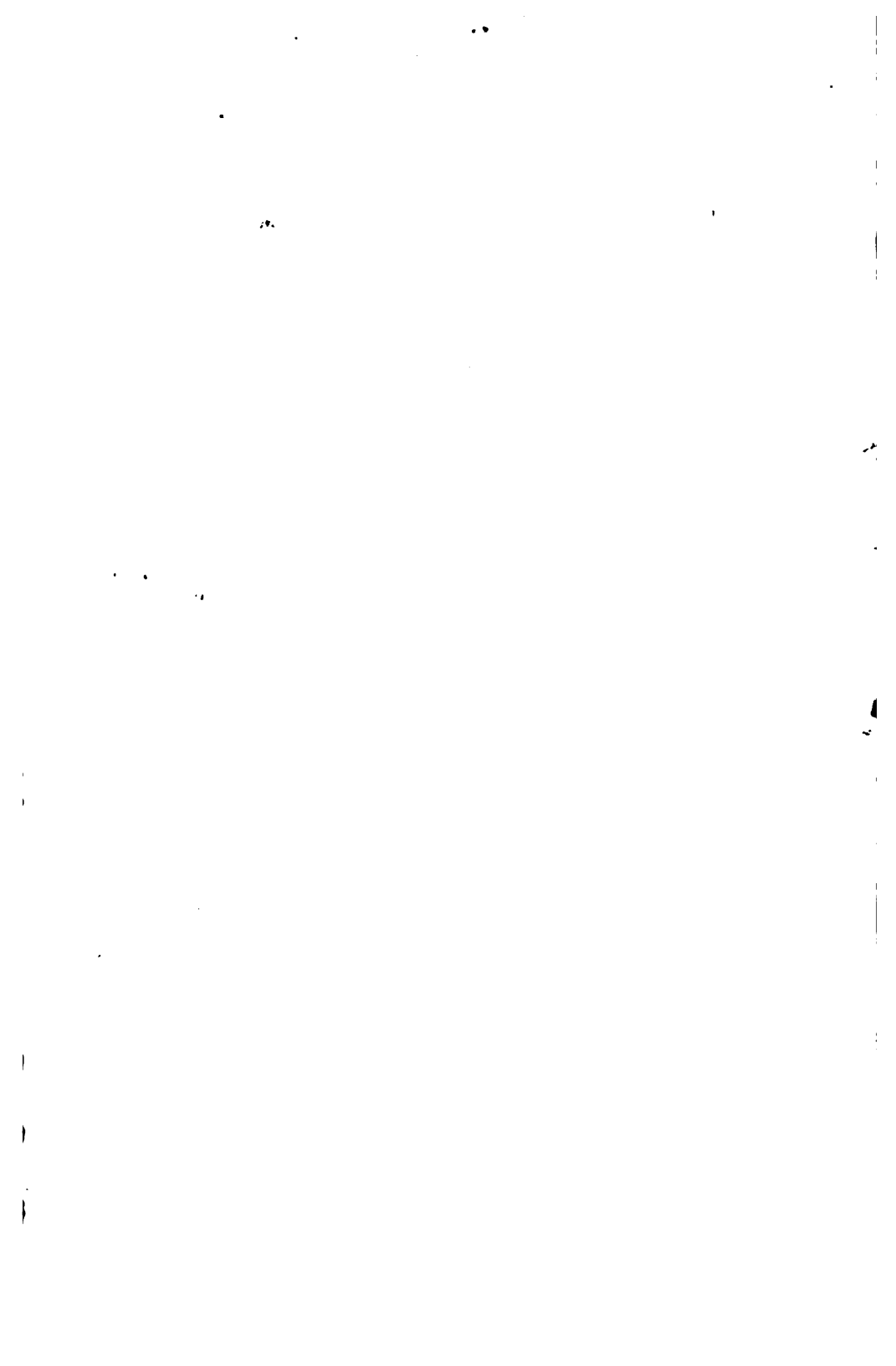
"Take thou authority to execute the office of a priest in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of His holy Sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The objection to an alternative form is, that where a body of clergy in the same Church are ordained in different modes, those who are ordained after the old form may look down upon the others as not possessing equal authority with them; while those who have been ordained in the alternative form may regard the others as superstitious pretenders to a position in the Church superior to theirs. It is not easy to see how the Church of the United States can reconcile the license thus given in the ordination of priests with the retention of the old form, without any alternative, in the Office for the Consecration of Bishops.

The Irish Church is invited to consider whether these Services ought not to be altered, by adopting, not as an alternative, but as a substituted form, the second form in the United States book; and whether a change of the same kind should not be also adopted, with suitable language, in the Office for Consecration of Archbishops and Bishops? Such a change would remove every objection, and would bring these Offices into harmony with the 36th Article, and render true instead of untrue—or at least very doubtful—the assertion of the Article—"Neither hath it anything that of itself is superstitious or ungodly."

* Procter, C. P., p. 159.

THE END.



ON
RELIGIOUS PROGRESS
BEYOND THE CHRISTIAN PALE.

An Address

DELIVERED AT ST. MARTIN'S HALL, LONDON.

By SIR JOHN BOWRING, L.L.D., F.R.S., &c.,



On SUNDAY, 14th JANUARY, 1866.

I do not propose to explore the darkness or the twilight of prehistoric time further than to say that the marvellous revelations of geological science—and the words recall to my mind, the judicious advice given by Sir Robert Peel to his very reverend uncle, “Take care how you enter upon a wrestling with the geologists, or you may have a fearful fall”—the revelations of geological science are every day affording new evidence of the existence of our race in very remote ages, and of the progress of man, and of the mind of man, from a very low to a very high condition. There can be little doubt that human beings existed long before the religious instincts could be developed, when the letters of the alphabet were indistinct and few, and few the words of the vocabulary; when fire was undiscovered, and the art of cooking was unknown to man, when no garments clothed his nakedness, and no roof sheltered his head, when he could not count ten upon his fingers, made no provision for the morrow, had no sense of duty, no shrine for worship, no knowledge of God or thoughts of heaven or hell. Between this state of things, of which some still existing, but gradually disappearing, races of men afford living illustrations, and the present days of penetrating enquiry, of ever-brightening light, ever-extending knowledge—what a comparison! what a contrast!

100. f. 120. 5.

Next to this epoch of utter intellectual darkness came a phase, scarcely to be called religious, in which the frights and fears of men associated their wants and sufferings with some mysterious agencies, generally of a malignant character, and to be conciliated by offerings and sacrifices. Soon priests and preachers seized upon this element of human frailty, and made it the instrument of their own influence, as able to divert the mischief with which busy demons molested men. And of this, too, we may find still busy breathing specimens. In the *Fetishes* of Africa distributed by wandering impostors, in the *Kapus* and *Taboos* of the islanders of the Pacific, by which the native chiefs terrorized; in the belief in witchcraft, not wholly eradicated even among our own people, we may study the weaknesses which once were common to all, and which still linger amidst the masses of mankind. At this hour, millions of almanacs are sold in China, in which many pages are filled with pictures of the varieties of devils, to be studied by parents for the protection of their children, lovers for the fascination of those whom they desire to entangle, merchants for the success of their adventures, sailors for security against tempests, the afflicted for the cure of diseases,—in a word, immunity from all the evils of life.

Next dawns another era, described in a book which I should like to see transferred from the apochrypha to a higher place. It is the "Wisdom of Solomon." From this and its neighbour, the Book of "Ecclesiasticus," and, from the pages of Shakspeare, Goethe was wont to say he derived his highest inspirations. Here is the religion which was that of the greater portion of the intellectual world, anterior to the days of Confucius—it was his religion, and that of the sages of his time.

"1.—Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know Him that is: neither by considering the works did they acknowledge the work-master.

2.—But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent waters, or the lights of heaven, to be the gods which govern the world.

3.—With whose beauty, if they being delighted, took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4.—But if they were astonished at their power and virtue, let them understand by them how much mightier He is that made them.

5.—For by the greatness and beauty of the creatures proportionably, the maker of them is seen.

6.—But yet for this, they are the less to be blamed: for they peradventure err, seeking God, and desirous to find Him."

Wisdom of Solomon, xiii.—1 to 6.

There is a wonderful resemblance between the religious rites, creeds and worship of nations passing through the transition state from the lower to the higher conceptions of God—from the ignorant and unphilosophical views of creation to the recognition of the great eternal laws, which are every day more and more developed by scientific inquiry, and better and better understood, as they convey us into wider and wider fields of space and time. Miraculous agencies form a part of the machinery of all rude religions. They have been always, in half-informed ages, claimed by those who professed to have messages to deliver from Heaven. Vambéry, lately travelling as a Dervish in Eastern Asia, carried with him a bag of dust, picked up in the streets, which he was supposed to have brought from the Tomb of the Prophet. He obtained the credit of having wrought numerous miracles, and passed in all the odour of sanctity through localities where any detection of his real character would have imperilled his life. I once saw, in the neighbourhood of Damascus, a companion smitten with dumbness, and his speech after some time restored by a green turbaned magician, a descendant of Mahomet, and in the supposed miracle I am quite sure there was no collusion between the parties. I collected in the East evidences of the displays of the necromantic art which would appear incredible to European intelligence; but let a believing, ignorant and timid man be delivered over to one whom he fancies to be possessed of supernatural power, and the prostration will exhibit itself in forms marvellous, and seemingly miraculous. Miracles even now are not unfrequently appealed to by the Catholic Church, and there is scarcely a spot in Southern Europe where some popular patriot saint is not believed to have the power of influencing supernatural change. A Mormon missionary came to me in China with a message from the leaders of this latest exhibition of fanaticism and folly. He reminded me that tens of thousands of my countrymen had been converted by the signs and wonders which Mormon saints had wrought, on which he asked me to become a leader in the great revolution. I stopped a long outpouring by saying, "Work a miracle: walk on the ceiling with your head downwards, or make the inkstand move which is now before me." He said "You are one of the faithless and unbelieving generation," and left me not a little exasperated at my incredulity.

A narrow selfishness characterised most of the religious credences of remote time. The gods of ancient nations were always those who regarded them alone with special favour, and excluded other people from their paternal regards. The Chinese call their country—the land o'er-canopied by Heaven—the central flowery kingdom—beyond whose circumference nothing is to be found but barbarism and weeds and darkness. The

ancient Hebrews looked upon heathens with pitiless scorn and hate. Of the old religion of the Hungarians I find this description in a Magyar book :

"They believed in one God, whom they called Isten, the creator of the heavens and the earth, the director of the elements, and the source of all good. They had their sacrifices of fire, and addressed the winds and the waters as his manifestations. They pictured Isten as an old grey-bearded king—sovereign of life and death,—having his abode above, whence he directed all the events below—sometimes he visited earth as a wandering judge, and distributed justice among good and evil doers—working miracles—speaking in thunder, and punishing by the lightning flash. (The Hungarians still call the lightning "the arrow of God.") They imagined he was their especial protector, and called him, as they still call him, the "God of the Magyars," as the Jews called Jehovah the "God of Israel." They believed that he placed a conquering sword in the hands of Magyar believers, and was engaged in perpetual conflict with Ördög, the Spirit of Evil. Multitudinous angels were his ministers and messengers, whose doings form the groundwork of the traditional mythology of the people."

The paternal relations of God to his children are seldom referred to in the Old Testament. Only thrice is he there called by the designation so frequently applied to him by Jesus Christ and Paul, that of our "Our Father;" and when it is used, it is not in the spirit of a general, filial character and brotherhood, but as "the Lord God of Israel," (I. Chron. xxix., 10), the Redeemer of the Hebrews, and as belonging only to His chosen people.

The Hebrew *cultus* was well suited to the civilization of the days in which it was taught. Mingled with conceptions of the Deity which have no where else been reached in sublimity and beauty, are material pictures of Elohim and Jehovah, as King and Priest, which have left a permanent impress on all the theological literature and especially on all the devotional poetry of Christendom. He who, on the one hand, is represented as the invisible, "whom no eye hath seen nor can see;" the Unapproachable, the Unchangeable, is also painted as sitting on a regal throne, arrayed in splendid garments, holding a sword and sceptre, surrounded by angels and archangels, and giving audible expression to regrets and to repentance, to hatred and anger, and all the infirm passions of man; as a high priest he presides over and enjoys the altar sacrifices and oblations, listening to harps and psalteries and directing the minutest details, not only of ceremonial observances, but of domestic life. In the book of Leviticus many usages are

prescribed and prohibitions inculcated which Buddhism and Brahminism have preserved. They suited a low civilization. To this hour, among the Christian Copts of Upper Egypt, the Hebrew practices of circumcision and polygamy are maintained : for all religions will represent the civilization of those who profess them. None can endure which are stationary in their conditions. Not long ago, an image was picked up near Penang which the Catholics claimed as being the Virgin Mary, and insisted that it should have a place in their chapel. The Chinese demanded it as being the Queen of heaven, and, as they were the stronger party, they carried it away, and placed it in a Buddhist temple.

There is no part of the world where the Jews are more cruelly persecuted and oppressed than in the land of their fathers. When travelling in Judea, I had a Hebrew attendant, a young man, whose name was Joseph. He once startled me with a sudden question—"Was your prophet one of our nation? Did he teach you to hate and wrong us? If so, what must we think of him? if not, what must we think of you?" The answer was obvious as to the instructions of the great Christian teacher. But what could I say of the practice of Christendom?

But we are amending our conduct, as are the Jews their creed; and this metropolis is now giving striking evidence of our emancipation from the thralldom of religious prejudice. All is progress. The requirements of Moses are no longer the laws of the Hebrew people. The Talmud and the Mishna are losing their authority. The spirit of Mendelshon is spreading among his race. They, too, are entering upon an inheritance of emancipation, and showing how worthily, by their contributions to every demand of charity, of education and of progress.

It would seem as if in the advance of ages there are grand epochs in which the world is brightened by unwonted effulgences of intellectual light. The present century is one of those eras. That which preceded the advent of Christ, by about five or six hundred years, is yet more remarkable. It was then the voice of Confucius was heard, which is now listened to reverentially by five hundred millions of men—he was one of the wisest and calmest of moralists, who pretended to no miraculous powers, established no religious rites, professed no intimacy with the councils of heaven. Into his temples up to this hour no idolatry has penetrated. Buddhists and Taouists speak with equal reverence of his name. Then lived Zoroaster, the founder of the Parsee religion. He said that light was the type of good, darkness of evil; but that in the struggle, which might long continue, good would finally prevail. He held that behind the light the source of light was hidden; brightest in the sun, manifest in

the flame, reflected on the ocean's face and in all that is grand and beautiful. Then, too, Gaudama taught—the last manifestation of Buddha—the incarnate perfection wrought out by millions of ages, the object of worship now of a third of the human race. There is no reason to believe that while living he ever put forward a claim to immortality. Pythagoras, the Samian sage, was a contemporary. He declared that the soul of man was a portion of the Spirit of God, and that truthfulness and purity were the best offerings to be rendered to the Deity. He proclaimed that all the world's concerns were under the control of law and harmony and order, and first announced the sun, and not the earth, to be the centre of our system. Plato and Socrates belong to nearly the same period; and here I cannot but refer to the beautiful and eloquent recognition by Mr. Gladstone of the splendid services—too little appreciated—which the Greeks have rendered to art, science, literature—aye, even to religion. This too is about the period when the great Hebrew prophets poured out their passionate denunciations of the wickedness of the people while they presented to them visions of future hope and joy. What, in those glorious days, was the condition of these islands and their inhabitants? Since then it may well be said “the course of empire westward took its way,” and to the new developments of mind we are bringing noble and becoming contributions.

No religions have ever obtained or maintained a stronghold among men, unless they have had in them many elements of truth; and were our missionaries, instead of endeavouring to depreciate and root up whatever they find in the fields which they explore, and as if they had the monopoly of all verities, repudiating alike the gold and the dross—the right and the wrong—the good and the evil which abound there—were they honestly to acknowledge that there is some wisdom other than their own—some authorities beyond themselves to which they owe respect, if not reverence, they might present pictures of fewer disappointments and better promises. When the Jesuits fixed themselves about two centuries ago at Peking, they had so studied the habits of the Chinese people, and obtained so much popularity from their sagacity and the aid they gave to astronomical and geographical sciences, that one of the Emperors wrote with his own hand the inscription which was placed over the portal of the Christian Church, in which a Prime Minister soon became a worshipper; and to this hour is regarded as a saint, both by Chinese and Catholics. The intemperate ignorance and fanaticism of the Franciscan and Dominican friars, led to the expulsion of the whole body of missionaries from China. They called the observances

connected with reverence for ancestors, so universal in China, blasphemous and idolatrous, and the bulls of two foolish Popes confirmed their decision. Since then the higher regions of influence have never been approached in China, and until they are, it will not be easy to move the people. The King of Siam once said to me, "Your religion does not suit my people, nor would my religion suit yours; and you and I may be equally engaged in the search of truth. Now, if your religion teach you to love me, and my religion teach me to love you, that part of both religions is true." And at another time, "If in our sacred books there are teachings inconsistent with the discoveries of science, such teachings are not sacred for me." And he was a Buddhist priest, who passed eleven years in the seclusion of a convent, where he delivered himself to the study of the ancient books, and is now at the head of the Buddhist religion.

The three first characters of the "Trimetrical Classic," which is the earliest book used by every child in China, are "Man is born pure,"—and this is the foundation of Buddhism. The book goes on to say that the infant is like "an unwrought gem" committed to the responsibility of parents and teachers for education and improvement. Our life is one of a succession of probations, probations of punishments and recompenses, all to end in the final absorption of the reformed and purified spirit into the *Nirwana*, the serene, passionless and reposing Godhead, which was the primary creator of all. In the processes of millions upon millions of ages, manifestations in the shape of a Buddha, the highest incarnations of knowledge and excellence, are made to man, and the present Buddha is supposed to have appeared five or six hundred years before the Christian era.

The leading tenets of Buddhism are: that in a remote eternity of the past, not calculable by man, a primal, self-existent energy, called, by slow processes, the whole creation into being, subjected it to eternal and irrevocable laws, and satisfied with its great work, the creating spirit sank into ever during repose, into which all that is pure and spiritual will be attracted and finally absorbed, there to dwell in everlasting peace and serene blessedness. They do not hold that the beginning of the history of our race was sin, and that its ending will be woe, but proclaim the innocence of the babe, and the final salvation of man.

There are seven Buddhist hells, the representation of whose tortures often cover the walls of the Buddhist temples. The distribution of penalties is left to seven judges, whose tribunals receive the dead and fix their doom. The liar is delivered over to demons who, with fiery pincers, pull out his tongue; the glutton has his bowels slowly removed from his living body; the drunkard

is chained down to burning sands, close to beverages which he cannot reach; the incontinent are punished by cruel mutilations. Horrors, worse than those of Dante's *Inferno*, and which are represented with all the vivid and varied coloring of Chinese art, constantly meet the eye of the devotee. They are great advances on the monotonous pictures of purgatory and hell—the sufferers, flames and devils, which adorn the convents and the churches of Catholic nations.

Buddhism is an inert, inactive religion. Its highest virtue is the contemplation of Buddha. Its catalogue of merits and demerits gives to observances, often frivolous and foolish, a ridiculous position in the scale of excellence; yet it recommends strict examination and the knowledge of self as an all-important duty. I have a collection of pictures, the work of a Chinese artist, representing the various employments of two young slaves, whom the Emperor gave to one of his sages. To the youths he entrusted two phials, one of a bright red, the other of a dark blue color. They were to accompany him wherever he went. In the red bottle were to be thrown every sensible word he uttered, and every kind deed he did; into the blue all his foolish sayings and unworthy acts; and every evening they were to be produced, that he might draw the balance between his virtues and his defects, and take care that every day the amount should be increased on the side of virtue. Such self-examination may be not unworthy of our imitation.

The spirit of Buddhism is generally tolerant. The King of Siam once told the Catholic Bishop of Bangkok, that as he had not much success among the Siamese he would hand over to him 180 Annamite prisoners, whom he might try to convert to the Catholic faith. Toleration has been called indifferentism; but as the doctrine of fatalism, in some shape or other, pervades the oriental world, the notion prevails that no man ought to be punished for that he could not prevent or counteract. The doctrine of exclusive salvation is superseded by the teaching that an All-knowing, All-directing Creator could never punish a half-informed wandering creature for erroneous opinions, such opinions being beyond his control.

Once conversing with Dr. Falconer on the boundlessness of geological eras, he pointed to a dial, and said, "Look at these figures—the sixty minutes that make up the hour—now, our discoveries have not reached to the first five." If astronomy have given us some notions of infinite space—taught us to contemplate stars which, with railway speed, we could not reach in hundreds of years, the contemplations of Buddhism have given us some notions of infinite time; and when we talk, as we sometimes lightly do, of eternity and eternal punishments, if we

will listen to some Buddhistic imagery, we shall get some perception of what is meant by that terrible word.

"Take every drop of water," says one Buddhistic teacher, "from ten thousand oceans and multiply them by every atom in ten thousand worlds, and you may form some idea of the cycles which belong to eternity."

"There is no spot," says another, "in heaven, earth or sea, of the size of a pin's head, which, in his progress towards perfection, has not, in some personal shape or other, been visited by Buddha."

Again,—“Erect a vast encircling wall, let it be miles in circumference and hundreds of yards in depth, fill it with grains of sand, and let an angel once in ten thousand years remove a single grain, when all are removed, you are but at the beginning of eternity.”

Of all the religions in the world, Buddhism is by far the most extensively professed. It is the creed of more than four hundred millions of the human family, yet of all religions it is perhaps the least understood. It resembles Brahminism in its leading outlines and there are ancient temples in Java—where Islamism is now on the ascendant—where the symptoms of the two faiths are strangely blended. I am not aware that any representative of the more intelligent Buddhists has ever made his way to English society. If he should have something to learn amongst us, he would have much to teach, and he would help to confirm the conclusion at which I have arrived, after a long experience, that “Good men and true,” the excellent of the earth, are to be found among all tribes and tongues.

No religion has a stronger hold than Buddhism upon its followers. In Siam, and some other countries, the priests are dependent upon the people for their daily bread. Every morning a certain number of them come forth from the convents. They are allowed to enter no houses, to ask no alms, to return no thanks, yet, in the morning, before almost every door, an offering is found, which the priest collects and silently transfers to his scrip, or to his pot.

The Brahminical faith has been undergoing a great and a wholesome purgation. Rammohun Roy gave the first important impulse to Brahminical reform. A Brahmin of high caste, and rising superior to the prejudices of his race, he determined to visit Europe, which he did in spite of the vehement opposition of his order, and especially of the women of his Zenana, who were powerful enough to prevent his carrying out his intention of bringing with him his son and heir. In Europe he died, and was first interred in the park of the beloved friend with whom he was a guest, at Stapleton Grove, near Bristol; his

coffin was removed to the Cemetery of Amo's Vale, when, on the death of the owner, the property passed into other hands. He spoke and wrote English with purity and power; partook of English hospitalities, mingled with English society, and won the affectionate regards of all who were privileged, as I was, to know him, and assuredly those who knew him best honoured him most. In his volume, entitled "Precepts of Jesus," he renders a touching and emphatic homage to the divine teachings and divine life of Christ. His object, and that of his followers, has been to repudiate the authority of the more modern Brahminical books, to renounce all idolatrous worship, and to restore the faith in the spirituality of God, as taught in the Vedas. These reformers will accept no prophets as the expounders of their principles. They have now a considerable number of temples in India, from which all images are excluded, and men of considerable influence, among them the Rajah of Burdwan, have taken an active part in patronizing and promoting their doctrines. I have been present at their religious assemblies, and heard no word offensive to the highest notions of God and duty. They have a priesthood, whose task it is to expound the text of the Vedas. Music, both vocal and instrumental accompanies their devotions. The language of the Vedas is "that Brahma is self-existent, over all exalted—the Great Father—the Creator and Ruler of worlds—that He has no beginning, and can have no end—that all is derived from Him,—and as the spark from the fire, so the human soul proceeds from Him, and he who seeks and obtains a true knowledge will be purified, and finally merged in the Deity, as rivers are merged in the sea."

Such conceptions as these are a notable advance upon the familiar picturings of the Book of Genesis—suited, no doubt, to the uncultivated human mind—where God is introduced as a great workman, creating man out of dust in his own image, walking with him, talking to him, labouring and resting, planting gardens, and rearing therein a miraculous tree, driving the cattle and fowls which he has made out of the ground into the presence of Adam, taking a rib out of Adam for the formation of woman, and with his own fingers closing the flesh over the wound. Compare this with the grander revelations of the spiritual God, whom "the heaven of heavens cannot contain"—"hidden in the dark waters and the thick clouds," humbling Himself even to behold the things of earth, "dwelling in light which no man can approach," a "Spirit only to be worshipped in spirit and in truth."

Through the world the great work is going on of separating the ignorant and the perishable elements, which belong only to the past, from those divine and immortal principles, which

are the inheritance of the present, and will form an undoubted portion of the religions of the future; and it is the main object of this Address to show that we are not the only labourers in the great field of progress—to carry you with me beyond the narrow pale within which alone we are sometimes taught divine knowledge is to be found; and to interest you in those heavings of the human intellect which betoken a restlessness to be calmed only by the final triumphs of truth and freedom.

One of the great instruments of influence wielded by Mahomet was his teaching the unity and the spirituality of God. There was at one time a missionary passion among the professors of Islamism, as energetic and as adventurous as that which now moves the Christian world. Among the different sections of teachers who are endeavouring to convert the Chinese, there is no end of controversy as to the name which is to be given to God. The Jews introduced one designation, the Nestorians another, the Jesuits a third, the English missionaries a fourth, the Americans a fifth; and during the controversy the name of God was left blank in the translation of the Scriptures, which was superintended, at Shanghai, by a committee of missionaries from both sides of the Atlantic. The truth is, that there are no characters in Chinese by which the combined personality and the spirituality of the Supreme Being can be represented. I visited a Mosque in China, founded in the century immediately after the death of Mahomet, and, enquiring of the priest by what name they called the God of the Koran, "Allah," they said—which is the Hebrew Elohim—"for in Chinese there is no corresponding word;" and it may be remarked that while Christian missionaries have often employed names associated with idolatry as representatives of the God-head, the Mussulmans have everywhere introduced the name of *Allah*, bringing with it new and nobler associations. The work of civilization and of religious progress in Africa has been greatly promoted by Moslem priests, and their influence is widely extended. A friend of long experience, as governor of one of our African colonies, informed me that he had invariably found the most intelligent men from the interior, professors of Islamism, and acquainted with the Arabic tongue, and this is confirmed by my own experience in Eastern Africa. Though the Koran has many fierce denunciations against unbelievers, and there prevails very much fanaticism among the religious teachers, I was assured lately by Vambéry, the great oriental traveller, that he has found in English society an intolerance and a bigotry scarcely equalled, and certainly not exceeded, among the wildest dervishes of Bokhara.

In an address lately delivered by the Arab notables of Algiers

to the Emperor Napoleon, I find words which I would recommend as a study to some of our own prelates and pastors, urging them to "look on this picture and on that."

"Sire—We respectfully draw near your Majesty's throne to protest against the allegations which represent the natives of Algeria as a wily and fanatical people, insensible to the benefits of France.

"These exaggerated assertions, after going the round of all the most impassioned and least enlightened journals in Algeria, have even found an echo in the tribune of the Corps Législatif. It needs no laborious research in the Koran to find several verses which seem to command us to hate and war against all people not professing the Moslem faith. It is known that all religions believe they alone possess the truth and worship the true God, and consequently condemn all creeds differing from their own. It would be more useful to the general interest to bring to light the words of our Holy Book which preach concord among all nations, which render homage to all sincere religious convictions, and which remind men that they are the children of the same God.

"Moreover, we cannot refrain from protesting against what has been said on the subject of the Mussulman religious brotherhoods (Khouans). These pious associations have been made the subject of every superficial observation, and have been most unjustly commented upon by those who have written about them. Taking into account a few isolated facts, and placing faith in the replies of ignorant informants to captious questions, particular incidents have been generalised, despite the reflection that such inconsiderate judgments were raising feelings of suspicion and aversion against the whole Mussulman population.

"Upon closer investigation, it will be found that the Khouans are, for the most part, poor people, bitterly tried by the miseries of life, who seek in religious practices an assuagement of their sufferings. Moreover, religious associations are not peculiar to Algeria and Islamism; they also exist in all Catholic countries in the south of Europe, and yet none ever dreamt of transforming the penitents, congregations, and Catholic confraternities into political *secret societies*. If such accusations were true, if the Zaouïas of Algeria were incessantly inciting the people in the name of the Koran, to a hatred of and holy war against the Christians—if we were really the fanatics we are said to be, is it to be supposed that our race—the pride and courage of which were attested in the Imperial letter addressed on the 6th February, 1868, to the Duke de Malakoff—would not respond to similar appeals by acts of disorder and violence in every portion of the territory? Should we have let the European

colonists peacefully settle in the midst of us, often to the detriment of our most cherished interests?

"The great heart and elevated mind of the Emperor have not been deceived by false representations like those who mistook dignity of character for guile, and attachment to national and religious traditions for fanaticism.

"It is, therefore, under the protection of the Emperor that we place ourselves, trusting that the French people may not be prevented from esteeming and loving us as we are inclined to love and respect them. We are, Sire, &c." (Here follow the signatures.)

On one occasion, a very zealous missionary sent to Mahomet Ali, the great Pacha of Egypt, a copy of the New Testament, with a letter calling upon him to "renounce the false prophet and to accept the only saving faith." He read the letter in his Divan, and there was a great explosion of indignation, and a demand that summary punishment should be inflicted on the audacious intruder. "La! La! No! No!" said the old Viceroy, "the man is mad," and as madness is held in reverence among the Mahometans, the courtiers were silent, but the Pacha sent a message, through the English Consul-General, that it would be safer for the injudicious adviser not to tarry too long in Cairo, and he took an early departure.

The belief in an inevitable destiny has a wonderful influence among the Mahometans. A leading official in the East told me that the great instrument of his government was the judicious employment of the words *Koran*, the book, and *Kismet*, destiny. In visiting the hospitals in the Levant, one is struck with the general resignation of the suffering patients. I once was conducted to a cave near Aleppo, in which were three men, one a powerful chieftain, who were about to be executed. They talked of death with great complacency. "It was the will of Allah, it would not be otherwise. Why should they complain?" A Mahomedan never mentions a future purpose without adding "Inshallah! if Allah will!"

The Parsees are the most adventurous and the most prosperous of Oriental merchants. Victims of religious and political persecutions, they migrated from their Persian fatherland, and took with them the ancient faith for which they had suffered. That faith was represented by the undying fire from heaven, which they profess to have received, and to have preserved, in an unbroken perpetuity from immemorial time, and which is kept ever burning in their temples. They are likely to be better known among us, as more than a hundred Parsee merchants are established in England, some of whom have brought hither the females of their family. Bombay is the principal seat of their

wealth and influence, many of them having removed there from the less promising marts of Bagdad and Bussorah. Branches of the Bombay establishments settled in China, where they occupy a very high position among the merchant princes of the celestial empire.

They have not, I believe, up to the present time ever been accompanied by any of their priesthood, or established in foreign countries any temples for the celebration of their religious rites, and especially for the becoming disposal of their dead. Orthodoxy and heterodoxy are found among the Parsees, the struggle between what is stationary and what is progressive. They cast horoscopes at the birth of their children, and consult astrologers to fix an auspicious day for their weddings. Polygamy is not permitted. After death the corpse is placed in a round building, erected on an airy hill, and called "the Tower of Silence." The funeral rites are always accompanied with charitable donations, and bread, fruits and flowers are brought as oblations to the dead. But when away from home, the Parsees bury their people in cemeteries of their own, with their faces turned towards the rising sun. A common inscription on the grave stones is taken from the book of Ecclesiastes—"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. But if a man live many years, and rejoice in them all, yet let him remember the days of darkness, for they shall be many. All that cometh is vanity."

Superstitious beliefs and practices are repudiated by the rising generation, who contend that they are not warranted by their sacred books; and what is more important still is, that female education is making way under the enlightened patronage and generous contributions of the opulent among them. Parsee ladies have been introduced at the Court of our Queen Victoria, who honoured with a baronetcy one of them, Sir Jamsejee Jejeebhoy, whose philanthropic endowments for the advancement of knowledge and the relief of suffering have been of the most splendid character.

Of the present state of Parsee opinions in religious matters, I can hardly do better than cite some passages from the work of Dadabhai Naoradji, the Professor of Gujarati in the London University, and an eminent merchant in our city—"We believe in only one God, and do not believe in any besides him. The God who created the heavens, the earth, the angels, the stars, the sun, the moon, the fire, the water, all the four elements, and all things of the two worlds. That God we believe in, Him we worship, Him we invoke. Our God has neither face, nor form, colour nor shape, nor fixed place. There is no other like Him. He is Himself such a glory that we cannot praise or describe

Him, nor our mind comprehend Him. He is the Creator of all things, but cannot create another like Himself. His is the omnipotent, highest of spirits, the distributor of justice, the provider, the protector."

"We received our religion from Zoroaster, God's true prophet, and should worship with our face towards some of the creatures of light and glory and brightness, the sun, the stars, the fire, the water, and such other things of glory; because God has bestowed on these a small spark of his own pure glory, and being exalted in creation more worthily represent him, and these are his principal commands:

"To know God as one, to know the exalted Zoroaster as his true prophet, to believe his religion as true beyond all manner doubts, to believe in the goodness of God, not to disobey any of the divine commands, to avoid evil deeds, to be diligent for good deeds, to pray five times a day, to believe in the reckoning and justice on the fourth morning after death, to hope for heaven and to fear hell, to consider doubtless the day of general destruction and resurrection, to remember always that God has done what he willed, and shall do what he wills, to face some luminous object when worshipping God."

"Our prophet cannot save us, if we commit sin. He has told us we shall receive according as we do. None but God can save us from the consequences of our sins, and if any pretend to save another, he, the deceiver and the deceived, shall be damned to the end of the world."

"Our Saviour is our own good deeds and God. Repent and reform, and you will be deemed worthy of pardon, and you shall be benefitted and blest if you do virtuous deeds, give in charity, are kind, humble, speak sweet words, wish good to others, have a clean heart, acquire learning, speak the truth, suppress anger, are patient and contented, friendly, sensitive to shame, paying due respect to youth and age, are pious and reverent for parents and teachers; such are the friends of good men, the enemies of the bad."

I add an extract or two from the prayers used by the Parsees:

"I worship Thee from whom flow all virtuous thoughts, all virtuous words, all virtuous deeds. By my deeds I exalt and honour Thy name. Under the protection of Thy wisdom I acquire wisdom."

"Great and wise Lord, the reward that is due to the religious may I and mine receive; that reward do Thou give from Thy stores of bounty, so that here and in the spiritual world I may be exalted, and live for ever under Thine all holy leadership, Thine all virtuous protection."

"If I by thought, word or deed, intentionally or unintentionally,

have not kept Thy commands and thereby saddened Thee, I invoke, I pray, I praise Thee and beseech Thee for Thy pardon."

In these restless days, when inquiry can be no more arrested than the flow of the tide, or the march of the planets, when on every side we hear multitudinous aspirations after "more faith! more light! more knowledge!"—our duty is clear: courageously and reverently to follow truth wherever it may lead us, and honestly and openly to avow our convictions; to discharge the duty, and to exercise the right of private judgment for ourselves, and to claim the same privilege for those who come to different conclusions from ourselves. The rags and remnants of error are being scattered to the winds. In the midst of much that is discordant.

"Sounds have gone forth, that never, never die."

Let our voices be all in harmony with that divine calling, whose utterance is Excelsior! Onwards! Upwards!

LONDON:

TRÜBNER & Co., 60, Paternoster Row.

1866.

THE PRIVATE HISTORY
OF THE
CREATION OF THE
ROMAN CATHOLIC HIERARCHY
IN ENGLAND.

A Letter

TO THE

RIGHT HON. THE EARL STANHOPE

FROM

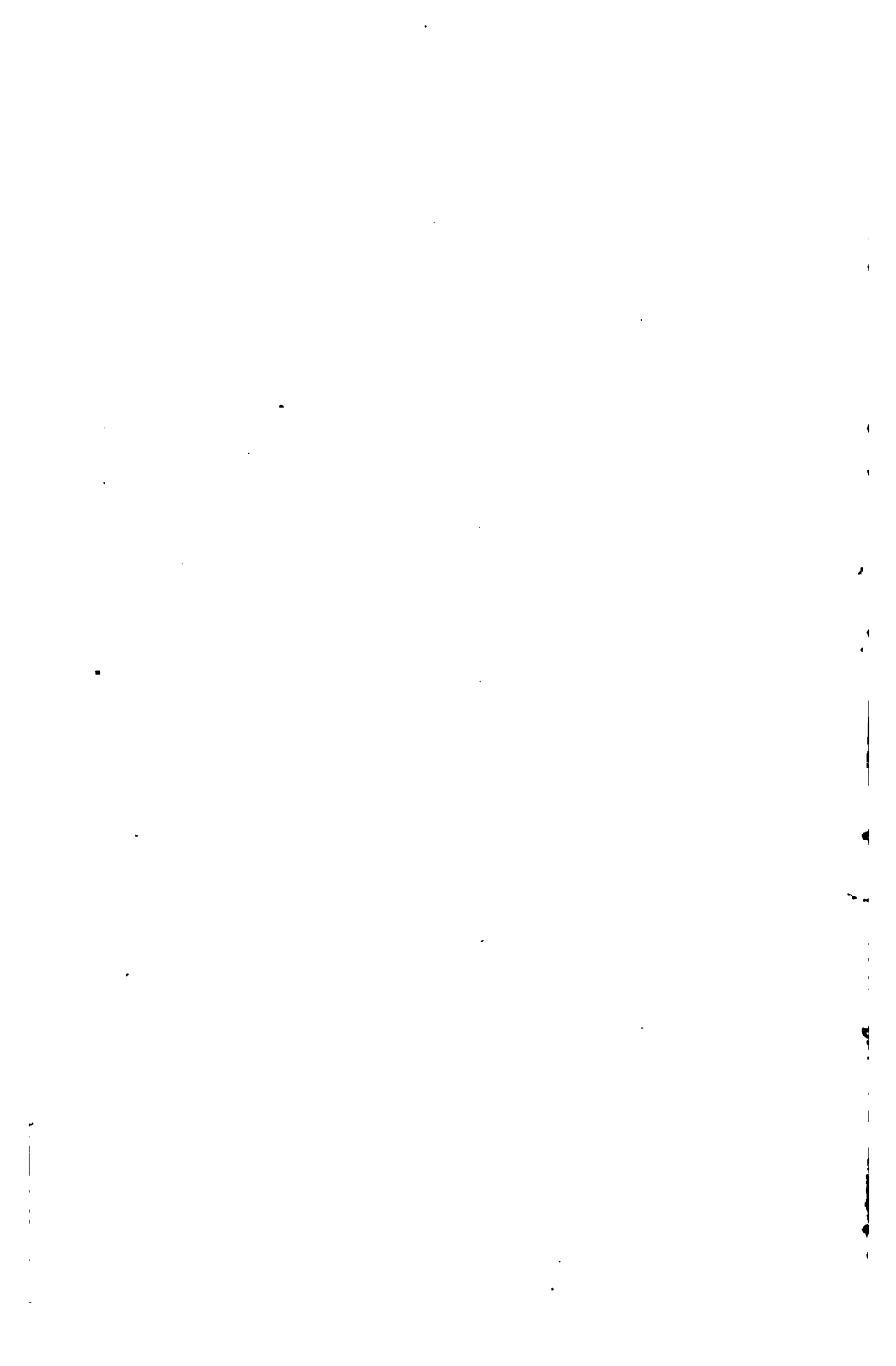
SIR GEORGE BOWYER, BART.

MP. FOR DUNDALK.



LONDON:
WILLIAM RIDGWAY, 169, PICCADILLY. W.
1868.

100. f. 121. 6.



THE ROMAN CATHOLIC HIERARCHY IN ENGLAND.

MY LORD,

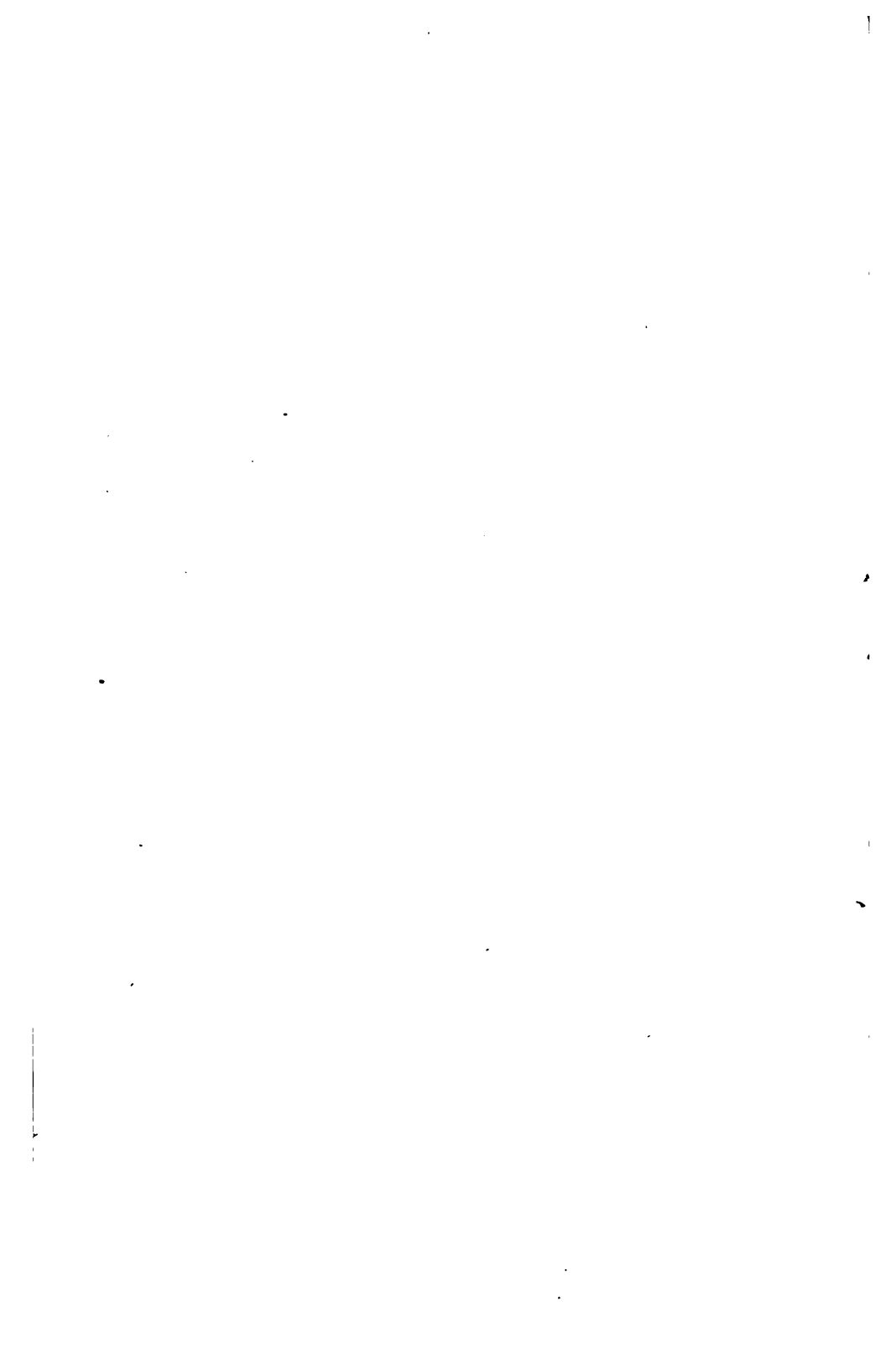
THAT I was prevented by a rule laid down by the Lords' Committee on the Ecclesiastical Titles Act from giving evidence before their Lordships, was to me a subject of much regret. For I was anxious to lay before the Committee certain facts constituting what may be called the secret history of that which has been very erroneously named the *Papal aggression*.

Those facts ought not to remain unknown, and it is my duty to publish them, because they are necessary for the comprehension of a historical event, and to enable public opinion to arrive at a just conclusion regarding a great question.

I have, therefore, determined to publish them in the form of a letter, which I address to your Lordship, not only as the Chairman of the Committee, but as a public man, who has taken a broad, statesmanlike and generous view of the subject.

I proceed at once to my narrative.

It was determined that the time had come when



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I proceed at once to my narrative.

It was determined that the time had come when

Dr. Wiseman, then Vicar Apostolic of the London District, ought to be raised to the Cardinalate, but a serious difficulty arose. No Cardinal since Cardinal Pole had resided in England. It was feared that the residence of a Cardinal in England might cause inconveniences, especially by irritating the feelings of the Protestants, and perhaps by clashing with the law of the land. It was, however, considered that the Hat must be conferred on that illustrious prelate, although the consequence would be his withdrawal from England. He might, residing at Rome, lecture and preach, and by his writings influence opinion in his own country. It was accordingly decided that Dr. Wiseman should be promoted to the sacred Purple, should reside permanently at Rome, and not return to reside in England.

Dr. Wiseman called on Lord John Russell, communicated to him his promotion and its consequences, and took leave. The interview was friendly and cordial on both sides.

So far all was clear. The new Cardinal left England in the full conviction that Rome would be his future domicile. It was intended that he should be Librarian of the Vatican Library, a post always held by Cardinals, distinguished as he was for great literary attainments.

After his promotion—a new and unexpected difficulty arose. The Pope received letters from some of the greatest Prelates in the Roman

Catholic Church, representing the injury to our religion which must arise by the removal of Cardinal Wiseman from England. Those eminent personages charged the conscience of the Sovereign Pontiff with the consequences of that removal. After the most mature consideration, it appeared that the difficulty was so grave that it could only be surmounted by ascertaining some mode by which Cardinal Wiseman could be sent back to England. This at first seemed almost impossible.

A Cardinal could not be a Vicar Apostolic. He could only be a Diocesan Archbishop or Bishop, if included in the Hierarchy of jurisdiction of any country. He could not have been sent back merely as a Cardinal, because he would have had no place in the Ecclesiastical constitution of our Church in England under Vicars Apostolic, the Vicars General of the Pope, who was then held to be the sole Ordinary of the whole country. The position of a Cardinal simply in England would have been Ecclesiastically impossible. Then there were all the difficulties attending the residence of a Cardinal in England. The problem was formidable.

Only one solution presented itself, though fraught with danger.

That solution was the creation of a Hierarchy in England. It was a measure long contemplated and long recommended even by Protestant statesmen. For its effect would be the institution

of a national Roman Catholic hierarchy instead of an Ecclesiastical Government in which the Pope was the Bishop of the whole country, exercising ecclesiastical and spiritual government by means of his Vicars General, the Vicars Apostolic, who were removable at pleasure. That measure was practically a limitation of the powers of the Holy See.

But on the other hand the creation of a Catholic Hierarchy raised many difficult questions. And when combined with the fact that the head of that Hierarchy was necessarily a Cardinal—those questions became more serious.

I have reasons to believe that those difficulties were at one time considered insuperable, on account of the desire of the authorities at Rome to avoid any risk of violating the English law, or of in any way offending the feelings of the English people. So much for what is called *Papal aggression*.

At this period of the proceedings I was consulted —(among others)—on two questions, that is to say, —1st. Whether it was unlawful for a Cardinal to reside in England; and 2nd. Whether the creation of Roman Catholic Diocesan Bishoprics in England was contrary to the law of the land.

My opinion was that there was no law to prevent a Cardinal from residing in England; and that Roman Catholic Diocesan Bishops could be created without violation of the law, provided they were

not created in contravention of the Roman Catholic Emancipation Act. That statute provided that no Roman Catholic Bishop should assume any title which belonged to the Bishops of the Established Church.

It would have been just as easy for Parliament to enact that Roman Catholic Bishops should not assume *any titles whatever*. But, *quod potuit non fecit*. It could therefore be justly inferred that Roman Catholic Bishops could be created, provided they did not assume any titles belonging to the Established Church.

There were laws against the introduction within the realm of Papal Bulls, Briefs, &c. But this was irrelevant, because the Hierarchy could be created without bringing into the realm any such instrument.

All the persons consulted agreed; and it was therefore assumed by the Court of Rome that there was nothing illegal in the creation of a Roman Catholic Hierarchy in England. This was no doubt true, for if it had not been so, there would have been no use in passing the Ecclesiastical Titles Act to make it illegal.

Cardinal Wiseman was most anxious to resume active duty, instead of the dignified repose of his high position at Rome, which did not suit his ardent zeal. The Hierarchy was created. And it is most remarkable that all was ready for its creation some time before: and the supposed *Papal aggression*

was very near being carried into effect—while the Pope was an *exile and a refugee* at Gaeta—and without any probability of resuming his temporal power. This is remarkable, because it shews the absurdity of the idea of aggression. In the depth of crushing adversity and humiliation, he was prepared to exercise his spiritual authority and jurisdiction within the territories of the proudest, and one of the greatest nations that ever existed.

Care was taken in the Brief creating the Hierarchy, not to give to the new Bishoprics any title used by the Bishops of the Protestant Church. Thus the English law was complied with. It has been often repeated that the Brief ignored the Established Church. But this was inevitable. For, if that Establishment be a true Catholic and Canonical Church, it must follow that we are schismatic, and our Bishops intruders. The Protestant Establishment had already been ignored by the creation of Vicariates Apostolic, which could only exist on the assumption that there were no lawful Canonical Ordinaries in the country, and that therefore the Pope as Universal Bishop was the sole Ordinary exercising jurisdiction by his Vicars General, the Vicars Apostolic.

Cardinal Wiseman having been created Archbishop of Westminster and Administrator Apostolic of Southwark, issued his first Pastoral dated, according to inviolable custom in the case of Bishops issuing any instrument from Rome,—*Extra*

Pontam Flaminam—that gate being in the direction of his diocese. This circumstance was untoward. For the Pastoral would have been less unpalatable to Englishmen if it had been dated from Golden Square, Moorfields, or St. George's Cathedral, Southwark. It must also be admitted that the tone and terms of the Pastoral were liable to misconception, if read by Protestants and under the influence of English views and prejudices. It was redolent with the atmosphere of Rome and the warm imagination of the illustrious writer. Indeed one of the beautiful qualities of Cardinal Wiseman's mind, was the perfect single heartedness of his genial disposition, which made him singularly impulsive and confident of the sympathy of mankind. He was always sanguine, and he often reasoned more with his heart than with his head. Knowing him as well as I did, I can positively assert that nothing was further from his mind than aggression when he wrote the Pastoral. He had no idea that anyone could take offence at it. He wrote in a jubilant tone, because he was elated at having obtained what he considered a great victory for Religion, opening a vast prospect of success in the promotion of the glory of God. But unfortunately, he who writes is one and he who reads is another. The Pastoral was sent to England while the Cardinal proceeded home leisurely through Germany.

The Pastoral was published without communication with English Bishops or with anyone having

sufficient authority to delay its publication. It was read in the churches and chapels, and it soon appeared in the Times.

I will not recall the painful events that ensued. They are now matter of history.

Several meetings over which the Vicar General presided, were held at my chambers in the Temple, but no one could suggest anything except that the Cardinal should be pressed to return immediately. The Right Rev. Dr. Ullathorne lost no time to make his Eminence aware of all that had taken place and the alarming state of affairs.

Cardinal Wiseman arrived in England at a very early hour in the morning at the house of Mr. Bagshawe, Q. C., and I was sent for. After much conversation, in the course of which the Cardinal lamented the misunderstandings and misrepresentations which had misled public opinion, he requested me to make the necessary explanations to Her Majesty's Government on his part.

By the advice of the late Mr. Charles Greville, I went to Lord Lansdowne, then Lord President of the Council. I found the Noble Lord deeply distressed at the state of things in the country. He assured me that Lord John Russell had published the Durham letter without communication with his colleagues, and that he (Lord Lansdowne) deeply regretted it. After listening attentively to my explanations, his Lordship told me that there was a matter which must be cleared up, because it

affected the personal loyalty of the Cardinal. It had been stated that he had struck out the prayer for the Queen from the Missal, and this accusation had reached Her Majesty, and had naturally made a very unfavourable impression on the mind of that August Person.

I communicated this to the Cardinal, and returned to Lord Lansdowne with full explanations, of which I made a memorandum; and at a subsequent interview his Lordship informed me that they had been found entirely satisfactory and conclusive. The fact was that by a mistake of the publisher of the Missal for the Laity, the prayer for the Queen was inserted in the Canon of the Mass—which is the exclusive privilege of the Kings of Spain. This mistake had been rectified by Dr. Wiseman, but her Majesty was and is now prayed for in our churches precisely in the same way as the Emperor of Austria and the other Catholic Sovereigns are prayed for in their own dominions.

I had three or four long interviews with Lord Lansdowne, and I believe the explanations which I offered were so far held satisfactory that the Noble Lord felt convinced that the conduct of Cardinal Wiseman had been perfectly fair and honest, and that there was not the slightest idea of aggression or of doing anything offensive to public opinion in this country. The Noble Lord repeatedly lamented the direction which public opinion had taken. He felt that there was an

enormous misunderstanding. He saw that the utmost anxiety had been manifested at Rome to comply with and respect the existing law of England. But the torrent of popular feeling and prejudice could not be kept within limits, nor calmed sufficiently for reflection and future retractation, except by some measure like the Ecclesiastical Titles Act. This indeed is the only excuse that can be offered for that unjust and mischievous statute. It was a sacrifice to misdirected and mistaken popular feeling, which had been excited by those who ought to have controlled it. The Ecclesiastical Titles Bill became law,—but so unjust and impolitic was it soon perceived to be, that it has remained a dead letter, and so much so that its supporters now contend that it is *no practical grievance* to Roman Catholics. And after a few years a great public reparation was made to Cardinal Wiseman. He who had been insulted and vituperated and threatened a short time before, was publicly carried to the grave in the metropolis of the British Empire with all the solemnity and pomp befitting his eminent dignity and exalted character,—surrounded by the homage, not of thousands, but of millions. An endless procession of mourners—prelates, clergy, nobles, and devout persons of every grade, preceded the body, borne under an open canopy, and covered with cloth of gold; and before it was carried with the greatest state that Hat—the historic badge of the Cardinalate

—which had been the object of every possible caricature and pasquinade and insult. It was truly the triumph not only of the great Cardinal, but of truth and justice.

And now that Cardinal Wiseman has been gone for some years—and men are able to review the past with calm deliberation, the time has come when a full and candid statement of facts may be useful to public opinion. I have, therefore, thought it my duty to publish the narrative contained in the preceding pages. I have done so without consultation with any one, and on my own responsibility. And to no one could I more appropriately address it than to your Lordship, whose literary attainments enabled you to appreciate and respect the Cardinal, and whose enlarged sense of justice and sound policy have led you to a statesmanlike view of the subject.

I will only add a few observations on the Report of the Committee, of which your Lordship was Chairman.

The chief point of the Report is to shew that the Ecclesiastical Titles Act is not a practical but a sentimental grievance. I will for the sake of argument allow that. But is not the so-called Papal aggression a mere sentimental grievance? What legal or constitutional right,—what social privilege or advantage of Protestants is abridged or otherwise affected, or could have been affected, by the creation of a Catholic Hierarchy? They

might all have lived and died without even knowing of the change, if they had not read it in the newspapers. It touched them not in any way. It was as indifferent to their interests as the fish in the stream is to the horse grazing in the adjoining meadow. And look upon the wonderful temporal greatness, power and dignity of the Established Church—with its vast wealth, splendid endowments,—its Universities, Colleges, Schools, Hospitals and Charities,—its boundless resources, drawn without stint from the most wealthy country in the world,—its political and social power based on property, privilege and aristocratic and Parliamentary influence— and all this supported by varied and profound learning and literary eminence, and the highest and noblest instances of public and private character. Why did this magnificent structure of temporal greatness and intellectual glory tremble? Why was it stirred up and agitated—when it learned that the small and poor minority of English Roman Catholics, who had but lately recovered from the weight of persecution, were to be spiritually governed by Diocesans instead of Vicars Apostolic? Was there a secret consciousness that the Roman Catholic Church possessed something beyond human greatness and power, however exalted? . . . I will not pursue the argument. Suffice it to say, that if our grievance be sentimental, the grievance of the Protestants is far more so.

national Bishops of the People, to assume and use their spiritual titles as Diocesans. How strange that the Irish Protestants have not seen that this state of things places themselves in a singularly difficult and false position which must become every day less tenable,—and that prudence as well as justice require the recognition of the Catholic Bishops of Ireland.

The mention of spiritual titles naturally brings to mind the absurd idea of *territorial* titles. I protest against that expression. It is grounded,—I will not say on ignorance, but on want of knowledge of Ecclesiastical Public Law. Episcopal titles are *local*, but *not territorial*. Hooker clears up the whole question in his seventh book where he treats of Bishops “with restraint.” He says that the see of a Bishop is the Church where he is set. And from that see or seat—(sedes)—he takes his title. It is placed where his cathedral stands, but it expresses nothing territorial. A Bishop must reside on the surface of the earth,—he cannot exercise his jurisdiction from a balloon,—and the place of his episcopal domicile is his title, because his jurisdiction must have some designation, and ancient custom has established that it is designated from the *place of his Cathedral*, and not from territory. A Diocesan Bishop is a spiritual magistrate, and not a territorial lord. Lord Russell has given two instances which appear in his draft report, of letters from the Church in one place to the Church in another place, with a view to shew-

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with Bishops placed over them. But these two cases prove nothing. They are letters from and to the *Church in a particular town*—at an early time when the law and usage of the Church were still unsettled. Hooker, in his VIIIth Book § V. and VII., places the matter beyond doubt. And he says that the Apostles appointed Bishops *over cities and countries*, and that *by Epiphanius the Bishops of Jerusalem were reckoned down from St. James to Hilarius then Bishop*. In the earliest times there were sometimes Bishops *at large*, as Hooker calls them, that is to say, without definite districts within which their authority was exercised. But these were exceptional cases, which soon ceased, and the universal custom became established of Bishops *with restraint*, that is to say, with districts called Dioceses subject to their spiritual authority. I suspect that this part of Lord Russell's draft report has a *Presbyterian* origin.

Only one point remains to be noticed. The Report of the Committee asserts that the first clause of the Ecclesiastical Titles' Act is merely a declaration of the ancient laws of the land. This assertion is founded on an undeniable fallacy. For those ancient laws were enacted when the Roman Catholic Church was *the Church established by law* in England. And the Parliament and the Judges held (rightly or wrongly)—that any interference by the Holy See with that Established Church was an interference with the law of the land. Thus the

statutes of Provisors were framed to prevent interference with legal rights of advowson and patronage. But now circumstances are entirely changed. The law totally ignores the Roman Catholic Church, except to inflict penalties, and looks upon it as a mere voluntary association of Dissenters.

There are in it by law no benefices, and consequently no rights of patronage or advowson. How can the Statutes of Provisors apply? If a Papal Bull or Brief dealt with the Established Church, those ancient laws would apply. But they cannot be applicable in the case of a Church totally unconnected with, and unrecognized by, the State; because they were formed to prevent interference with what were held to be the legal rights of the Church of the State—which is now the Protestant Establishment—a body which claims to be the very identical Church for which those laws were enacted.

The same may be said in answer to the argument that the creation of Roman Catholic Hierarchy was a violation of the Royal prerogative. This might have been a plausible argument if the Catholic Bishops had been Diocesans and Ordinaries by the law of the land. But they are not so. The law and the prerogative have nothing to say to them, and entirely ignore them. The Crown does not pretend to have the power to create a Roman Catholic Bishop. How then can the creation of a Roman Catholic Bishop in any way affect the

prerogative? The Roman Catholic Bishops claim no legal temporal right or privilege as such, and both their dignity and their jurisdiction are simply spiritual. How then can their creation in any way touch the Royal prerogative in Ecclesiastical matters, which applies only to the Established Church, of which the Crown is the head. And as for the statute 1st Elizabeth, it is part of a persecuting system of legislation, which made the whole Roman Catholic religion illegal and penal, and which is inconsistent with the more enlightened and just policy of our times. The fact is, that without Papal bulls, briefs, dispensations, &c. the exercise of our religious rights, and the free enjoyment of our religion in this country, would be impossible. Is Parliament prepared for such a consequence as this?

In conclusion, I will only express a hope that the justice of Parliament and of the country, will make them see the impolicy of continuing on the statute-book a law passed at a time of irritation and misunderstanding, and which, though its intended practical effect has failed, is held by a large and honourable part of the nation in Ireland and in England to be an insult and an injury.

I remain,

My Lord,

Yours faithfully,

GEORGE BOWYER.



THE PRIVATE HISTORY
OF THE
CREATION OF THE
ROMAN CATHOLIC HIERARCHY
IN ENGLAND.

A Letter

TO THE

RIGHT HON. THE EARL STANHOPE

FROM

SIR GEORGE BOWYER, BART.

MP. FOR DUNDALK.



SECOND EDITION, WITH ADDITIONAL FACTS.

LONDON:
WILLIAM RIDGWAY, 169, PICCADILLY. W.
1868.

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THE ROMAN CATHOLIC HIERARCHY IN ENGLAND.

MY LORD,

THAT I was prevented by a rule laid down by the Lords' Committee on the Ecclesiastical Titles Act from giving evidence before their Lordships, was to me a subject of much regret. For I was anxious to lay before the Committee certain facts constituting what may be called the secret history of that which has been very erroneously named the *Papal aggression*.

Those facts ought not to remain unknown, and it is my duty to publish them, because they are necessary for the comprehension of a historical event, and to enable public opinion to arrive at a just conclusion regarding a great question.

I have, therefore, determined to publish them in the form of a letter, which I address to your Lordship, not only as the Chairman of the Committee, but as a public man, who has taken a broad, statesmanlike and generous view of the subject.

I proceed at once to my narrative.

It was determined that the time had come when

the satisfaction of being confirmed in my opinion will enable me to bear, without regret, the trouble so costly an experiment may reasonably give me."

To these and similar arguments by which Anselmo urged Lothario to carry out his design, his friend replied, "Methinks, Anselmo, you are at this time in the same disposition that the Moors are always in, whom you cannot convince of the error of their sect by citations from Holy Scripture, nor by arguments drawn from reason, or founded upon articles of faith; but you must produce examples that are plain, easy, intelligible, demonstrative, and undeniable; as when it is said, 'If from equal parts we take equal parts, those that remain are also equal.' And that you may clearly see that it is so, say, Anselmo, have you not told me that I must solicit her who is reserved, persuade her who is virtuous, bribe her who is disinterested, and court her who is prudent? If then you know that you have a reserved, virtuous, disinterested, and prudent wife, what is it you would have? And if you are of opinion she will come off victorious from all my attacks, as doubtless she will, what better titles do you think to bestow on her afterwards than those she has already? Or what will she be more then than she is now? Tell me, Anselmo, if heaven or good fortune had made you master and lawful possessor of a superlatively fine diamond, of whose goodness and beauty all jewellers who had seen it were fully satisfied, and should unanimously declare, that in weight, goodness, and beauty, it came up to whatever the nature of such a stone is capable of, and you yourself should believe as much, as knowing nothing to the contrary, would it be right that you should take a fancy to lay this diamond between the anvil and the hammer, and by mere dint of blows try whether it was so hard and so fine as it was thought

to be? And further, supposing this put in execution, and that the stone resists so foolish a trial, would it acquire thereby any additional value or reputation? And if it should break, as it might, would not all be lost?"

Anselmo's jewel was in the end broken through his impertinent curiosity; and the name of Lothario, instead of standing for a faithful friend, has become equivalent to the seducer of a wife.

The arguments here urged may be transferred without violence from the virtue of chastity to the grace of Faith. The story thus affords an apt illustration of the relative position of the two parties now engaged in attacking or defending the Church of England and the Christian Religion. The one party would persuade men to lay aside their faith until they have proved to themselves its truth. They therefore plead for further liberty of thought; they protest against being called upon to commit themselves to any creed or system; they denounce as moral tyranny and base disloyalty to truth any attempt to secure the permanent reception of definite doctrines, or to gain men's final adhesion to any body of presumptive truth. No conviction is of any value unless it be the result of previous inquiry. All belief must have been preceded by doubt; men's faith must be always open to reconsideration: and none must presume to esteem one set of opinions more correct or precious than another. An undirected and interminable search after truth appears, in their estimation, to be the highest duty and noblest occupation of the human intellect. They are most anxious, therefore, that all authoritative enquiry into men's tenets should be abandoned, and all provisions for securing a certain faith in any class of persons abrogated. Truth, they seem to say, is of no value if it be protected. Faith which has not been

established in spite of all possible difficulties is not worthy of the name. To this the other party reply: Christianity is a definite and ascertained system, resting upon certain well-known truths which constitute its Creed. Upon the belief of these truths, where possible, depends the participation in those benefits which Christianity has to offer. It is, therefore, most unwarrantable to unsettle by any means the faith of those who have been brought up in the belief of Christian doctrine and the use of Christian means of Grace. The duty of the Christian teacher is not to provoke discussion, or to instil doubts as to the truth of the Church's Creed, but to explain and to enforce it; to expound its doctrines in their true and genuine sense; to set forth their consequences, to point out their relations, to answer objections, to bring forward, as the person or occasion may require, the most suitable portions of that mass of evidence, overpowering in the aggregate, on which the truth and Divine origin of our holy Religion is established. Such being the office it is most necessary that all who are on the point of undertaking it, or who are entering upon the discharge of it in a new sphere, should give assurance to those who authorize them to teach, and to those who submit to be taught by them, that they understand and hold the system which those who send them wish to propagate, and in which those to whom they are sent desire to be instructed. To secure this it has been enacted by law, both civil and ecclesiastical, that all authorized teachers in the Church of England shall in various ways, before God, before their ecclesiastical or academical superiors, and before the people committed to their charge, make declarations of their own faith and belief in the whole body of Christian doctrine as represented by the several formularies of their Church. That to which they assent is *the Faith*. No

amount of examination can make it more certain; no course of enquiry can add to its contents. This Faith is the knowledge of God; in this Faith alone can God be truly worshipped; to this Faith alone has everlasting life been promised. We will not therefore submit it, in the minds of those who are our care, to any unnecessary danger; we will not hazard any trials of our own procuring or devising. Christian Faith is a jewel too precious to be thus risked; it is worthy of all the protection we can give it. We will not therefore voluntarily surrender one formulary of faith, or dispense with one form or declaration of assent which the orthodox learning or Christian prudence of our forefathers has bequeathed to us. So far from being a reason for relaxing existing requirements, the unsettled state of religious opinion in the present age renders them doubly needful.

Such seems to be a fair summary of the contending theories.

Those who wish to see the arguments for the attack upon existing tests may refer to Dr. Stanley's Letter to the Bishop of London¹, to an Article on Church Expansion and Liturgical Revision, in the *Edinburgh Review*², supposed to be from the same pen, or to Professor Goldwin Smith's "Plea for the Abolition of Tests"³. It is in answer to the last of these that the present pamphlet is written. The question as regards the Church at large has been handled on the side of

¹ A Letter to the Lord Bishop of London on the State of Subscription in the Church of England and in the University of Oxford. By Arthur Penrhyn Stanley, D.D., &c. Oxford and London: John Henry and James Parker. 1863.

² No. CCXXIX., January, 1861. Reprinted by Longman and Co., 1862.

³ A Plea for the Abolition of Tests in the University of Oxford. By Goldwin Smith. Oxford: Wheeler and Day. London: Hamilton and Co. 1864.

the defence by Dr. Irons, in a Letter to the Bishop of London⁴; by Mr. Mozley, in a Letter to Dr. Stanley⁵; by the Archdeacon of London, in a Letter to Mr. Hoare⁶; and by Dr. Ogilvie on Clerical Subscription⁷. Perhaps, however, the most thorough exposure of the ultimate design and effect of the crusade against Dogma is to be found in Mr. Cook's Essay on Ideology and Subscription in "Aids to Faith."

Before examining Professor Goldwin Smith's arguments it may be well to point out some passages which show his extreme bitterness against Christian doctrine, against the English formularies, and against the supporters of both or either of them.

These passages are certainly not calculated to produce a favourable conception of the Charity which is divorced from Dogma. Thus the following account is given⁸ of Subscription to the Thirty-nine Articles, as required for the Degree of M.A. :—

"You call upon him to subscribe as the condition of his receiving the reward. Do you not hereby wilfully and deliberately tempt him, by the bribe of worldly advantages,

⁴ Proposed Surrender of the Articles of the Church of England. A Letter to the Lord Bishop of London on Professor Stanley's Views of Clerical and University "Subscription." By William J. Irons, D.D., &c. London: Theodore Wright, 188, Strand; Rivingtons, Waterloo-place; and Parkers, 377, Strand and Oxford. 1863.

⁵ Subscription to the Articles. A Letter to the Rev. Professor Stanley. By the Rev. J. B. Mozley, B.D., &c. Oxford, and 377, Strand, London: John H. and J. Parker. 1863.

⁶ Clerical Subscription considered; in a Letter to Henry Hoare, Esq., from the Archdeacon of London. London: Rivingtons, Waterloo-place; and High-street, Oxford. 1864.

⁷ On Subscription to the Thirty-nine Articles, as by Law required of Candidates for Holy Orders and of the Clergy. By Charles A. Ogilvie, D.D., &c. Parkers, Oxford and London. 1863.

⁸ Plea for the Abolition of Tests, p. 9.

and the threat of worldly degradation, to lie to God and to his own soul? Such a system may serve the political interests of an Establishment; but is it possible that it can serve the spiritual interests of the Christian Church? Can it long stand before the awakened moral sense of mankind? If we were not made callous by official custom and party casuistry, should we fail to perceive that no imaginable sin against the God of Truth can be greater or more deadly than that of deliberately corrupting the spirit of truth in a young heart?"

So of the religious exclusiveness of the University generally he writes⁹ :—

"Some persons are, it is believed, inclined to attach value to the testimony which under the system of exclusion the University is supposed to render to religious truth. Religious truth will not accept the testimony of injustice; and this testimony, if we look to facts instead of fiction, will prove to be, at bottom, that of Queen Elizabeth and her favourite the Earl of Leicester, or at best that of Archbishop Laud,—a testimony with which religion need not fear to part, so long as she retains that of one simple mind or one pure heart."

The "Irish Establishment" is characterized¹ as "the most portentous monument of intolerance in Christendom."

Insincere conformity to the Established Church is thus calmly assumed, and scoffingly described² :—

"As to scientific atheists, if they are to be found any where, as it is possible they may be in the present unhappy relations between theology and science, they are most likely to be found, not among Nonconformists, whose nonconformity can scarcely fail to be caused by some positive conviction, but among nominal professors of the State religion, burning, with a smile, a little harmless incense to the established divinity, and taking with cynical composure any tests which the established superstition may require."

⁹ P. 47.

¹ P. 50.

² P. 57.

Conscientious attachment to the teaching of the Church is "faith, or that self-imposed blindness which arrogates the name of faith ³."

Roman Catholics seem to be entirely excluded from the comprehensive tolerance of the Professor. Referring to their admission to all the privileges of the University, he says ⁴:—

"Roman Catholics are probably too much addicted to sectarian exclusiveness to present themselves as candidates for fellowships in a mixed society. Otherwise, there might no doubt be a difficulty in consenting to put up with the unsocial attitude and petulant airs of sectaries, who have persuaded themselves that every thing in Christendom is of the earth, earthy, except that Church which has most miserably soiled its spiritual essence by adulterous union with the worst powers of the earth, and by partnership, and more than partnership, in their worst crimes."

But perhaps the bitterest passage of all is one which seems to allude to the career of an eminent, and by no means extreme Prelate, who has signalized himself by his advocacy of the Church's Faith ⁵:—

"There is, indeed, another class of persons 'of no religious creed whatever,' in any deep sense of the term, whose presence and example may teach young hearts to mistrust religion; but these persons are likely to be found, not bending under the obloquy which a world at once careless and pharisaical casts on honest doubt, but nimbly mounting the ladder of preferment, and denouncing, from the high places of the Church, for the gratification of the religious public, men who have braved every thing, and sacrificed every thing for the sake of religious truth."

Side by side with this should be placed the unfair imputation on the anti-rationalistic system of another writer, who contributed one of the most masterly and

³ P. 59.

⁴ P. 62.

⁵ P. 72.

convincing essays among the "Aids to Faith," for whom the Professor seems to entertain a peculiar antipathy⁶ :—

"Works affecting to prove that men cannot know God, and, by necessary implication, that God cannot make Himself known to man, have been applauded by the enemies of religious inquiry as memorable apologies for the Christian revelation."

The reference here to "a certain Bampton Lecturer"⁷ cannot be mistaken: the application of a passage immediately preceding is not so plain. It has, probably, some connexion with what the Professor calls⁸ "the formal rites of an intolerant and cruel State religion:"—

"The same (that their conduct is not only disinterested, but self-sacrificing in the highest degree) can hardly be said of those who take advantage of the state of the market afforded by these disturbances to vend theological drugs compounded of immoral ingredients, as antidotes to the spirit of truth working in the hearts of men, through doubt, to a better and more enduring faith⁹."

These are only a few instances out of many; but they may suffice.

After these specimens of the Professor's *animus*, it will not be surprising to an unprejudiced reader, to find in his Plea an illustration of the truth of the apophthegm, "Rhetoric is unhappily a bane as well as a gift¹." His passion for point and antithesis, joined with his contemptuous and hostile feeling towards the Church of England, have led him in many cases to

⁶ P. 94. ⁷ "The Suppression of Doubt not Faith," p. 18.

⁸ P. 73.

⁹ P. 94.

¹ Professor Goldwin Smith on Irish History and Character, p. 11.

sacrifice sense to sound, and argument to inuendo. On some of the most material points of his case he has put forward hasty and ill-considered reasonings, which a moment's reflection must have shown him to be inconclusive. Indeed his Plea contains statements which are irreconcilable.

For example, we are told in one passage², "The National Church, legally speaking, is the English nation." How this theory is to be reconciled with such passages as the following, it must be left to the Professor to explain³.

"Those who most desire the removal of tests, . . . are as far as possible from wishing to liberalize any Church by legislative action, above all, by the action of a Parliament, which has lost the last vestige of a title to legislate in matters of religion. . . . In the times of the Tudors, when the relations between Church and State were settled, and in the time of Charles II., when that settlement was restored, it was assumed that Church and State were one, and that conformity and citizenship were coextensive; nor did the aristocratic revolution which is associated with the name of William III., alter the principle, although it qualified the practical rigour of intolerance.

"It is now for statesmen to determine whether the experience of three centuries is not conclusive as to the vanity of these expectations: whether there remains any ground whatever for hoping that Nonconformity will cease, and that national unity will be brought about by the adherence of all citizens to the Anglican religion.

"To exercise these national functions, and still more to be trusted with national authority to exercise them, Oxford and Cambridge must become the Universities of the whole nation, and it must be clearly established, in a way in which nothing but their complete emancipation from Anglican tests will establish it, that their proper duty is the promotion of national learning and education, not the propagation of Anglican opinions⁴."

² P. 77.

³ Pp. 24—27.

⁴ Pp. 39, 40.

"The Legislature which established the Articles and the Book of Common Prayer no longer exists. That Legislature was an exclusively Anglican legislature, which might, without flagrant incongruity, make laws for the Anglican Communion. It has passed away; and in its place there now sits a mixed assembly of Anglicans, Nonconformists, Roman Catholics, and Jews. A reformation of the Anglican Code of doctrine by such a Legislature as this is more than minds the most tolerant of logical inconsistencies could be brought to endure⁴."

The facts referred to in these latter passages may be safely left to refute the theory of the former. They show clearly that the Church of England is not legally or historically the English nation, irrespective of the religious profession of the individuals who compose the nation. Yet this is one of the chief grounds upon which the Professor rests his "Plea for the Abolition of Tests in the University of Oxford." Another of his arguments is even weaker. He says⁵,

"Legally, the Universities are lay corporations."

And again⁶,

"It is not true, legally or historically, that Oxford and Cambridge are 'seminaries of the Church of England.' They are legally lay corporations: historically they are national Universities, which in their most memorable era were rather antagonists than servants of the Clergy."

Now what does this prove? Merely that the Universities do not belong essentially or exclusively to the Clergy. To argue from this as the Professor does⁷, that the Universities do not belong "to the Anglican Church," and are not "ecclesiastical institutions⁸," not "seminaries of the Church of England⁹," implies an extravagance of sacerdotalism which could not cer-

⁴ Pp. 94, 95.

⁵ P. 30.

⁶ P. 30.

⁷ P. 33.

⁸ Pp. 72, 73.

⁹ P. 72.

tainly have been anticipated in so very anti-clerical a writer. The terms "an Ecclesiastic," "a Churchman," "to enter the Church," "the Church as a profession," are, it is true, at times applied exclusively to persons in the Holy Orders of the Church. In the same way officers in the army are frequently spoken of as "military men." But it would be a strange argument to say that because the quarters of a garrison do not belong exclusively to officers, that barracks are not military establishments. There are soldiers who are not officers; and there are Churchmen who are not Clergymen. Why should not the Universities be, as in fact they are, lay corporations of Churchmen? They are thus distinguished, on the one hand, from Bishops and Chapters, which are Clerical corporations, and on the other from ordinary municipal corporations, which since the repeal of the Test and Corporation Acts have not been limited to Churchmen.

For this difference ample reason may be found in the history and purpose of the Universities. The restriction of municipal corporations to members of the Church of England was part of the system of Government, when it was assumed "that conformity and citizenship were coextensive;" there was nothing in their origin or purpose which gave members of the Church of England any peculiar claim to them more than to any other places of trust and authority in the country. But the case of the Universities is very different. They are essentially places of education. Religion being "the foundation of society²,"

"The basis of civilization, the only sufficient sanction of the moral principles on which society depends, and the only lasting spring of the unselfish affections and actions which bind men into a community, and save that community from dissolution³,"—

² Plea, p. 6.

³ Pp. 85, 86.

it is evident that in such institutions Religious teaching and observances must occupy an important and prominent position. "Christianity, as the sole and sufficient source of spiritual life⁴," has certainly the best claim to be that Religion. How far Christianity is possible, except under the form of some definite system and communion, will be discussed hereafter. It may be sufficient to remark that, according to ordinary notions, if the University is to have a Religion it must belong to some recognized religious body. The present seems the place to put forward the historical and legal claim of the body called the Church of England.

During the Middle Ages the Universities, like every other public institution, were wholly within the sphere, and permeated by the life of the Church. This is true, whatever may be said of the part⁵, which they took in the contentions between the "sacerdotal and reactionary," with the "scientific and progressive elements of mediæval intellect," which might, perhaps, be more fairly and simply described as the Papal and Anti-papal parties.

At the Reformation the same changes were introduced into the Universities and Colleges, as into the rest of the Church, of which the continuity, as a spiritual corporation, has been always recognized by the English Legislature and English Courts. That indeed is the principle upon which most of the Ecclesiastical property in the country is held. Under the Stuart dynasty the same measures were employed to secure conformity in the Universities and Colleges, as in the Church at large. "It is plain, therefore," as the Dean of Christ Church has remarked⁶, "that

⁴ P. 88.

⁵ Pp. 32, 33.

⁶ Subscription no Security. *Macmillan's Magazine*, No. 54, April, 1864.

it was intended to treat the Universities as ecclesiastical bodies. We have seen," he says, "that the Universities, Oxford especially, were treated as ecclesiastical microcosms." In short, the Universities have always been regarded as part and parcel of the Church of England. Under the Plantagenets, under the Tudors, under the Stuarts, and after the Revolution, the Universities belonged exclusively to the Church of England. By what Act of Parliament was the Church's title cancelled? It was unknown to the House of Commons not only in 1850, but even in 1864. The Professor will, no doubt, point to "the Acts of Parliament, which admitted Dissenters to the Bachelor's Degree at Oxford, and to the Master's Degree (but not to a voice in the Senate) at Cambridge." These, however, were confessedly privileges newly granted to Dissenters: they were gratuitous concessions; and they were not supposed by the Legislature to sever the connexion between the Universities and the Church, so far as the governing and teaching bodies were concerned.

In the debate on the second reading of Mr. Dodson's Bill for the Abolition of Tests, in March, 1864, Mr. Neate referred to the traditional character of exclusive connexion with the Church of England "belonging to the Convocation of the University of Oxford" as well-founded; and Sir William Heathcote "assumed that the Universities were Church institutions not only in theory but in fact'." This principle was assumed throughout the debate on the Universities' Commission in 1850, and it was impossible to deny its truth as a matter of fact. The present Attorney-General then said, with reference to the existing "connexion of the Universities with the Church, and the question of the

' Supplement to the *Guardian*, March 23, 1864.

admission of Dissenters," "to any change which might sever the Universities from their present relations to religion and the Church he (Mr. Palmer) would be decidedly opposed; but the noble lord (Lord John Russell) justly stated that this was a question depending upon principles and facts already perfectly well known, and as to which no new information was necessary to be obtained by the Commission." While that exclusive connexion of the Universities with the Church was maintained, Mr. Gladstone, in the course of the same debate, remarked of them, "we all admit that they on the whole are trying to do their best to perform their duty and fulfil the purposes for which they were originally established⁸."

This being admitted, the true position of the State, "as the equal guardian of the secular rights and interests of all⁹," requires that the Church of England should be protected in the possession of the Universities of Oxford and Cambridge, as much as that Oscott and Stonyhurst should be secured to Roman Catholics, and religious distinctions ignored in the University of London.

It may be further admitted, that "the Legislature is not only entitled, but bound to deal with the property of the Church for the good of the whole community¹." So it is, in a sense, with all property whatsoever. But the true mode of doing so has been already pointed out. Therefore, unless worship, study, and education upon the principles of the English Church can be shown to be impossible, absurd, immoral, or contrary to public policy, the Legislature, so far from being called on to initiate, is bound strenuously to repress any encroachment upon the exclusive right of Church-

⁸ Hansard's Parliamentary Debates. Third Series. Vol. cxii., pp. 1461—1505.

⁹ Plea, p. 29.

¹ P. 37.

men to take part in the government and teaching of the old Universities.

In order to show that this exclusive right is a fact as well as a theory, it may be worth while to note some of the indications of the religious and Church of England character of the University which are to be found in Oxford. Its motto, "*Dominus illuminatio mea*," is well known. This may have been chosen by the vicious Earl of Leicester; nevertheless it is from Holy Scripture¹, and might be fairly taken as a proof of the character which the University bore, when he was Chancellor, as a place of religious and sound learning. A prescription of 250 years, moreover, is not without its value in establishing a title. But there is no need to press this point. It would be impossible to conceive a more distinct proof of the Christian and Catholic constitution and purpose of the University itself, than the form in which all the superior degrees are and have been for ages conferred². It is, "*Ad honorem Domini nostri Jesu Christi, et ad profectum sacrosanctæ matris Ecclesiæ et studii, ego auctoritate mea et totius Universitatis do tibi licentiam, &c., in nomine Domini, Patris, Filii, et Spiritus Sancti*"³, the Holy Gospels being laid on the head of each of the candidates, who are kneeling before the Vice-Chancellor, who, with the Proctors, uncovers his head, according to Statute, as he pronounces the Sacred Names. In the same spirit each Term is begun, and each Academical Year concluded, with a chanted Litany, and the Celebration of the Holy Communion by the Vice-Chancellor and Proctors, according to the rites of the Church of England⁴. University sermons, again, as is admitted in the Plea⁵, are a Christian

¹ Ps. xxvii. 1.

² M.A., D.M., D.C.L., D.D.

³ University Statutes, VI. (IX.) vi. 5.

⁴ Ibid. I. ii.

⁵ P. 47.

institution, marking the ecclesiastical character of the University, apart from its connexion with the Colleges, which are confessedly religious bodies. Professor Goldwin Smith, indeed, seems to argue that because their founders were in some cases opposed to the "Roman and Sacerdotal party," they did not desire their institutions to be ecclesiastical or religious. This notion is at once refuted by their deeds of foundation, in which, as a rule, the religious character of their intentions appears most prominently. The words of Walter de Merton and William of Wykeham, who are specified by the Professor as anti-sacerdotal or unecce-siastical, are subjoined⁷.

⁷ Pp. 33. 31.

* Walter de Merton thus expresses his intention in founding a college, in the several editions of his statutes: "In nomine Dei omnipotentis, Patris et Filii et Spiritus Sancti, in honore ejusdem Sanctæ et individue Trinitatis et beatissimæ Dei genitricis Mariæ, et Beati Johannis Baptistæ Christi præcursoris, atque Sanctorum omnium, ego Walterus de Merton, etc., do, assigno et concedo maneria ipsa, etc., ad fundationem Domus quam . . . in profectum Ecclesiæ sanctæ Dei, pro salute animæ domini mei Regis, etc., statuo, fundo et stabilio, ad perpetuam sustentationem viginti scholarium in scholis degentium Oxoniæ, vel alibi . . . et ad sustentationem duorum vel trium ministrorum altaris Christi in dicta Domo residentium." Statutes of the House of Scholars of Merton, in Maldon, 1264.

In the Confirmation of 1270 his words are:—"Ecclesiæ Sacro-sanctæ profectum ex meis laboribus augere cupiens et exoptans;" and in the Statutes of Merton College in Oxford, 1274: "Ego, Walterus de Merton, Clericus, &c., de Summi rerum et bonorum Opificis bonitate confisus, ejusdem gratiæ qui vota hominum pro sua voluntate, ad bonum disponit et dirigit fidenter innisus, animique revolutione sæpe sollicitus, si quid sui nominis honori retribuam pro hiis quæ mihi in hac vita abundanter retribuit Domum quam, . . . ad honorem et gloriam Altissimi . . . fundavi et stabilivi,— . . . stabilio et confirmo." Statutes of the Colleges of Oxford. J. H. Parker, Oxford. Longman, London. 1853. Merton College.

The foundation of William of Wykeham is no less religious: "In nomine sanctæ et individue Trinitatis, Patris et Filii et

It is clear, however, that the title of the Church of England is set aside by the Professor, not for any flaw which he can discover in it, but on account of his preconceived opinions on the subject of Christianity.

There are two assumptions on which the whole of his Plea is in reality based.

(I.) That ordinary Christianity, at all events the Christianity of the Church, is corrupt and spurious.

(II.) That genuine Christianity is undogmatic and comprehensive.

An attempt will now be made to show that both these assumptions, so essential to the Professor's argument, are in fact groundless. They are stated more or less explicitly in various parts of the Plea.

Thus, speaking of religious scepticism the Professor writes*,—

"It is here because it is every where, both in England and in other countries, owing to the decay of State Creeds, which, not being true, and being no longer upheld by sufficient power, are falling into ruin, and leaving nations, whose religious thought they have long paralyzed, weltering in perplexity and distress."

It is hard to believe that this is a description of the most sacred formularies of the Church, the summary of saving faith, the basis of religious life; and that

Spiritus Sancti, necnon Beatissimæ Mariæ Virginis gloriosæ, omniumque Sanctorum Dei. Nos Willielmus de Wicham permissione Divina Wintoniensis Episcopus, de Summi rerum Opificis bonitate confisi, qui vota cunctorum in eo fidentium cognoscit, dirigit et disponit, de bonis fortunæ, quæ nobis in hac vita de suæ plenitudinis gratia tribuit abundanter, duo perpetua Collegia . . . ad laudem, gloriam, et honorem nominis Crucifixi ac gloriosissimæ Mariæ matris ejus, sustentationem et exaltationem fidei Christianæ, Ecclesiæ sanctæ profectum, Divini cultus, liberaliumque artium, scientiarum et facultatum augmentum, auctoritate Apostolica et Regia, ordinavimus, instituvimus, fundavimus et stabilivimus."
(Statutes of the Colleges in Oxford. New College.)

* Pp. 52, 53.

from the pen of one who has at various times asserted that they "ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture¹." Yet this seems the only conclusion to which a careful examination of the words can lead. No creeds except the Three Creeds, *Nicene* Creed, *Athanasius'* Creed, and that which is commonly called the *Apostles'* Creed², have ever been upheld by any State authority in England; nor are any other endorsed or referred to in the "mass of Tudor dogma," commonly known as the XXXIX Articles. It is these therefore which the Professor regards as having "long paralyzed the religious thought of nations;" having, in fact, long kept them steadfast in their allegiance to the one living and true God, and to the one Lord and Saviour Jesus Christ. These it is which in his estimate are "falling into ruin, because they meet with less support than they once did from 'the powers of the world';" and BECAUSE THEY ARE NOT TRUE. Let those who advocate the Abolition of Tests in the University of Oxford, at least set clearly before their eyes the position in which the system of their spokesman would soon land them. Let them know that in future their confession of faith will begin, "I do not believe in God the Father Almighty, nor in Jesus Christ His only Son our Lord, nor in God the Holy Ghost;" for the Creeds, of the sum and substance of which this is the contradictory, are "not true."

Audacious, not to say blasphemous, as this assumption appears, at least to the "clerical" mind, there are other passages in the Plea which contain the same implication.

Thus in reference to the Clergy trained in a

¹ Art. VIII.

² Art. VIII.

^{*} P. 22.

"free" University, we read, "something they might lose as champions of orthodoxy, but they would gain more as teachers of the truth⁴." Here orthodoxy and the truth are treated as opposed terms, which is certainly a wide departure from the language of St. Paul⁵.

Again, the Professor speaks strongly of the importance of religion and the disastrous effects of "a prolonged period of scepticism⁶."

"The evils of which," he says, "the continued existence of a State religion, when once generally felt to be untrue, will aggravate, both by inflaming the destructive violence of scepticism, and by preventing the free action of the re-constructive power."

This clearly applies to the Church of England, as by law established. The reason why infidelity is not more common than it is, is, in his opinion, only because the system of the Church has not universally prevailed.

"The State religion has not been so exclusively enforced, nor has the yoke of the State Clergy been so heavy in this country as in France before the Revolution. The mischief done to the faith of the nation has therefore not been so great; but nevertheless great mischief has been done, and statesmen will soon be called upon to deal with the results."

⁴ P. 78.

⁵ 1 Tim. i. 3, *μὴ ἐπεροδιδασκαλεῖν*, iii. 9; vi. 3. 2 Tim. i. 13, 14; ii. 15, *ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας*. Not "rightly dividing," but going straight on, keeping the orthodox course in the doctrine of the truth: "Semel in N. T. legitur de doctore, recte et ad veritatem Christianam accommodate docente, 2 Tim. ii. 15 (ut supra), qui recte tradit doctrinam Christianam, qui munere doctoris Christiani rite fungitur, *Vulg.*, recte tractantem verbum veritatis. *Syrus* . . . recte prædicantem verbum veritatis . . . *ὀρθοτομία* Scriptoribus ecclesiasticis est, i. q. *ὀρθοδοξία* et *ὀρθοδιδασκαλία*" (Schleusneri Lexicon in N. T., s. v. *ὀρθοτομέω*).

⁶ Plea, p. 36.

The only redeeming point in the Church of England, as contrasted with the Church of Rome, seems in his mind to be the greater amount of toleration, and the comparative absence of political power in the Clergy within its pale. We must conclude therefore that it is the fundamental doctrines of Christianity, in which the two Communions are agreed, which the Professor denounces as having done great mischief to the faith of the nation; for which he proposes to substitute some new system, to be evolved by the reconstructive power of himself and his free-thinking friends.

That he rejects Christianity in its ordinary, historical, and only genuine sense may be further gathered from some subsequent passages of the Plea. Christianity, we are told⁷,

“Did not consign the religious intellect of man to perpetual torpor, or condemn it for ever to the scarcely intellectual function of handing down and repeating certain theological formularies, drawn up in the primitive or early ages of the Church.”

Away, then, with the Apostles' Creed! Away with the formula of Baptism! Away with the Lord's Prayer! Away with the Words of Institution, the Canon by which the other Sacrament is consecrated; which St. Paul⁸ “*delivered*” to the Corinthians as that which he had “*received of the Lord!*” These are, most assuredly, “theological formularies drawn up in the primitive or early ages of the Church,” which have been handed down and repeated by Christian men for sixty generations. Let them be discarded accordingly. Future ages may perhaps find employment for their intellect in endeavouring to discover the point or cohe-

⁷ P. 88.

⁸ 1 Cor. xi. 23—25. Compare xv. 1—4, for the Creed.

rence of such feeble substitutes as have been already proposed¹ for them. Again, in a passage already

¹ See the Book of Common Prayer of the Church of England, adapted for general use in other Protestant Churches. London: William Pickering, 1852. In place of the Apostles' Creed it is ordered:

"¶ *Then shall the Minister read aloud the holy truths of the Gospel of Jesus, in His own blessed words, and in the authentic words of His Apostles, the people standing.*"

Our Lord declares,

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth." *St. John* iv. 24.

"When ye pray, say, Our Father, which art in heaven." *St. Luke* xi. 1.

"This is the work of God, that ye believe on Him whom He hath sent." *St. John* vi. 29.

"The word which ye hear is not Mine, but the Father's which sent Me." *St. John* xiv. 24.

"I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." *St. John* xi. 25, 26.

"The hour is coming in the which all that are in the graves shall hear *My* voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." *St. John* v. 28, 29.

St. Peter for himself and the rest of the Apostles confesses,

"We believe and are sure that Thou art the Christ, the Son of the living God." *St. John* vi. 69.

St. John says,—

"This is the commandment of God, that we should believe on the name of His Son Jesus Christ, and love one another." 1 *St. John* iii. 23.

St. Paul says,—

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved." *Rom.* x. 9.

"We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether they be good or bad." 2 *Cor.* v. 10.

"¶ *The People shall say, Amen.*"

quoted, the venders of "Theological drugs com-

The same "*statement of Holy Gospel truths*" is to be read instead of the Nicene Creed, "*or the following words of our Lord :*"—

"Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." *St. Matt. xxii. 37—40.*

"He also said of His disciples, I have given them the words which Thou gavest Me, and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; and for them also which shall believe on Me, through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they may be one in us; I in them, and Thou in Me, that they may be made perfect in one." *St. John xvii. 8, 9, 20, 21, 23.*

The following is a "section" of the adapted *Te Deum* :—

"The holy Church throughout all the world : doth acknowledge Thee;

"The Father : of an infinite Majesty,

"Thy glorified, true : and faithful Son ;

"Also the Holy Ghost : the Comforter.

"Thou art the King of glory : O God.

"He is the only-begotten Son : of the Father.

"When Thou diddest determine to deliver man : Thou didst not despise his low estate.

"When Christ had overcome the sharpness of death, He did open the kingdom of heaven to all believers.

"He sitteth at the right hand of God, in the glory of the Father.

"We believe that He will come to be our Judge."

In Baptism the Minister may choose between the form prescribed by our Lord and the daring innovation :—"N. I baptize thee in the name of Jesus Christ. Amen." It is hardly necessary to point out the Socinian tendency of all this.

The function of the intellect in relation to the unvarying traditional truths of Christianity may be gathered from the following passage of S. Leo :—

"Nemo ad cognitionem veritatis magis propinquat, quam qui intelligit in rebus Divinis, etiamsi multum proficiat, semper sibi suprescere quod quærat. Nam qui se ad id, in quod tendit, per-

pounded of immoral ingredients" is doubtless meant to describe certain orthodox teachers; while the men in whose hearts the spirit of truth (N.B. not the Spirit of truth') is working "through doubt, to a better and more enduring faith," must be sought for among those who having cast aside the Religion of the Church, are seeking to "reconstruct" a system better suited to the enlightened intellect and awakened moral sensibilities of the age of Comte, of Darwin, and of Mill³.

venisse præsunit, non quæsita reperit, sed in inquisitione deficit." *In Nativ.* 9, c. 1, quoted in note 98, to Mr. Bright's translation of S. Leo's Sermons on the Incarnation.

³ St. John xiv. 17.

³ At p. 58 the Professor has the following weighty and pertinent remark: "Among the authors not formally recommended by the University, but in constant use and virtually acknowledged by the examiners, is Mr. Stuart Mill, whose chapter on Social Science embodies the atheistic theory of Comte." His judgment in this point may be confirmed, if confirmation be needed, by reference to the work of a recent French author, *Le Positivisme Anglais. Étude sur Stuart Mill*, par H. Taine. Paris, Baillière, 1864. Mill's theory of the nature of universal propositions and of syllogistic reasoning leads by a like necessity to absolute scepticism. Surely it is incumbent on the University, even upon the admission that

"If any tendency were really shown by Professors to abuse their chairs for the propagation of irreligion, nobody could object to the enactment of such provisions as might be requisite to put a stop to the offence *;"

to take some precaution against the study of Logic being thus made, as it has often proved, a vehicle for scepticism and sheer unbelief. If any who accept Mill's philosophy retain a shadow of Religion, it can only be by taking their place among "those who adore God under the disguise of Nature, or who pay religious worship to scientific facts, dignified, by a transparent misnomer, with the title of laws†."

* Plea, p. 50.

† P. 86.

Lastly, the Professor argues⁴ for the "free study" of Theology in the University in the following terms:—

"The emancipation of the study from restrictions prohibiting inquiries which might lead to truth, is the only alteration in the existing state of things which it is proposed to make; and if truth is the first object, it is difficult to see on what ground such a prayer could be refused."

Clearly on the ground that the current doctrines of Theology are the truth; an assumption which has at least as great a weight of argument and authority in its favour as the counter-assumption of our author, that the Church has yet her faith to find; that the Apostles, to whom their Master promised that the Spirit of Truth should guide them into all truth, were so far from being fully informed in Divine things, that after 1800 years of Christianity we are still in the condition of inquirers, and, as it appears, without any trustworthy knowledge; with no clue by aid of which we may thread the perplexed and tangled mazes of human thought, or arrive at certain truth. Such seems to be the Professor's view of the state of Christian knowledge generally.

He has also some observations upon one of the most famous monuments of Christian dogma which deserve remark⁵.

"Speaking of men of science, as in fact still held in allegiance by those substantial and rational truths of Christianity which barren and irrational dogma only overlays;"

he goes on,—

"But they would be sinners against the light that is in them, if they did not recoil from mere absurdities, particularly when tendered in a damnatory form, and stamped

⁴ P. 98.

⁵ P. 76.

as falsehoods to all uncorrupted minds by their connexion with a spirit of persecution."

It can scarcely be doubted that the Athanasian Creed was uppermost in his mind when he wrote these words. Supposing this to be the case, the doctrine of the Holy Trinity, as represented in the most exact, cautious, and able statement of it ever framed, is characterized by the Professor as "mere absurdities," as "barren and irrational dogma." That such is his estimate of the whole system of doctrine which treats of the existence and relations of the Divine Persons, seems to be further indicated by his allusions to the controversy between the Eastern and Western Churches touching the Procession of the Holy Spirit. This he calls in the text⁶ "perfectly unpractical," and in a note, "a doctrine to which no human understanding can attach any meaning whatever." Yet in one form or the other it is part of the Creed and of the doctrine of Christ⁷.

⁶ P. 82.

⁷ St. John xv. 26. It may be instructive to compare with these rash and contemptuous criticisms of the Church's Faith the cautious and reverent remarks of Dr. Moberly:—

"It is certain that *the Truth* cannot possess a man . . . unless *Doctrine* be duly known, and received, and believed. Doctrine is, as it were, Truth projected in some medium which the mind can see . . . No man can ever know or own it only by intellectually studying it. He must obey, and then he will know. . . . Doctrines are deeper things than one might think. To be *believed* they need a fitness of heart as well as head. . . . Learn from hence the sacred value of doctrine; its sacred, deep, unfathomable preciousness. We might be tempted to think the differences between doctrinal statements often apparently very slight; that the subjects of them are very high and mysterious, and so that men may innocently differ about them; that where none can know for certain, it is tyrannical to impose on others our own views; that at any rate it is wrong to regard such seemingly small differences

If the "damnatory form" of the Athanasian Creed

upon such abstruse and distant subjects as justifying separation or disunion of love among men; that justice, and virtue, and temperance are, after all, the things of most consequence, *and that sincerity is well nigh as good as truth*. These fallacies are very common. They are at the root of all the infidelity and half-infidelity which takes so many men off from the full and hearty obedience which they owe to the revealed will and word of God. But how differently do the Sacred Scriptures speak of the Truth! How in their language is it a sanctifying, liberating thing! A thing which, not identical with Doctrine, but sacredly and mysteriously connected with it, must possess a man so that he shall be in the Truth, and abide in the Truth, or else he is not in Christ. . . . If we undervalue Doctrine, who shall insure us against losing the Truth?"—Winchester Sermons, i. 297.

As a matter of fact, however, the dispute between the Eastern and Western Churches, at least originally, was not so much about the "distant and abstruse," or, as the Professor calls it, "unpractical" question of the Hypostatic difference in the mode of the Holy Ghost's existence, but about the very practical question of the Pope's authority to add to the Creed of the Universal Church. The following summary is from Bishop Pearson's Exposition of the Creed, Art. VIII. (p. 324—326, 5th edit.):—

"In the primitive times the Latin Fathers taught expressly the procession of the Spirit from the Father and the Son, because by good consequence they did collect so much from those passages of the Scripture which we have used to prove that truth. And the Greek Fathers, though they stuck more closely to the phrase and language of the Scripture, saying that the Spirit proceedeth from the Father, and not saying that He proceedeth from the Son, yet they acknowledged under another Scripture expression the same thing which the Latins understood by procession, viz. that the Spirit is of or from the Son, as He is of and from the Father, and therefore usually when they said, '*He proceedeth from the Father*,' they also added, He '*received of the Son*.' Theodoret first made use of the Greeks' expression to impugn the doctrine both of Greeks and Latins, and afterwards divers of the Greeks expressly denied the procession from the Son. At last the Latins inserted the *Filioque* into the Constantinopolitan Creed, to which it had been decreed by the Council of Ephesus that it should not be lawful to make any addition. This was first done in the Spanish and

be a reason why men of science should recoil from it, the same must hold good of the words of Truth itself, "He that believeth not shall be damned¹;" "He that believeth not the Son shall not see life;" and so of St. John's, "but the wrath of God abideth on him²." "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God³." Upon these and similar texts of Holy Scripture—including, of course, those of a positive

French Churches; and the matter being referred to Pope Leo III., he ruled that the interpolation must be withdrawn, and to give greater authority to the ancient reading, he exposed in St. Peter's two shields of silver, on which was inscribed the Creed in Greek and Latin, without the *Filioque*, and by this means he quieted all distempers for his time. But not long after, the following Popes, more in love with their own authority than desirous of the peace and unity of the Church, neglected the tables of Leo, and admitted the addition, *Filioque*. This was done first in the time and by the power of Pope Nicholas the First; and so the schism between the Latin and the Greek Church began and was continued, never to be ended until those words *καὶ ἐκ τοῦ Υἱοῦ*, or *Filioque*, are taken out of the Creed: the one relying upon the truth of the doctrine contained in those words, and the authority of the Pope to alter any thing; the other either denying or suspecting the truth of the doctrine, and being very zealous for the authority of the ancient Councils. This, therefore, is much to be lamented that the Greeks should not acknowledge the truth which was acknowledged by their ancestors, in the substance of it; and that the Latins should force the Greeks to make an addition to the Creed without as great an authority as hath prohibited it, and to use this language in the expression of it which never was used by any of the Greek Fathers."

From this it will be seen that this famous controversy, so often looked upon as contemptible, is one of great practical importance; and at the same time, while it is fraught with warning and instruction, it does not imply that diversity or alteration in the Christian faith which it is sometimes assumed to do.

¹ St. Mark xvi. 16.

² St. John iii. 36.

³ St. John iii. 18.

character, such as, "This is life eternal, that they should know Thee, the only true God, and Jesus Christ whom Thou hast sent"—the damnatory clauses, as they are called, of the Athanasian Creed, are founded; and it is difficult to see with what spirit of persecution they are connected, unless it be persecution to warn men of the consequences of rejecting "the record which God has given of His Son³," and of Himself. Nor is it less difficult to see why the spirit which denounces punishment, temporal or eternal, against the man who is guilty of cruelty or fraud, should be virtuous indignation, while that which threatens the loss of spiritual privilege now and in another world to those who make the "God of truth" "a liar," and refuse to comply with the conditions on which He offers His grace⁴, should bear to all uncorrupted minds the stamp of falsehood⁵.

⁴ St. John xvii. 3.

⁵ 1 St. John v. 10.

⁶ St. Mark xvi. 16. 1 St. John v. 10.

⁷ The Professor here, as in other places, seems in an extraordinary manner to identify truth with goodness. There is undoubtedly a close connexion between them; they will be found on the whole to combine in direct proportions. But they are not the same thing; nor is it impossible that they should be found apart in individual cases. Granting therefore, for the sake of argument, that the Athanasian doctrine may have been at times connected "with a spirit of persecution," it does not follow that it is therefore false. If truth be incapable of abuse, it may be safely affirmed that it has, as yet, never been discovered. So when the Professor tells us (pp. 89, 90) that "many of those whose hearts are filled with religious doubt are among the best of men, the purest in life, the most disinterested in their objects, the most ready to sacrifice every thing to truth and right;" without raising the question how those who are in great doubt about the existence, the nature, or the character of God, can reach the measure of human excellence in devotion and obedience to the Supreme Being, we may at once decline to accept them individually as the safest guides to truth. Nor, on the other hand, does it follow from the moral depravity of

All the Creeds, even the Athanasian, elaborate as it may seem, are but developed statements of the Baptismal formula²; which prescribes not merely the words by which Baptism is to be administered, but the faith, on condition of which persons are to be admitted into the Church. This is the "faith which was committed to the Church by its Founder to be simply held for ever³." It was to guard this, to preserve it in its genuine purity, to distinguish it from the various perversions and misrepresentations which enemies to the Truth have at various times put forward, that the more technical, elaborate, and circumstantial documents were framed which now form the Church's Creeds. The security of these is guaranteed to the Church of England by the State; nor could it reasonably be imagined, at least till very recently, that "those who sold the spiritual independence of the Church for State endowments and the support of political power¹;" in other words, the rulers of the Church who consented to have Christianity recognized and supported as the Religion of the State, whether at Constantinople or in England, had "most miserably and almost to the ruin of Christendom betrayed" this precious treasure. Certainly their successors are not likely to vindicate its integrity by allowing its future guardians to be educated by men who have given no assurance of their own adhesion to it; and who, esteeming it their "duty to God to keep their conscience free²," "will no longer submit to the degradation of taking any thing in the nature of a test³."

But all this notwithstanding the Professor assumes

the Earl of Leicester (p. 10), or of King Charles II. (p. 19), that the faith to which they gave their political support, though not the obedience of their lives, was not the truth.

² St. Matt. xxviii. 19.

³ Plea, p. 88.

¹ P. 88.

² P. 9.

³ P. 68.

that genuine Christianity is undogmatic and indefinitely comprehensive. We are told ⁴ that men want "new assurance of their faith." Is then the evidence of Christ's Resurrection out of date? Are the arguments from the miraculous spread and no less miraculous efficacy of the Gospel exploded? Or is it not idle to talk of new assurance of our faith being needed when the Gospels stand as they have stood for ages; when the Resurrection of Christ from the dead is as well attested as any historical fact which ever happened; when we see the miracles of grace which are daily wrought among us by the Holy Spirit through the Name of Jesus of Nazareth? If Christ be not risen, our faith is vain indeed ⁵. But if He be (and who will deny it?), we have an assurance of the truth of our belief in Him and in His words such as no new inquiries can confirm or shake. If, instead of criticizing, men would be at the pains to realize, and by God's help live up to the truths in which they have been bred, we should want no reconstruction of our religious system, no new assurance of our faith. All who opposed the doctrine of the Church would then oppose it consciously and avowedly, as they do now in effect, in the interests of vice and irreligion. It is indeed most desirable that those who have leisure should examine for themselves the foundation and the contents of their faith; this is an employment in which the highest intellect may find ample and unfailing occupation. But this is a very different thing from laying aside the Faith and seeking to reconstruct a new one.

We are told again ⁶ that "to say that free inquiry, carried on by learned and conscientious men, must necessarily lead to sceptical conclusions, would be rash, since it

⁴ Plea, p. 90.

⁵ 1 Cor. xv. 17.

⁶ Plea, p. 97.

would be equivalent to saying that sceptical conclusions must be true." But this is not quite a fair argument. If the "free inquiry" of "conscientious men" be understood to imply that the inquirer does not bind himself to the Christian Faith, or assume it to be true, such a position is in itself sceptical. Sceptics alone inquire as if no ascertained truth were in existence; and having made this assumption at the outset, it is not very probable that they will be convinced of their error by any such speculations as may be supposed to follow. Again, it is implied in the Professor's argument that sceptical conclusions are identical. But it is well known that as a rule they agree in nothing but in negation of the received system. In many instances sceptics may be safely left to refute one another; their assumptions being inconsistent, and their theories contradictory, so that their labours can never result in any positive system; nor, consequently, if truth be positive, in the discovery of the truth. This is owing to the prejudice which is implied in the very notion of a search after truth. We do not seek for that which we possess. And the Christian assumption is that in matters of Religion we possess the truth. Witness the words of St. John¹, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ?" The Professor trusts entirely to the action of the reason and the conscience when set free from all bias and restraint; and "conscience," he tells us, "cannot be forced²," "reason and reason alone is our appointed instrument for bringing one another to the truth." He does not seem to consider that reason is unable to invent truths or to discern them without the consideration and comparison

¹ 1 St. John ii. 21, 22.

² P. 20.

of evidence, a process of which few minds are capable, even if they had the requisite leisure and materials. The conscience also is very much affected by the way in which it has been trained; and there are usually supposed to be a variety of influences external and internal which interfere both with the reason and the conscience, and turn them aside from their legitimate objects, truth and right. Suppose the conscience of a young man were set free from all the preconceived notions of duty and of sin, virtue and vice, which he has derived from his Parents, his "Teachers, Spiritual Pastors and Masters," and that he were set to discover a system of morality from his own observation of the tendency of action, and the verdicts of his own moral sense; is it to be supposed that he would adopt in the end a system as perfect as the Sermon on the Mount or even as the Decalogue, in its most formal and literal acceptation? Yet this is the liberation of the conscience.

So with the liberation of the intellect. Can it be supposed for a moment that one who throws off all the traditions he has received in a Christian country, and sets himself to form a notion of God, of His attributes, His dealings, and His relations to His creatures, will arrive at conclusions equal in fulness and correctness even to the faith of the merest rustic, who holds fast the "form of sound words," embodying the faith once delivered¹⁰ by the Founder of the Church to His first disciples, and handed on from age to age in that society which is "the pillar and ground of the truth"¹¹? Yet this is "the free study of Theology"; study which proceeds on the supposition that the Christian Faith is not true, or, to say the least, not proven.

¹⁰ 2 Tim. i. 13.

¹¹ St. Jude 3. Plea, p. 88.

¹ 1 Tim. iii. 15.

² Plea, p. 96.

This, he says³, "would at least tend to substitute the serious study of our theological difficulties by learned and religious men, for the reckless diffusion of scepticism by the unlearned and irreligious." It might be thought from this that the Professor sets down all the present Teachers and students of Divinity as hypocrites or triflers. He seems to assume that the recent works professing to consider the objections, and, so far as may be, offer solutions of the difficulties propounded by Dr. Colenso, the writers of *Essays and Reviews*, and authors of that school, are unworthy of notice⁴.

³ *Plea*, p. 96.

⁴ Professor Mansel's *Bampton Lectures* are specially condemned by our Author. He refers to them in a passage already quoted as attempting to prove that men cannot know God, and, by necessary implication, that God cannot make Himself known to man.

Now this is scarcely a fair way of treating an opponent of acknowledged power, whose character affords not the slightest ground for suspecting any want of honesty, except that he is a Clergyman, which appears to be equivalent with Professor Goldwin Smith to a tongue-tied hireling. He says (*Plea*, p. 93), "The case is the same with regard to the former, as it is with regard to existing writers of the Established Church: no assurance or comfort can be derived in our present perplexities from any of them, however great their learning, acuteness, and eloquence, for the plain reason that on every doubtful question of real moment their lips were sealed by law." This is certainly not the feeling of the country generally. But, further, the substance of Professor Mansel's argument is not fairly represented. It does not at all follow that because man cannot know (i. e. learn or find out the nature of) God for himself, God cannot therefore make Himself known to man: unless God, as appears to be the case in some recent phraseologies, be only a more august name for the principles and abstractions of human reason. It may be questioned whether any Theists, excepting those who worshipped gods with passions, parts, and vices like themselves, ever supposed that they could by searching find out God, or find out the Almighty to perfection

He does not seem however to blame the present Theological Professors personally; he attributes their inefficiency to the vices of the established system. He says*,—

“The Professors of Theology at the Universities have been called professors of an extinct science. It might be said, with more truth, that they are at this moment professors debarred from treating of their science; the scholastic science of theology having passed away, while the theology which investigates instead of dogmatizing (the foundations of which are beginning to be laid, though at present under rather sinister auspices), is interdicted to the teachers of the Established Church.”

Again we ask, By what new evidence, what new discovery, what new authority are the truths which form alike the subject of “Scholastic,” “Patristic,” and “Anglican” Theology exploded?

We are supposed to have made great advances in science, social, natural, and moral; and to want a readjustment of our religious system to suit the improved state of our knowledge.

It is presumed* that discoveries of great importance may be made which should militate against some of the Articles. The Creeds are generally felt to be untrue. Upon what grounds? Has some recent traveller explored the regions which lie beyond the

(Job xi. 7); either by the efforts of their own reason and conscience, or by their apprehension of the communications which He had made to them directly. And notwithstanding the opinions of the Regius Professor of Modern History on the subject of Divine Morality and Rational Religion, there are those who honestly think that it is of the greatest service to the cause of truth to show that the finite can never grasp the Infinite: and that inability to comprehend is no reason against believing statements which bring with them the evidence of Divine authority.

* P. 97.

* P. 91.

grave, and found Heaven and Hell to be alike fabulous and unreal? Has some modern physiologist proved that the soul is non-existent; or some advanced chemist discovered a medicine for its diseases, or found a salve for an uneasy conscience? If so, there is some reason to regard the Christian Religion as a myth. But it is not so. "Death and sin are still in fashion." Men still want to be assured of their salvation. They still find reason to embrace the Gospel which tells them how Christ, "by His Death, hath destroyed death, and by His rising to life again hath restored to us everlasting life'." They still need the ministry of reconciliation to heal their spiritual sicknesses; they still find it their wisdom to hold fast that "form of doctrine" which has been delivered to them, as conveying the knowledge of the incomprehensible God, and to walk in those Footsteps in which they⁹ have "the light of life"¹⁰.

⁷ Proper Preface for Easter Day.

⁸ Rom. vi. 17.

⁹ St. John viii. 12.

¹⁰ As an example of "free speculation" in Theology, conducted by a man of learning unshackled by tests or clerical prejudices, it may be desirable to call attention to a small work on Egyptian Mythology and Egyptian Christianity (London, John Russell Smith, 36, Soho-square, 1863), by Mr. Samuel Sharpe, of the British Museum, author of various elaborate works on Egyptian history and antiquities. He says, "The following are the principal doctrines which are most certainly known to be common to Egyptian mythology and modern orthodoxy, as distinguished from the religion of Jesus. They include the Trinity, the two natures of Christ, and the atonement by vicarious sufferings" (Preface, p. ix). These doctrines are then stated more at length, so as to include Egyptian superstition with the Christian faith.

Further on (p. 19) we have an account of an emblematical sculptured representation of the birth of one of the kings of Egypt, with the following comment: "In this picture we have the Annunciation, the Conception, the Birth, and the Adoration, as described in the first and second chapters of Luke's Gospel; and as we have historical assurance (!) that the chapters in Matthew's

Such a course, however, is clearly inconsistent with the sentiment of the following passages " :—

" The removal of sectarian antipathy will seem an advantage only to those to whom sectarian antipathy seems an evil, who recognize the essential unity of the Christian character in different sects, and under different dogmatic systems, and who think it a calamity that men whose virtues are the same should be prevented by their dogmatic differences, or rather by the dogmatic differences of their clergy, from heartily working together in all things for the common good. This view of the matter, it may be said without offence, is more likely to be taken by a Christian statesman, on whose mind the identity of the religious character in all good men is constantly impressed by his daily experience of dealings with men of different creeds, than by the ecclesiastic, bound almost in honour to maintain the close connexion of practical excellence with an exclusive system of speculative dogma, and little disturbed probably in his theoretical allegiance to this conviction by actual contact with the virtues of Dissent. But to those who do take it, nothing can appear more desirable than the mixture of members of different sects in youth, when the heart is open, when conscientious difference of opinion is still an object of generous respect rather than of bigoted or politic aversion, and when personal sympathy and daily companionship are likely to make short work with any formularies, however consecrated, which stand in the way of friendship. And if under these harmonizing influences not only sectarian antipathy should in some measure disappear—not only men now fellow-citizens in name, should, from having been members

Gospel which contain the Miraculous Birth of Jesus are an after addition not in the earliest manuscripts, it seems probable that these two poetical chapters in Luke may also be unhistorical, and be borrowed from the Egyptian accounts of the miraculous birth of their kings." Would the haters of Dogma allow such blasphemous trash as this to be circulated among young and inexperienced students in the University, as the results of a free study of Theology? If not, free inquiry has its limits, even in their judgment.

" Pp. 42, 43.

of the same University, become fellow-citizens indeed—but the value attached to dogma itself should decline, compared with the value attached to a Christian character and a Christian life, some might bewail the falling bulwarks of the faith, but others, as we before intimated, would hail an approach, however slight, towards the reconciliation of the English Churches, and, more remotely, towards the reconciliation of Christendom.”

And again¹,—

“Sectarianism in the eyes of sectarians is fidelity to principle: in the eyes of statesmen it is an evil. Every statesman, looking to the calamities of all kinds which have flowed directly or indirectly from the religious divisions of England and of Christendom, must desire that these divisions shall, if possible, be brought to an end. It is vain to hope that the reunion will be effected by controversies on questions of dogma which have been carried on without an approach to agreement for three centuries, and may be carried on with the same absence of result for ever; the questions being, in fact, such as reason can never determine, and at the same time perfectly unpractical, so that neither party can have any practical motive for giving up that which each has been trained, as a point of ecclesiastical honour, and as an article of salvation, obstinately and even blindly to maintain. It will be effected, if at all, and has to some extent already been effected, by measures of political and social emancipation, which throw men of different sects together in the offices of political and social life, and make them sensible of each other's virtues, whereby Christian morality, the uniting element, is brought by degrees into the foreground, and dogma, the dividing element, is by degrees thrown into the background, and may, in the end, pass practically out of view. This consideration, as well as those of mere political justice and tranquillity, will, in the eyes of statesmen, be an inducement to embrace a policy of emancipation. But it will be the reverse of an inducement in the eyes of those to whom theoretically, if not practically, dogma is the essence of religion.

¹ Pp. 82, 83.

"The only further observation to be made on the University petition, against the emancipation of the Colleges, is that it evidently emanates from persons who regard the preservation of 'the last test' as a matter on which the life of the Church depends; whereas many public men must by this time have made up their minds, that the last test is the last leaf upon the bough, which will hang only till the winds awake, and that the religion of the nation must henceforth be founded, and is capable of being founded, on the broader and more enduring basis of social equality and justice'."

It is here assumed throughout that Christianity might and ought to exist without dogma, i. e. without any definite doctrines or statements of truth. Christianity is with the Professor a purely moral principle; a sentiment, a spirit, not a Creed. He has told us in another work² that "sacerdotalism, sacramentalism, and dogmatism" are "not of the essence of Christianity," but "additions which were unknown to the first disciples of Christ." If we would estimate Christianity aright, "we must put ourselves in the position of listeners to the Sermon on the Mount, and regard the religion in its original essence as a new principle of action, and a new source of spiritual life." Now if by the first disciples of Christ be meant those who waited on Him in the first part of His ministry, "the listeners to the Sermon on the Mount" at that time, before the facts and consequences of the later stages of His work on earth were brought prominently forward, it may be true that "sacerdotalism, sacramentalism, dogmatism" were unknown to them. Still, there is a distinct basis of dogma implied in the

² A religion founded on the basis of social equality and justice would certainly be a curiosity. We might expect shortly to discover a system of medicine based solely on the principles of pure mathematics.

³ The Study of History, p. 4.

assumption of "authority" contained in the reiterated words "I say unto you," which occur no less than fourteen times^a in the Sermon on the Mount. Who but the Almighty God would dare thus peremptorily to supersede^b the Law which had been given to the children of Israel by the Lord of hosts?

Moreover, Christ's coming again to judgment, "the resurrection of the dead," and "everlasting life after death," are dogmatically asserted towards the end. "Many will say to me *in that day*, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity'."

But it would be hard to assign a reason for accepting the Sermon on the Mount and rejecting the later sayings and discourses of our Lord; unless it be the theory of M. Renan, that the character of our holy Redeemer deteriorated during the course of His life; and it is not easy to eliminate "sacerdotalism, sacramentalism, and dogmatism," in other words, the value and efficacy of the Priesthood, the Sacraments, and the Doctrine of the Church, from such words as these: "*When He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease*." "*Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon*

^a St. Matt. vii. 29.

^b St. Matt. v. 18. 20. 22. 26. 28. 32. 34. 39. 44; vi. 2. 5. 16. 25. 29.

^c Compare St. Matt. v. 38 with Exodus xxi. 24. Lev. xxiv. 20. Deut. xix. 21.

^d St. Matt. vii. 22, 23.

^e St. Matt. x. 1.

Bar-jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My Church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven^o.” “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world¹.” “He that believeth and is baptized shall be saved; but he that believeth not shall be damned².” “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.” “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him³.” “Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me,

^o St. Matt. xvi. 16—19.

¹ St. Mark xvi. 16.

¹ St. Matt. xxviii. 19, 20.

² St. John iii. 5. 14, 15. 18. 36.

and I live by the Father : so he that eateth Me, even he shall live by Me⁴." "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you⁵." "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent⁶." "Then said Jesus to them again, Peace be unto you : as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost : whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained⁷."

The truth is, Christianity is a religion founded on facts ; of which facts dogma is the precise and authorized statement. Every doctrine, institution, or precept of Christianity rests upon some of these fundamental facts : that being denied, their truth or value or obligation ceases. The recognition, moreover, of these facts is the positive element which distinguishes Christianity from Judaism, Mahometanism, Buddhism, or any other religion whatsoever. To suppose Christianity to exist, therefore, without dogma, is to imagine the continuance of a system when all its component parts have been removed. Further, Christianity professes to provide a real remedy for a real evil. Men are "by nature the children of wrath⁸," Definite means, therefore, have been provided, and definite persons appointed by the Saviour of the world, to restore them, through Him, and in Him, to holiness and peace. Hence come priests, sacraments, and dogma ; the Ministers of God, the instruments of God, the truths of God ; all given for man's salvation.

⁴ St. John vi. 53—57.

⁵ St. John xiv. 26.

⁶ St. John xvii. 8.

⁷ St. John xx. 21—23.

⁸ Eph. ii. 3.

These are the objects and interests of which the Professor speaks as if they were for the private aggrandizement of the Clergy. But this is not the Professor's view of a "Rational Religion." All that he desires is a pure and high morality. All besides this, whether in the Bible or the Church; the supernatural motives which are proposed, the supernatural sanctions by which it is enforced; the supernatural means by which it is to be produced; he rejects as superfluous.

He does not attempt to argue the point; but, having pronounced all counter theories essentially Popish, he dismisses them without a hearing^o.

"All are aware," he says, "that those who are the great enemies of free inquiry in general were not long since, and indeed may be said still to be, the great friends of that particular kind of free inquiry, which when logically and boldly conducted, leads ultimately, and has already in many cases led, to a rejection of the Anglican Church in favour of the Church of Rome."

The Catholic Revival is spoken of¹ as—

"The great attempt to restore priestly power, and to resuscitate the religion of the Middle Ages, of which Oxford was recently the scene, and which again was owing to the ascendancy of the Clergy and the predominance of clerical objects in the University."

Again² :—

"The momentary appearance of reviving life, which Roman Catholicism has exhibited in this country, in the shape of the Oxford conversions, and which has renewed our old alarms, is due not to any return of vital energy into the withered frame of the Roman Catholic Church itself, but to the sacerdotal and sacramental element, essentially Roman, which was retained in the Anglican Church under the compromise of Elizabeth, and which had already produced

^o Plea, p. 16.

¹ P. 53.

² Pp. 54, 55.

exactly the same phenomena in the time of Laud. How many converts have the Roman Catholics—either the old Roman Catholics, or the more dreaded Neophytes—made, except among those who had been led up to the verge by Tractarianism, and to whom the voice of the Roman Catholic tempter was only the echo of the resolution already formed in their own minds?"

At the same time he admits³ that Roman Catholics themselves, at least in England, take a different view of the matter :—

"At the height of the Romanizing movement at Oxford, when the most tempting opportunity appeared to offer itself to proselytizing enterprise, they kept entirely aloof from the field⁴. The 'Papal Aggression' which filled the English nation with ignominious panic, had its source wholly in an element of the Anglican Establishment which the English nation persists in pressing to its bosom, while it bellows with fury at the inevitable result; which has notoriously produced exactly the same effects before, and, if preserved, will go on producing the same effects, whenever an opening appears for a sacerdotal and sacramental reaction, so long as the Papacy, the heart of sacerdotalism and sacramentalism, continues to exist."

We are further informed⁵ that

"The University of Oxford has done much, both as an organ of mere repression, and as an organ of Romanizing speculation, to destroy the faith of the nation."

In thus writing, the Professor seems to be acting upon the shrewd but not very generous advice, "Give a dog an ill name and hang him." He probably feels that the most determined and most telling opposition to his plan for reconstructing Christianity, is to be expected from the school of the Oxford movement, whose principle is to adhere, so far as possible, to the doctrine and practice of the primitive and undivided

³ P. 55.

⁴ Pp. 55, 56.

⁵ P. 97.

Church ; with which they maintain the system of the Church of England to be in harmony in all essential points. Whatever is essentially, that is, peculiarly Roman, is *ipso facto* excluded from the character of genuine and essential Christianity. Corruptions or additions of any age subsequent to the Apostles, are on this system condemned, on the same grounds as the "rational" improvements of the nineteenth century : while the Creeds*, the Sacraments, and the Ministry, having obtained in all ages, in all countries, and among all classes in the Church, are endorsed as integral and indispensable portions of the religion of Christ.

In the Romish system, on the contrary, the Pope is believed to be infallible ; and so to have the power of making any alteration in the doctrine or practice of

* As an example of the view taken of the Creed by the early Christians, it may be well to cite the words of Tertulian, (*De Præscriptione Hæreticorum*, cc. xii. xiii. xiv. Routh's *Opuscula*, vol. i. pp. 132, 133,) written about the year of our Lord 200,—"*Quæramus ergo in nostro, et a nostris et de nostro; idque dumtaxat quod salva regula fidei potest in quæstionem devenire. Regula est autem fidei, ut jam hinc quid defendamus profiteamur, illa scilicet qua creditur; Unum omnino esse Deum, nec alium præter mundi conditorem, qui universa de nihilo produxerit per Verbum suum primo omnium emissum; id Verbum Filium ejus appellatum, in nomine Dei varie visum a patriarchis, in prophetis semper auditum, postremo delatum ex Spiritu Patris Dei et virtute in Virginem Mariam, carnem factum in utero ejus; et ex ea natum egisse Jesum Christum; exinde prædicasse novum legem, et novam promissionem regni cælorum; virtutes fecisse; fixum cruci; tertia die resurrexisse; in cælos ereptum sedisse ad dexteram Patris; emisisse vicariam vim Spiritus Sancti; venturum cum claritate ad sumendos sanctos in vitæ æternæ et promissorum cælestium fructum, et ad profanos adjudicandos igni perpetuo, facta utriusque partis resurrectione cum carnis restitutione. Hæc regula a Christo, ut probabitur, instituta, nullas habet apud nos quæstiones nisi quas hæreses in-ferunt, et quæ hæreticos faciunt.*"

the Church, at least by way of addition, of which he may approve.

It cannot be supposed that Professor Goldwin Smith is ignorant of this difference between Tractarian or Catholic, and Popish or historically Roman principles. He chooses, however, to ignore it; being well aware that the "errors" of Roman Catholics "are regarded by the bulk of the community as the most pernicious"; and that no means can be so effectual to prejudice the minds of Englishmen against the system of the Church as to cast on it the slur of Romanizing. It is true, that some of the leaders of the Oxford movement rejected "the Anglican Church in favour of the Church of Rome;" but this cannot fairly be attributed to the legitimate operation of their principles, as already stated. It was chiefly the result of their personal treatment, and the opening difficulties of the Catholic Revival. Our "gratitude" is therefore "due to them, even though the lamp kindled by their self-devotion should light the path of others rather than their own." Whether Dr. Newman's last step in joining the Church of Rome was the consequence of, or consistent with his earlier views, may be a fair subject of discussion; but it is neither fair nor philosophical to prejudice an important case by charging the opposite party with principles which they disown, and condemning those principles simply on the ground of their unpopularity. The Professor clearly admits¹ that this is no new element in the English Church, and it would not be difficult to prove that the most determined and successful adversaries of Rome have been found among "high Anglicans."

But it is his hatred of Dogma which leads the Professor thus to misrepresent the controversy. He seems

¹ Plea, p. 43. ² Plea, p. 56, note. ³ P. 54, quoted above.

to overlook the possibility that God may have really communicated to some of His creatures such knowledge of His essence, His attributes, and His dealings with their race as is consistent with His purposes in their moral government and spiritual probation. This is virtually denied in the assumption that Dogma is no part of genuine Christianity. It is further implied, in the face of all experience and of the whole tenor of Scripture, that the Christian character may be produced by other means than Christian Faith. We are told¹ of "the essential unity of the Christian character in different sects and under different dogmatic systems". The close connexion of practical excellence with an exclusive system of "speculative dogma" is set down as a gratuitous assumption of the "ecclesiastic." Has, then, the belief of a Christian no bearing on his actions? This was certainly not the Professor's theory when his object was to discredit the dogmatic system of the English Church. Then he seemed to be of opinion that a bad life could not co-exist with a true faith, even in an individual. But though this may be denied, it cannot seriously be maintained that religious belief has no effect in the formation of moral character. Even the points at issue between various bodies of professing Christians are not unimportant in this respect. It may be conjectured that it will make some difference in a man's temper and behaviour whether he believes that the Lord of Glory was crucified for his sins, or that God overlooks them out of mere benevolence; whether he trusts to be accepted for the merits of Christ, who suffered for him, and by the power of the Holy Spirit working in him, or supposes that he can by his own natural strength and good works secure the favour of Almighty God;

¹ P. 42, quoted above.

² Ibid.

whether he looks on his salvation as accomplished by the mere fact of his believing himself to be forgiven, or supposes that he can fall from God even at his "last hour;" whether he believes that eternal life is offered to all upon certain conditions, or is the privilege of some favoured few; whether he holds repentance and amendment of life to be in all cases necessary for pardon, or that forgiveness may be obtained by a momentary act of a man's own mind, or by the mere sentence of his priest. It is scarcely credible that these different "systems of speculative dogma" should produce no difference in the characters of those who hold them; still less is it to be supposed that "a Christian character and a Christian life"³ could be engrafted on a system which reduces the Divine Being to a mere abstraction, identical with the principles of reason and the order of nature. Yet this is the conception which the enemies of dogma would substitute for the doctrine of the Church. Instead of the living God, who is a discernor of the thoughts and intents of the heart, a present Governor, a future Judge, a loving Father, a merciful Saviour, a powerful Sanctifier, the treasure and the life of souls that fear and love Him, our hopes and fears would rest on a mere shadow. For God we should have goodness; for Christ the "spirit of Christianity";⁴ for God the Holy Ghost the principles of temperance, liberality, justice, and benevolence. Would not such a system be powerless against the unruly appetites, the deep-seated selfishness, the inherent cruelty of men, as we find them by experience to be? These evil propensities are with difficulty kept in check by Christian Faith. How would they be restrained if mere ideas were to take the place of Persons in our religious system? This then

³ P. 43.⁴ P. 43.

is part of the value of Christian Doctrine. It supplies motives from which alone the Christian character can spring. The less distinct its outlines, the less powerful is it for man's sanctification. To destroy dogma would be to destroy holiness; for apart from the doctrines of the Gospel no sufficient motives or obligation can be found for obedience to its precepts. The desire for such a "liberation of the conscience," though far from the design of the Professor, is not without its influence in the present rebellion against dogma. The more distinct enunciation of Christian Doctrine, consequent upon the Catholic Revival, has shown men that their moral standard is unworthy of their Christian profession. This consciousness, unless it be followed up by increased efforts after holiness, produces a dislike to the disturbing doctrine. So in many cases of religious doubt, if not in all, "the wish is father to the thought." It is, however, most certain that Professor Goldwin Smith desires to retain the morality of the Gospel. How he proposes to secure this end is not so clear. He speaks of "Christian morality" as "the uniting element;" dogma "being the dividing⁶." Is

⁶ P. 83.

⁶ This contrasts oddly with St. Paul's exhortation to the Corinthians (1 Cor. i. 10) that they should "be perfectly joined together in the same mind, and in the same judgment," *ἐν τῇ αὐτῇ νοί καὶ ἐν τῇ αὐτῇ γνώμῃ*. "Not *mente* intus, in credendis: *γνώμη*, *sententia* prolata, in agendis." (Bengel.)

The supposed impossibility of agreement in religious opinion may be fitly met by the following remarks of Professor Shirley. Speaking of men's desire, so characteristic of the present day, "to throw themselves, as far as possible, into the position of others," he says,—"It has not brought an unmixed good. It has tended beyond all question to obscure the immutable distinction between truth and falsehood. It has tended to make men act as though a blind fate ruled in the regions of the understanding, bearing them with resistless force towards certain inevitable conclusions,—conclusions which are the mixed result of the working of truth, of the

then Christian morality so much commoner than Christian faith? Are there no different opinions about duty, no divergent schemes of casuistry? Is it not certain that, supposing it were possible to establish a religion which should have none but practical and moral standards, it would soon be the cause of as many divisions as are founded upon dogmatic differences? The Commandments may be made as obvious and prolific ground for excommunication as the Creeds. The Professor, as is usual with those who attack a long-established system, has no definite substitute to propose. He is evidently dissatisfied with the teachers of the new theology, or ethology, whichever it is to be called. He speaks⁷ of its foundations as "beginning to be laid under rather sinister auspices." It will be well if the "investigations" of these new teachers leave their disciples any confidence in the God of Truth and the Divine Author of Christianity; to whom the distinguished advocate of the Abolition of Tests so unhesitatingly appeals. Too many, it is to be feared, of the undogmatic theologians have not that reverence for our Lord, nor that love of His moral teaching, which appears in the Professor's writings⁸. Their views

prejudice of position, of the various *idola* which beset the intellect of man, but which nevertheless he is incapable of resisting, which he must perforce admit and believe. The office of the conscience, as regards the intellect, is then narrowed and degraded, until little is left to her but to compel the honest expression of opinions, over the formation of which she has not been permitted to watch." (Undogmatic Christianity, a Sermon by the Rev. Professor Shirley, p. 15. Parker's, 1863.)

⁷ P. 9, quoted above.

⁸ See "The Study of History," p. 5:—"If it is said that the special type of character exhibited by the Founder of Christianity is the artificial limit (put to the improvement of human character in the Gospels), I answer that I see nothing in that type which is special, or which is not of the essence of all goodness and beauty of character."

have none of his happy inconsistency. Nor does it require prophetic gifts to warrant the prediction, that in the triumph of the new theology the piety⁹ and the morality which are dear to Goldwin Smith, as "the spirit of Christianity," would be cast, with Creeds and Sacraments, "to the moles and to the bats."

P. 89. "Again he (Professor Mansel) places among the evidences of Christianity the character of its Founder; whose portrait he there, embracing the better philosophy, acknowledges that we can pronounce to be Divine."

* "The supposition that man was created to love his Creator, and to be the object of his Creator's love, accords with our conceptions both of God and man." Study of History, p. 54. How this devout admission bears upon the value of Dogma, may be gathered from the following words of Dr. Newman, "Apologia pro Vita sua," pt. iv., p. 120,—"I have changed in many things: in this I have not. From the age of fifteen, dogma has been the fundamental principle of my religion: I know no other religion; I cannot enter into the idea of any other religion; religion, as a mere sentiment, is to me a dream and a mockery. As well can there be filial love without the fact of a father, as devotion without the fact of a Supreme Being."

This is further explained in the following passage from the late Professor Hussey's ninth University Sermon:—"The love of God cannot indeed advance among men by losing distinctness of idea of the object beloved. Where God in Christ is most known, there He will be most loved. *The form of sound words, creeds, and articles of the faith, are to men the instruments of knowledge of God. They express and convey ideas of Him and His operations gathered from Scripture. And the combination of all these ideas make up that which the mind conceives of the Object, God in Christ working in the Church for the salvation of Man. This is the Object of Love and of every other emotion in the soul of Man, which can be considered any part of subjective religion. But take away any article from the Creed, and you diminish the idea of that which is the object. . . . Love naturally delights in particulars, and seeks to trace out the lineaments of the object loved. Therefore a vague and indefinite expression, to be adopted by all with no distinct understanding of its peculiar import, like a general profession of Christianity without a definite form of Creed, is no mark of a higher degree of love, but the contrary.*" Much to the same purpose

Besides his general condemnation of Dogmatic Christianity, the Professor is particularly severe on the Thirty-nine Articles, to which subscription is now required in the University from all Candidates for the higher degrees.

"The Articles," he remarks¹⁰, "contain several hundred propositions of Theology. They bear upon them throughout the evident marks of the element of doubt and controversy out of which they arose. They are in their nature an attempt to settle questions of opinion by an arbitrary exercise of political power; and those by whom the power was wielded were men, to say the least, actuated more by motives of state than by motives of religion, and whose characters were such that it would be not so much an absurdity as a blasphemy to suppose that their spiritual perceptions could supersede the voice of God in conscience as the criterion of religious truth. The imposition of the Articles on Oxford is historically connected with the Earl of Leicester, then our Chancellor, a villain assuredly, and probably the murderer of his wife."

He speaks of them before as "a mass of doctrine." But passing over the irrelevant allusion to the Earl of Leicester, who certainly did not frame the Articles, it may be observed, first, that the Thirty-nine Articles are not original. They are not a clear addition to the dogmatic formularies of the Church. First, they embody the substance of the Creeds, which are accepted independently by all Christian Churches.

Then there is a class of Articles touching upon the fallen state of man, the necessity of grace, the exclusive office of the Redeemer in the salvation of man, with kindred topics, most of which are actually presupposed or assumed in the Creeds themselves. Others treat of

may be found in Dr. Mill's Sermons on the nature of Christianity, in Dr. Moberly's Winchester Sermons, and in Newman's History of the Arians of the Fourth Century.

¹⁰ Pp. 9, 10.

Holy Scripture and the Christian Sacraments; but all in such exact and guarded terms as must commend their doctrine to the Christian's consciousness. There are others on matters of discipline, or on particular errors of the time when they were framed, which are of less vital importance, and might perhaps more fairly be discussed. All, however, go on the same principle of enunciating, according to the most approved system and terminology, the doctrines of the Holy Scriptures, and of the Universal, especially the Primitive, Church. In many cases, indeed, the very words of Holy Scripture are adopted; and this, as has been well observed by Mr. Mozley¹, at once removes a great deal of the difficulty from the acceptance of the Articles. Speaking of those Articles which concern the fall and redemption of man, he says, "These Articles being solid portions of Scripture, in whatever sense and with whatever explanation we accept these statements in Scripture, we may understand them in that sense, and apply that explanation to them when we meet them in the Articles. We cannot suppose that this language has one meaning in the Articles and another in Scripture."

It must be further borne in mind, as he reminds us, that Scripture is as complicated, in fact more so than the Articles; and so, "whatever became of the Articles, the self-same difficulties, and the self-same way of meeting them, would go on amongst us; (supposing, that is, we continued to accept the religious and moral teaching of the Bible,) we should still accept a complicated mass of statement, and we should accept that mass of statement in a variety of senses according to the particular school to which we belong²." To this may be added the fact noticed by Professor Shirley in his Sermon already

¹ In his Letter to the Rev. Professor Stanley, on Subscription to the Articles, p. 19.

² Mozley, p. 27.

referred to³. "The doctrines," he says, "which it (the Church) proclaims are not a concatenation of isolated propositions, formidable in their number and hopeless by their confusion, but one organic whole, the natural consequence of a few simple principles, applied to the successive controversies, and worked out by the successive experience of centuries." Making allowance for some matters of temporary or local interest, such as the lawfulness of war, or the salutary nature of the doctrine contained in the two books of Homilies, this description of Christian doctrine generally may be justly applied to the Thirty-nine Articles of the Church of England. But even supposing these excrescences and superfluities, if they are to be so regarded, were much larger and more important than they are, we have still no alternative between enforcing subscription to the Articles, and abandoning all security of Christian Faith in the teachers and governors of this Christian University. It is true, conformity to the Liturgy is in some cases required; but if subscription were abolished and this enforced, it would be open to all the objections now alleged against subscription; and would doubtless soon be swept away.

If indeed the objection felt against subscription really turned upon the peculiarities of the Articles, this might perhaps be removed, and a satisfactory and efficient substitute for the present subscription provided, if every candidate for the degrees which confer a vote in Convocation, were required, before he proceeded to such degree, to sign the Nicene or Apostles' Creed, as a declaration of his own faith; and to produce "a certificate from a priest," as Professor Goldwin Smith suggests⁴, testifying that he is, and has been for a certain time back, a *bonâ fide* member of the Church

³ P. 14.⁴ Plea, p. 7.

of England. Admitting the fact, that the University of Oxford is a Christian and Church of England institution, no plea of hardship in such a requisition could be for a moment sustained. The profession of the Apostles' Creed is required as a condition of Baptism at the beginning, and of Absolution or Communion at the end of the Churchman's course; and, except in case of sickness, the Nicene form of the same faith must be recited before the celebration of the Holy Eucharist, the only test and means of full membership in the Church of England. True, this would exclude Nonconformists as much or even more than subscription to the Articles. But it has been already proved that they have no right or claim to take part in the government of the University; and it seems clear from experience, that they do not care to enter it for the sake of the education.

At the same time it cannot be too often or too strongly urged that the danger to be apprehended by the Church and the Universities is not from Dissenters, but from those whose cause is pleaded in their name; from Infidels of all kinds, Deists, Pantheists, and Atheists; who are now making a vigorous and determined effort to lodge themselves within our walls. It is to remove the gag from their mouths that we are called upon to abolish subscription. It is to give full scope to their speculations that we are invited to liberate the faculty of Theology, and to break down the standard of doctrine which creeds and formularies have hitherto upheld. There seems reason to think that very few of the orthodox Dissenters would avail themselves of the education offered by the University, although the privileges of governing and teaching in due time were formally conceded to them at their entrance. They set too great a value on those doctrines which they hold, somewhat inconsistently, while they

dispense with the discipline of the Church, to trust their sons to teachers who had given no assurance of their believing any part of the Gospel system; knowing as they do that there are many who disown it altogether. Worldly motives are, as the Professor implies, very powerful in leading men to sacrifice the spiritual to the temporal interests of their children: but besides the fact of their chiefly belonging to the commercial or lower middle class, who have not the same regard for a classical education which the higher classes have, the followers of Wesley and Whitfield, of Doddridge and of Watts, have usually so deep a conviction of the efficacy of Christ's Death, and of the necessity of faith in His atoning Blood to gain a passport to salvation, that they would shrink with abhorrence from a place of education where their faith would be pronounced an antiquated superstition. The Roman Catholics, with their stronger system, might venture to run the risk, and might overcome the danger of scepticism so far as regards the members of their own communion; although the modern temper of the Church of Rome is not favourable to intellectual culture. There might probably also be a larger influx of Scotch Presbyterians, which would be a great misfortune both to the University and to Scotland, supposing them to overcome their proverbial reluctance to return to their native country. The harsh, distorted, and ill-founded creed in which they are reared seems to give way at once before the attacks of modern rationalism; while their national prejudices operate in effectually preventing their faith from being re-established on a deeper and a firmer basis. Their confidence in Knox and Calvin, and the Westminster Assembly, is too weak to resist the manifold attacks to which their

system is exposed ; while they turn a deaf ear to the testimony of the Catholic Church ; involving, as it does, the hated system of prelacy, perhaps to their minds, as to the Professor's, of Popery also.

But the greater number of those persons, not professedly members of the Church of England, who would take advantage of the abolition of tests, would, almost to a certainty, be Socinians and Jews. Of these sects, the former have been decided by the Court of Chancery not to be Christians ; the latter cannot certainly be called so without a strange metamorphose of terms.

Yet if they became numerous in the University, especially if their equal rights were recognized by their sharing in the legislation of the place, all doctrines, sentiments, and practices in the University which might be offensive to them, must be abandoned ; and Oxford would be reduced to the condition of a secular, i.e. a Godless University. It is on this account that the admission of Dissenters is to be deprecated. Unless the University, as a teaching body, is to have one religion, and one only, it can have none. It is not so much the propagation of divergent creeds that is to be dreaded—though that is bad enough—but the elimination of all religious belief from the system of the University, and so from the hearts of its members ; for the minds of men, especially of young men, quickly conform themselves to the atmosphere around them, and to the assumptions of their teachers and of public acts ; and, in the case we are supposing, this atmosphere must be essentially irreligious. Suppose the attendants at a lecture to consist of Churchmen and Socinians. The lecturer must not make any allusion to our Lord as God, for fear of offending the Socinian ; neither may he speak of Him as a mere man, lest he should

wound the feelings of the orthodox. When these differences of belief included teachers also, the difference or rather the absence of religious teaching would be still more decided. But perhaps the Professor would consider that an Oxford professor or tutor has no more to do with religion than a London lecturer on chemistry⁶. This, however, would be hardly consistent with his theory that religion is the foundation of society, of morality, and of spiritual life⁷. Politics, ethics, and moral theology are not surely to be excluded from the studies of a 'free' university; and unless they are, the difficulty of teaching them among persons of inconsistent creeds must be severely felt. Still more difficult is it to see how an emancipated faculty of Theology, speculative as well as practical, is to be maintained. What a Catholic-minded doctor taught as the true Faith would be denounced as idolatrous by his Socinian neighbour, who would of course be characterized by the former as a blasphemers.

"We need not inquire whether it would be possible to bring the different parties in the Church to an agreement as to the degree of liberty to be conceded; whether, in fact, after abandoning the present limit it would be possible, in the face of the flood of pent-up desire for liberty, which would break forth the moment the gates began to open, to fix a limit any where else; or whether an Established Church without a fixed limit of doctrine would be any thing but an established chaos⁸."

Nothing could remain but a mere residuum of vague inoperative truisms; powerless alike to satisfy the intellectual wants, or regulate the actions of our students. Oxford must either become the hot-bed of vice and infidelity, or continue to be the scene of bitter theo-

⁶ V. p. 44.⁷ Pp. 6. 86. 88.⁸ P. 95.

gical contentions, of which the fruit is moral and religious indifference. For it is by no means matter of experience that the sight of conscientious antagonism in their teachers produces a sense of religion in young men. The Professor says,—

“One should have supposed that antagonism (if it must be so called) in the religious belief of conscientious men would rather have a tendency to lead students (if students have any sense) to regard religious truth as a matter of great importance to both the contending parties.”

The Divine mark of Unity is in truth much more persuasive. The feeling of Bishop Wilson is much more in harmony with facts. In his prayer for his ordination-day he says: “Thou hast appointed me to live in these times, in which the salvation offered by Christ Jesus is either despised, or made ineffectual, by divisions of contending parties¹⁰.”

Much however as this is to be lamented, it can never be remedied by agreeing to differ; but only by coming to “the unity of the faith, and of the knowledge of the Son of God¹,” who is one and unchangeable. “He is what He is, and none other: eternally like unto Himself, constantly one and the same. Not in vain do the Holy Scriptures connect all this with His *Person*; the more they do this, the more important is it to conceive Him exactly as He really is. Certain it is, that every error in relation to His *Person* exercises a more or less injurious influence on the piety and virtue of its possessor; whereas, a right knowledge of His *Person* forms the surest and most solid basis of a holy

⁹ P. 80.

¹⁰ Keble's *Life of Bishop Wilson*, vol. i. p. 27.

¹ Eph. iv. 13.

and happy life. In like manner will the pure appropriation of His *work*, by and in our souls, produce the richest, most substantial, and fairest fruit; while any falsification of that work, in any one respect, is sure to be attended with injurious consequences to practical life. As Christ, therefore, is one, and His work is one in itself, as accordingly there is one truth, and truth alone maketh free, so He can have willed but one Church; for the Church rests on the basis of belief in Him, and hath eternally to announce Him and His work²." When this truth is thoroughly accepted, Tests may safely be abolished: and we may not only look for the speedy reconciliation, but the immediate reunion of Christendom³. Till then we must submit to see the Church and the Universities closed against certain persons.

Having thus discussed the main arguments of the Plea, it may be well to remark on a few minor inaccuracies of statement or inference by which they are

² Dr. Mill, quoted by Bishop Forbes in his Charge, 1863.

³ Compare the Plea, pp. 24, 25. "They (those who most desire the removal of these Tests) may hope—some of them certainly do hope—that when, the hand of political power being withdrawn, the Churches of Christendom cease to be divided by political and social barriers from each other, and to be shut up each in the legal creeds and formularies imposed on it by the State, charity and the sense of a common life derived from the same sources, and producing essentially the same fruits, will work their way through the hard integument of exclusive dogma in which each State Church is cased; and that a reconciliation, if not a reunion, of Christendom, will ultimately take place. But they expect this result from conscience, reason, and Christian sympathy, not from political compromise; and they are as far as possible from wishing to liberalize any Church by legislative action,—above all, by the action of a Parliament, which has lost the last vestige of a title to legislate in matters of religion—or to force any Church to surrender for the convenience of secular interests any portion of what it deems the truth."

supported. In the following note 'the worst possible construction is certainly put upon the English formularies :—

"It need hardly be said that the Sixth Article, which asserts that there *never was any doubt* in the Church as to the authority of any book of our Canon, is a most sinister monument of the controversial exigencies of the framers. The same thing may be said of the opening sentence of the Preface to the Ordination Service: 'It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church; Bishops, Priests, and Deacons.' The word *diligently* seems to betray a consciousness of the character of the statement."

Instead of thus charging the framers of the Sixth Article with ignorance or dishonesty, it might be supposed that they committed an oversight in applying to the New Testament terms which were drawn up with a view to the Old Testament only, for the purpose of distinguishing the Canonical books from the Apocryphal. Or the doubt which is denied to have existed in the Church in reference to the Canonical books may mean on the part of the Church itself, acting in its corporate capacity; not in the minds of certain of its members. Or, again, the words "of whose authority was never any doubt in the Church," may be intended, not as marking a particular class of the books of the Old and New Testament, but as simply explaining canonical; the names and number of the canonical books being stated afterwards. As regards the statement "that from the Apostles' time there have been these orders of Ministers in Christ's Church; Bishops, Priests, and Deacons," there are, it may be presumed, few persons possessing any knowledge of Ecclesiastical History who would question the truth of it; though there may be and have been those who have denied

' Plea, p. 9.

them to have obtained universally or to be of essential necessity. And this remark may serve to meet some other objections, in which it seems to be supposed that because members of the Church of England are not agreed upon matters of doctrine in all their details, they cannot be agreed upon any portion of them; and cannot with honesty and sincerity subscribe to all which has been laid down by general authority upon those subjects. Unanimity upon "the fundamental principles of faith," is surely better than division upon all religious subjects; and it is in that party alone which is clamouring for a relaxation of subscription that diversity of opinion on those points is to be found. Surely the passage quoted from "His Majesty's Declaration" points to this benefit; while it indicates the guarded and temperate spirit in which the Articles were drawn up, not attempting to define points which have been left open in the Church, so that "in curious points" men of all sorts take the Articles of the Church of England to be for them. It will be found upon examination that the Articles contain few definite statements, which are not part and parcel of the Christianity of primitive, of mediæval, and of modern Churches. They do not even differ so widely from the decrees of the Council of Trent as is often supposed. Those decrees were most of them drawn up in very guarded terms, by men who were well acquainted with patristic and scholastic Divinity; they differ chiefly from our Articles in the greater weight they attach to mediæval customs and traditions: but we can scarcely imagine that the Professor, or any of those whose cause he advocates, will make this an objection to our formularies.

The Ordination vow is also strangely misinterpreted. The Professor says—

"Persons ordained as Priests are specially exhorted in the

* P. 11.

* P. 15.

Ordination Service to give themselves to reading and learning the Scriptures, and 'to forsake and put aside (as much as they may) all worldly cares and *studies*.' And they pledge themselves in the same service, 'to be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same; laying aside the study of the world and the flesh.' How can men under this pledge claim the direction of secular studies, or the government of a University where such studies are pursued? "

Clergymen are hereby pledged not to pursue any secular calling, as Dissenting ministers may: not to employ their time and thoughts in the indulgence of covetous or carnal desires^a: but, to take the narrowest view, all studies which bear upon the knowledge of the Holy Scriptures, and of the boundless variety of subjects natural, moral, and theological to which they refer, they are not only at liberty, but under an obligation to pursue. Here, again, the Professor seems to speak as if religion were a matter confined to the clergy. Has he forgotten what he says in another place^b, about the Spirit of Christianity being "present, though uninvoked, at the beneficent labours of the study and the laboratory?" Why should not this be the case with 'priests' employed in the direction of secular studies, and in the government of a University, where such studies are pursued?

This possibility is implied in another passage of the Plea, where, speaking of the encouragements and endowments recently awarded in the University to natural science, the Professor writes:—

"All this has been done notoriously under the pressure of public opinion, notwithstanding the opposition of the clerical party, as represented by its most influential leaders, though,

^a P. 34.

^b Compare Bp. Horne's Preface to his Commentary on the Psalms, p. xlvii., 1st Edit. "Enough has been given to the arts of controversy. Let something be given to the studies of piety and a holy life."

^c P. 73.

it must be gratefully acknowledged, with the aid and under the guidance of some members of the order, among the highest in intellect, and, if to engage the confidence of cultivated and independent minds is a service, not among the lowest in their services to religion."

The Professor's view of clerical duty like that of the nature of the Church of England, seems to vary according to the necessities of his argument.

His misapprehension and unfair treatment of the Undergraduates' petition, is clearly shown in the following letter, which appeared in *The Guardian* of February 24th :—

"SIR,—It is not my present purpose to enter upon a detailed examination of Mr. Goldwin Smith's 'Plea for the Abolition of Tests;' such a task were better left to other hands. There is, however, one passage referring to the petition, which was last year drawn up against Mr. Bouverie's Bill, and signed by more than a thousand Bachelor and Undergraduate members of the University of Oxford, which should not be suffered to pass unchallenged, especially as any thing proceeding from the pen of the Regius Professor of Modern History is sure to be widely circulated and read.

"The passage in question is in pages 17, 18, and runs as follows:—'A petition was got up against Mr. Bouverie's Bill, and signed by upwards of a thousand Undergraduates, praying that no alteration might be made in the existing law. The advocates of the present system, both in Parliament and in the press, attached great importance to this document, as showing that a large number of those who had not yet taken the tests, looked forward to doing so, not only without any sense of hardship, but with the most entire satisfaction. Important the document unquestionably was. Judging from the regular course of study in this place, it may be very safely said that of the Undergraduates who signed the petition, the majority had not studied the formularies in question; some, probably, had not even read them through with attention, if they had read them through at all; yet they were all ready to sign a petition, praying that these formularies might be imposed, not only on their own consciences, but on the reluctant consciences of others.

Suppose this had taken place among the students of some Dissenting University, or in any community reputed heterodox, should we not have been called upon to mark the effects of a bad system in begetting want of reverence for conscience, and levity in matters of religious truth ?

“This extract contains assertions as to matters of fact, and arguments based thereon. First, as to Mr. Smith’s facts. One would suppose from such expressions as ‘the formularies in question,’ ‘these formularies,’ as well as from the context of the above quotations, in which Mr. Smith is speaking of Subscription to the Thirty-nine Articles, that it was with them that Mr. Bouverie’s Bill and the petition against it were concerned. Now the truth of the matter is briefly this:—The petition in question was a petition against Mr. Bouverie’s Bill. Mr. Bouverie’s Bill was entitled, ‘An Act to Repeal so much of the Act of Uniformity as relates to Fellows and Tutors in any College, Hall, or House of Learning,’ and (on the showing of Mr. Smith’s Preface) the Act of Uniformity requires all Heads and Fellows of Colleges (among other persons) at their admission to make a declaration of conformity to the Liturgy of the Church of England. Now neither the Act of Uniformity, nor any part of it, nor a declaration of conformity to the Liturgy, can in strict accuracy be called ‘formularies;’ and if Mr. Smith in using the word had the Thirty-nine Articles in view, it has been shown that neither the Bill, nor the petition against the Bill referred to them, so that Mr. Smith can hardly escape from the charge of being either inaccurate in his statements of fact, or loose in his use of language.

“Nor will Mr. Smith’s arguments bear a closer investigation; they fall, indeed, with his facts. The language employed might have some show of plausibility were the writer dealing with the question of subscription to the Articles, but it is almost meaningless when applied to a declaration of conformity with the Liturgy. In this passage we have an example of a style much in vogue in the present day, in which sentences follow one another with but few connecting links in the way of conjunctions, so that the reader may supply ‘but,’ or ‘and,’ or ‘for,’ or ‘nevertheless,’ at pleasure. The misfortune of this method of composition is, that while it aims at being epigrammatic, it too frequently

only succeeds in being unintelligible. Thus Mr. Smith acknowledges that 'the document was unquestionably important,' and then hazards a statement which would greatly diminish its importance. This may be meant for delicate irony; but I fear that it is irony of so subtle a nature that it will escape the too dull comprehension of most of his readers. However, taking Mr. Smith's statement of the importance of the document in connexion with the whole of the passage that follows, it seems probable that what is meant is that the petition was important as indicative of 'the effects of a bad system in begetting want of reverence for conscience, and levity in matters of religious truth,'—a taunt none the less bitter for the oblique manner in which it is conveyed.

"It would have been better if Mr. Smith had made sure of the facts on which he grounds so sweeping an accusation; and even had the petition referred to subscription to the Articles, he might at least have credited those who signed it with a genuine though mistaken zeal in the cause of the Church, rather than with 'want of reverence for conscience, and indifference to religious truth.'

"But remembering what the object of the petition really was, we shall find the views of those who signed it fairly enough set forth in the petition itself. It states that in the view of the petitioners the connexion of the University of Oxford with the United Church of England and Ireland, in all that regards offices of government and education within the several colleges, has been, and is of the greatest advantage to the University, to the Church, and to the Nation; that the Bill in question has a manifest tendency to destroy this connexion, and will so be prejudicial to the interests of good order and religious education. Surely this is not the language of levity.

"I cannot refrain from adding one remark, bearing not only on this passage but on the general tone of Mr. Smith's little book. It is strange that writers of a 'school of thought' which professes such wide toleration, should so often indulge in unmeasured denunciation of those who differ from them. The discussion of so great a question as is the subject of this pamphlet is not likely to gain much by the introduction of vituperative elegancies and epigrammatic

virulence. Far better were it if the acrimony of controversy were tempered by Christian courtesy; if facts were more carefully stated, and accusations less hastily preferred.—AN UNDERGRADUATE WHO SIGNED THE PETITION AGAINST MR. BOUVERIE'S BILL.”

With reference to the University Petition also against the same Bill, the Professor throws out an insinuation which is not just. He speaks of members of Convocation “being denied liberty of debate, by a strained construction, as many thought, of the Medieval Statute forbidding us to speak in English¹⁰.”

Now the existing statute is as follows :—“ Statutum est quod quilibet verba factur^{us} in domo Congregationis vel Convocationis Latino utatur eloquio, nisi cuiquam (negotio sic requirente) Cancellarius, vel in decretis proponendis Vice-Cancellarius, lingua vernacula utendi libertatem permiserit¹.” A petition not being a decree, leave to speak in English could not have been statutably given, except by the Chancellor. This statute has been hitherto so strictly observed, that, previous to the famous condemnation of Mr. Ward, letters permissory were obtained from the Duke of Wellington, allowing him to make his defence in English.

Again, the Professor writes² :—

“ While Baxter and Calamy lay in prison for their convictions, obscene plays were being acted in the harem of a Defender of the Faith, who lived a careless infidel, mocking at morality and God, and who died a craven infidel, calling in his panic for the viaticum of superstition.”

This passage, taken with the preceding context, seems certainly calculated to convey to the general

¹⁰ Plea, p. 5.

¹ Statuta Universitatis Oxon. Tit. viii. (ix.) § iii. p. 137.

² P. 19.

reader the impression that the Nonconformists, Calamy and Baxter, suffered for their fidelity to morality and God; while the clergy of the Church countenanced the vices of their Sovereign. This was not the case. The only man who is known publicly to have rebuked Charles II. was Bishop Ken. He refused, when Prebendary of Winchester, to receive Nell Gwyn into his house; and after the royal libertine had so far done homage to his faithfulness as to appoint him to the next see which fell vacant, Bath and Wells, he was no more turned aside from his duty by favour than he had been by fear. He enjoined the King on his death-bed to send away his mistress, the Duchess of Portsmouth, who was in the room; and to restore her rights, so far as was then possible, to his dishonoured queen. It was Jeremy Collier, another Non-juror, who fought and won, almost single-handed, and in spite of the sneers of Dryden, Wycherly, and Congreve, the battle of decency and morality against the obscenities of the stage. These were two of those High-Church Jacobite parsons; the predecessors of Professor Goldwin Smith's special aversion; whom he represents to the public as the patrons of debauchery.

Nor is the drift of his allusion to Bishop Grosteste any more borne out by facts. He says:—

“The founder of our most ancient College, and the most ancient of all Colleges, Walter de Merton, was the friend of Robert Grosteste, the liberal Bishop of Lincoln, whose antagonism to the Roman and sacerdotal party gave rise to the statement, whether literally true or not, that he died under excommunication,—to Rome an ecclesiastical castaway, to English liberals a saint.”

A more correct account of his character and position is given by Dean Milman. He says, “As Bishop of that vast diocese (Lincoln) he began to act with a holy rigour unprecedented in his times. With him Chris-

tian morals were inseparable from Christian faith. He endeavoured to bring back the festivals of the Church, which had grown into days of idleness and debauchery, to their sacred character; he would put down the Feast of Fools, held on New Year's Day. But it was against the clergy, as on them altogether depended the holiness of the people, that he acted with the most impartial severity. He was a Churchman of the highest hierarchical notions. Becket himself did not assert the immunities and privileges of the Church with greater intrepidity; rebellion against the clergy was as the sin of witchcraft; but those immunities, those privileges implied heavier responsibility; that authority belonged justly only to a holy, exemplary, unworldly clergy³." What would English Liberals say to such passages in Bishop Grosteste's letters as the following, which seem to have escaped the Professor's observation? "*Nec suggerat quisquam vestræ discretioni quod indecens sit vestræ excellentiæ ab episcopis citari, vel coram eis comparere et juri parere; quia hujusmodi suggestor hoc agit, ut Christus in episcopis spernatur; dicente eodem Jesu Christo Qui vos spernit me spernit*⁴."

"*Quid mirum si solius Dei reserventur judicio (episcopi et clerici) qui in sancta Scriptura dii et angeli dicti sunt? Laici vero in eadem plerumque jumentis comparantur. Ideoque honorandi sunt a laicis, et etiam a regibus non judicandi. Quis enim vel audiat patienter Deos et angelos a jumentis judicari*⁵."

"Non enim potest rex injungere episcopo ut faciat vel non faciat officium episcopale et spirituale⁶."

"Si dominus Papa, qui a Jesu Christo, cujus vicem gerit, recepit plenitudinem potestatis, eam sibi immi-

³ Milman's Latin Christianity, vol. iv. chap. xiv. p. 469.

⁴ Roberti Grosteste Epistolæ. Longmans, 1861. Epistola lvi. p. 173.

⁵ Ep. lxxii. p. 219.

⁶ Ibid. p. 229.

nueret absque mandato Jesu Christi scientis ob quam utilitatem mandaret eam imminui, nonne faceret hoc in injuriam Jesu Christi? A simili si episcopus potestatem quam accepit a domino Papa, et a Jesu Christo per domini Papæ mediationem, imminuat sibi absque consensu et confirmatione domini Papæ scientis ob quam utilitatem ecclesiasticam hujusmodi approbat et confirmat potestatis diminutionem, in magnam faciet hoc domini Papæ injuriam, et per consequens in gravem Domini nostri Jesu Christi contumeliam'."

These extracts speak for themselves.

Speaking of the objections made to the admission of Dissenters to Fellowships, the Professor writes, "We are told that Heber and Charles Wesley could not have lived peaceably within the same college walls".

Here there is certainly a mistake. It is probable that John Wesley would have professed himself a member of the Church of England to the last; but at all events his brother Charles, who disapproved of his later proceedings, died a beneficed clergyman, and, it is said, was carried to the grave by clergymen of the Established Church; from which Bishop Heber was certainly never separated. And here it may be remarked, that in speaking⁹ of Fellows of different religious persuasions as dining together in hall, taking their wine and reading their newspaper in the same room, or taking part in college meetings for the management of the estates, the Professor seems to take an unaccountably low view of their duties and position. There are surely other occasions on which it is incumbent on the Fellows to meet for common purposes when religious differences are not so easily forgotten. But though "different ways of thinking about the order of Bishops or the Athanasian Creed" are here treated as insignificant,

⁷ Ep. cxxvii. p. 369.

⁸ P. 81.

⁹ P. 80.

there are connexions in which the Professor finds it convenient to magnify religious differences. Thus, he speaks¹ of the State accepting, "at the union with Scotland, the absurd and fundamentally sceptical position of establishing one religion on the North and another on the South of the Tweed." Yet these two religions are only different forms of Christianity. Is there no uniting element of morality between them? Are the Church of England and the Kirk of Scotland really at variance on fundamentals? Certainly their difference is not so wide as that between the religious systems of Professor Goldwin Smith and the Church of England.

In connexion with the Scotch Establishment it may be observed in passing that the Queen, on whose attendance at Presbyterian worship the Professor remarks², in order to show that the Scotch and English Establishments . . . are in practical communion with each other, is not the "Supreme Head of the English Establishment:" that title, which was adopted by Henry VIII. in the plenitude of his supposed Papal power, having been disclaimed by Queen Elizabeth, as proper to Christ alone, and never since resumed by English Sovereigns.

These remarks shall be closed with another extract similar in purport to the last but one. The Professor³ speaks of each Christian nation having its own national religion, and consequently its own national God, after the fashion of polytheistic antiquity. This is profane and self-contradictory. How can *Christian* nations have each a different God? This goes as far beyond the truth, as the Professor's subsequent assumption of the unimportance of dogmatic differences

¹ P. 25.

² P. 66.

³ P. 27.

falls below it. In truth, no confidence can be placed in arguments which rest upon such shifting ground. It is earnestly to be hoped, therefore, that the House of Commons will refuse to abolish tests in the University of Oxford until some better and more consistent Plea for such a change has been produced.

THE END.

DESTINY
OF THE
BRITISH EMPIRE
AS REVEALED
IN THE SCRIPTURES.



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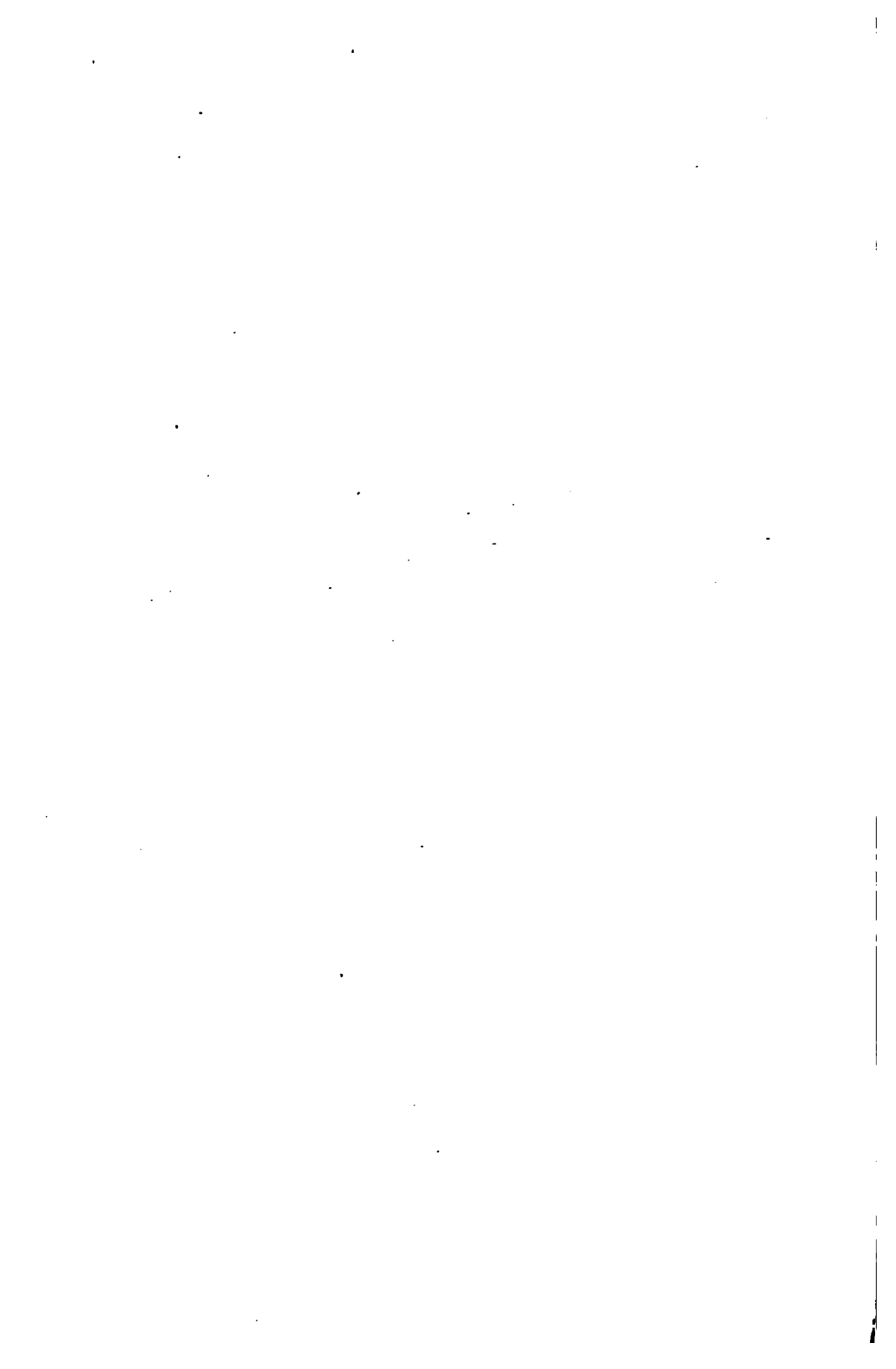
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DESTINY

OF THE

BRITISH EMPIRE.

INTRODUCTION.

WHEN the armies of Napoleon I. were 'overflowing and passing over' the ensanguined countries of Europe, men's minds were deeply impressed with the conviction that, if Alaric, Attila, and Genseric were the instruments of Providence for the breaking up of the old Roman Empire of the West, so, doubtless, was the Corsican Destroyer 'the scourge of God,' and 'His sword,' upon the modern nations of the earth. Men of high and low degree, rich and poor, saints and sinners, were all impressed with the idea as beyond dispute. The celebrated William Pitt, Premier of Great Britain, was among this number, and the conviction prompted him to inquire if the events developed by the agency of Napoleon Bonaparte had been outlined by the Spirit of God in the Scriptures of truth. Pitt accordingly sent for a certain eminent dissenting minister, who had written largely upon the prophecies, to know what the Bible said concerning the terrible events then transacting in Europe. The clergyman obeyed the summons, we are informed, but it does not appear with what result. A similar enlightened curiosity respecting the relation that exists between prophecy and history has of late years been manifested by several persons occupying a distinguished position in this as well as in other countries; and the events which have taken place within the last few years have been of such a character as to attract the attention of men of thought and observation, and lead them to inquire whether any special reference to such occurrences is to be found in the Scriptures. Indeed, it may be said that, although mankind generally have now become exceedingly matter of fact, and can scarcely be brought to credit anything that is not within the range or according to the analogies of their own observation, there is yet a lingering impression that Jehovah has still something to do with the fall of states and empires, as He had in the days of Nebuchadnezzar, Cyrus, Alexander, and Titus; and the more intelligent of our race are curious to know whether it is to secondary causes alone they must look

for a solution of these extraordinary phenomena, or to some more recondite momentum. The present treatise is brought before the public for the purpose of gratifying, at least to some extent, this laudable curiosity, and stimulating the reader to still further inquiry in the only quarter where reliable information can be obtained.

It is an undoubted fact, which must be fully apparent to the enlightened student of the prophetic word, that Jehovah takes cognisance of mundane affairs, and exercises a control over them. Though the Lord has for a long time held His peace, He has not been unmindful of His people, nor heedless of human affairs. The great incidents of history which have given rise to successive kingdoms and dominions, from the overturning of the kingdom and throne of God, and of David, His anointed, in Judea, by the Chaldeans, to the present time, are but events predetermined and arranged in the purpose of God, and revealed in the 'sure word of prophecy.' Not a kingdom has been established, nor a king dethroned, but it has formed a move which has contributed to the development of the purpose which Jehovah had in the creation of man. This truth is beautifully expressed in the words of the prophet: 'Blessed be the name of God for ever and ever; for wisdom and might are His: and *He changeth the times and the seasons*; **HE REMOVETH KINGS AND SETTETH UP KINGS**; He giveth wisdom unto the wise, and knowledge to them that know understanding: *He revealeth the deep and secret things*; He knoweth what is in the darkness, and the light dwelleth with Him'—(Dan. ii. 20-22). It is He to whom all things are subjected; for He 'ruleth in the kingdom of men, and giveth it to whomsoever He will, and *setteth up over it the basest of men*'—(Dan. iv. 17). This is the reason why men and women, sometimes with so little wisdom, and frequently even with positive folly and imbecility, are able to rule the nations without 'setting on fire the course of nature.' When their wickedness and stupidity become obstacles to God's purpose, He removes them out of the way, and introduces other actors upon the stage. Jehovah, in carrying out His purpose, is never at a loss for instruments with which to work. He has always a Cyrus, an Alexander, a Cromwell, a Napoleon, or a Garibaldi in preparation for the situations He has decreed. These tools have each their own particular ambition to which they are devoted, as to a special inspiration. Ignorant of God and His purpose, they seek to establish their own, in which they encounter insurmountable circumventions and disappointment; they labour for themselves, but the fruit of their labour is for God—they accomplish His purpose and confound themselves.

In this way does Jehovah control and regulate the world's affairs; but in every interference He shapes the course of events towards a certain consummation predetermined from the foundation of the world, and which has been placed on record in the Book of Destiny—the Bible—for upwards of 3700 years. In this Book of Fate we read: 'The Lord will do nothing but He revealeth His secret unto His servants the prophets'—(Amos iii. 7). According to this testimony, therefore, God has made known His purpose; and if men desire to understand the end of the political phenomena which now astonish and bewilder the world, and the sublime destiny that awaits the British Empire, let them study the books of the prophets, and they will find that end plainly revealed. Notwithstanding the large share of attention that has been bestowed upon the important subject of prophecy of late years, and the numerous prophetic works that have been issued from

the press, much ignorance prevails respecting momentous events which are soon to transpire upon the earth, and which are matters of divine revelation to man. This prevalent ignorance is attributable to the fact that, even amongst the great body of those who have given much time and attention to the study of the prophetic word, there exists a wide-spread misapprehension as to the divine purpose in the creation of man, and in his ultimate destiny, both nationally and individually. This divine purpose is made known to us in 'The Gospel,' as it is termed; and before proceeding further it may be as well here to present a concise statement of the purpose of Jehovah as made known in 'The Gospel of the Kingdom.' To this the earnest attention of the reader is respectfully requested, as it forms the basis of what is to be advanced respecting the future history of the British Empire.

POLITICS OF THE KINGDOM OF GOD.

It is the purpose of Jehovah to establish upon the earth a kingdom which shall be everlasting in its duration. Of this kingdom Jesus Christ shall be the king, and the glorified saints the subordinate sovereigns and princes, whose government will be absolute and divine. Jerusalem will be its capital, the Holy Land its headquarters, and the restored Twelve Tribes of Israel its more immediate subjects, while all the nations of the earth shall be under its domination.

The purpose of God in creating the world, as described by Moses, and in bringing it to its present political constitution, by checking the full manifestation of the evil that exists, is that He may found a kingdom and empire literally 'universal' (Dan. ii. 44; vii. 14), under the government of which all nations may be blessed (Gen. xii. 3; Ps. lxxi. 11). The Hebrew nation established in the Holy Land will be the kingdom (Ex. xix. 5, 6; Mic. iv. 6-8; v. 2; Ezek. xxxvii. 21-28), and all other nations the empire attached to that kingdom. The Jewish and other nations will constitute a *family of nations*, of which Israel will be the firstborn; Abraham, the federal patriarch; and Christ, his seed, the king. This divine family of nations will be so highly civilised, that the present state of society will be regarded as dark and barbarous; for then 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea'—(Is. xi. 9). The blessedness of this divine civilisation is detailed in 'the gospel,' which is therefore styled 'the glad tidings,' or '*gospel of the kingdom of God*' (Matt. iv. 23), while the divine civilisation itself is 'the economy of the fulness of the appointed times' (Eph. i. 10, 21), or 'world to come,' styled also 'the age to come.' The Bible is full of the glorious things pertaining to this, the real 'golden age' of the world.

The government of the nations in that period, which will continue a thousand years without change, will be such as their necessities demand—just laws and institutions, civil and ecclesiastical; and perfect and righteous men to administer them. To fulfil these requirements, the government of mankind will be committed to Christ, and to those whom he may account worthy of association with him. The Bible expressly declares that the rulers of the world shall then be immortal kings and priests (Rev. i. 5, 6; ii. 26, 27; v. 9, 10; xxii. 5), so that mortal and immortal men will thus be living contemporaneously upon the earth. This family of 'many nations,' of which God has constituted Abraham the 'father' (Gen. xvii. 5; Rom. iv. 13), will continue under one and the same constitution a thousand years, at the

expiration of which there will be a change (Rev. xx. 6, 7; 1 Cor. xv. 24-26). Sir, and by consequence, religion, priesthood, and death, will be universally abolished; and the earth will be inhabited by immortals only; for it is written: 'The wicked shall not inhabit the earth' (Prov. x. 30); but, on the contrary, 'the meek shall inherit the earth' (Ps. xxxvii. 11; Matt. v. 5). Hence, the final state of things upon our planet will be *a divine monarchy of everlasting continuance*, under which there will be *but one nation* (Jer. xli. 28), and that nation holy, immortal, and comprehensive of all redeemed from among the descendants of the first human pair. When this consummation obtains, the purpose of God in terrestrial creation will be accomplished, even *the peopling the earth with an immortal race, which shall have attained to immortality on the principle of believing what God has promised, and doing what He has commanded*.

In the gospel there is an invitation to all who believe what God has promised, to share with Christ in his kingdom, glory, and joy, *on certain conditions well defined* (1 Thess. ii. 12; 1 Cor. vi. 9-11; Matt. xxv. 21). These are—*faith* in the things covenanted to Abraham and David, and in those taught concerning Jesus, in the Old and New Testaments; *immersion* into the name of the Father, Son, and Holy Spirit; and thenceforth a life of 'holiness to the Lord,' without which none will be approved and promoted to the honour and glory of the kingdom (Col. i. 21-23).

The establishment of this divine civilisation among the nations necessitates the abolition of the present civil, ecclesiastical, and social constitution of the world. The nations and the earth to its utmost bounds are 'deeded' to Christ; they are an inheritance and possession made his by a deed registered in the Bible (Ps. ii. 8), but, for the time being, in the hands of regal, imperial, republican, and ecclesiastical usurpers. This patent fact and Bible truth makes a contest between Christ and 'the Powers that be' an unavoidable necessity. The divine oracle is: 'These shall make war upon the Lamb, and the Lamb [Jesus, 'the Lamb of God'] shall overcome them;' in other words, 'He shall destroy them that destroy the earth'—(Rev. xvii. 12-14; xix. 11-16, 19, 21; xi. 15, 18). This is the doom of the world's tyrants—destruction, not by popular fury, which is merely an embarrassment, but by the military power of Jehovah's Servant, even of Jesus, the future Lord of armies, whom He has prepared, and whom He will send into the world again for this very purpose. He will take possession of the kingdoms, empires, and republics of the nations 'under the whole heaven' (Dan. vii. 27), and blend them into one universal empire, which will constitute the secondary dominion, 'the first dominion' consisting of the 'kingdom restored again to Israel'—(Micah iv. 8; Acts i. 6).

For a man, though a Divine Man, to take possession of the civil, military, naval, and ecclesiastical power, commerce, and riches of the world, implies *co-operation*. The Bible teaches emphatically that this co-operation for the wresting of Christ's inheritance from 'the Powers that be,' will consist of 'the called, and chosen, and faithful' (Rev. xiv. 4; xvii. 14; xix. 14), raised from the dead, or, if living at the crisis, 'transformed in the twinkling of an eye;' these will be 'with him' as his 'joint-heirs,' and companions-in-arms, commanding the operations of the armies of Israel, whose mission will be, like that of their fathers under Joshua, to subdue 'the Powers' combined to prevent their restoration, and the establishing of the new and divine order of things (Jer. li. 19, 20; Is. xli. 8-16).

GOSPEL, PROPHECY, AND POLITICS.

The future history of the nations of the earth is indissolubly associated with the gospel revealed to mankind for salvation, and he who intelligently believes the gospel understands the destiny that awaits Britain and the other nations of the world.

The things presented in this outline will be regarded with incredulity, and will even be received with ridicule, by those who know not 'the gospel of the kingdom,' or who imagine that nothing can be known of the future until it has become the past. In other words, as this notion has taken such deep root in the theological mind as to be almost universal, few will believe the statements contained in the foregoing synopsis. At the same time, although the clergy of all denominations teach, and the people generally have been led to believe, that the revelation from God relates exclusively to the salvation of the soul, it yet stands out glaring from almost every page of the sacred volume, that Jehovah has a mighty work to perform in the earth apart from the resurrection of the body, and that is to establish on the shattered remnants of the present social and political structures a new organisation of the social state, with new habits, new enjoyments, and new aims, all regulated and harmonised by governors possessing both the will and the power to preserve order, enforce obedience, and perform the most beneficent actions.

Does the reader believe that the Bible contains a revelation of God's purposes to mankind?—that, as itself asserts, it is a sure word of prophecy, to which we do well to take heed, as to a light shining in a dark place? If so, let him examine the references that accompany the previous statement, and see if anything else can be fairly and reasonably made to shine out of the prophetic word. If this word be unintelligible till after the events predicted, it cannot be 'a light,' neither can any one 'take heed' by its assistance. But 'the gospel' itself is a great prophecy of what shall be in the Age to Come. To deny, therefore, that we can know beforehand what is to come to pass, is to affirm that we cannot understand the gospel, for the gospel is glad tidings of what is to be to all nations and to the saints. It is the report of good things promised. A promise is a prediction, and a prediction is a prophecy. The gospel is a great prophecy of what God intends to do, and they who intelligently believe it know beforehand what is to be done. The little that has been fulfilled in Jesus is an assurance that what remains will certainly be accomplished. He foresees the crushing down of the thrones, the abolition of all kingdoms, empires, and republics, the setting up of a divine monarchy in Israel's land, the blessedness of all nations under the government of Messiah and his brethren, and the will of God done on earth as it is done in heaven. The Bible, in short, intelligently understood and believed, delivers a man from all doubt about 'the future and unseen world.' He knows of a literary certainty that the future and unseen world has no present existence more than next week has. He knows that it is coming, as 1867 or 1910 are coming; and that when it arrives it will be 'the Economy of the Fulness of Times'—a constitution under which Israel and Judah will be a united nation under Christ and the saints, constituting the kingdom of God, to which dominion over the British Empire, and over all nations to earth's utmost bounds, will be annexed. He has no doubt about this. But to those who believe not, of course all is darkness and

debate, and ever will be till the reality opens upon their astonished ignorance with terrible and appalling effect. The future is a brilliant inspiration to the believer ; but dark, ominous, and terrific to those whose horizon is bounded by the empirical and unstable policy of 'the Powers that be.' The destiny of our race is glorious, but the probation of the nations in advancing to that consummation calamitous and severe.

BRITAIN IDENTIFIED WITH ANCIENT TARSHISH.

The British possessions in India, constitute the territory spoken of by the prophets as Sheba, Dedan, and Tarshish, and therefore Britain is the power referred to in their prophecies.

In the days of Solomon the relation of things was this—a Son of David, the wisest, richest, most powerful, and glorious king the world has ever seen, reigning on Mount Zion, over the twelve tribes of Israel, then in united occupation of the land. A Gentile power of commercial and maritime pre-eminence in alliance with him, and co-operating in naval affairs, and the building of a magnificent temple. These powers, Israelitish and Gentile, headed by Solomon and Hiram, in possession of the commerce of India and the west, and in consequent amity with Tarshish and the Queen of Sheba, their contemporary. Jerusalem peaceful, prosperous, rich, and happy in the favour of God ; and her king the admiration of all the earth. This was an exhibition in miniature of what shall hereafter obtain on a grand scale when the 'greater than Solomon' is there. Moses, Joshua, David, Solomon, Cyrus, Zerubbabel, and Joshua son of Josedeck, are representatives of Christ in his several official relations to Israel and the nations. He is like to Moses, as their deliverer from the bondage of modern Egypt, their lawgiver, and the destroyer of him that will not give them up : like Joshua, in giving them rest in the glorious land : like David, in being a man after God's own heart, who will do all His will upon Israel's foes and the blasphemers of His name ; and in establishing the kingdom of Israel under the sceptre of David's son : like Solomon, in being the wisest, richest, most powerful, and glorious of all kings ; in inheriting the throne of David ; and in reigning thereon in peace without end : like Cyrus, in being the conqueror of Babylon, the restorer of Israel, and the builder of the future temple : like Zerubbabel, in being the governor, and like Joshua the son of Josedeck, in being the high priest, of the restoration from the captivity of the Roman Babylon. These are not accidental resemblances, but admirably displayed illustrations of the substance which is of Christ.

In contemplating Solomon, and the things related to him, as representative of the substance at the epoch of Christ's manifestation, we are naturally led to inquire, where are Sheba and Tarshish, and the Gentile power in friendly alliance with Israel ? We must wait till the actual appearance of the greater than Solomon to see things in contemporary manifestation ; but as Sheba, Tarshish, and Tyre existed before Solomon's reign, we may even now cast about, and see if anything obtains in relation to them at all likely to correspond with their representative relations of the olden time. In the 38th chapter of his prophecy, Ezekiel foretells what is to occur in relation to Israel and their land '*in the latter days.*' This phrase leaves us without doubt as to the time when his prophecy shall come to pass. The year may not be exactly stated, but that the events foretold are in the

invisible future, is sure. The chapter teaches that, in the latter days, Israelites to some extent are dwelling in the Holy Land prosperously and securely; and that this prosperity tempts the cupidity of a great potentate, who desires to spoil them and possess their land. On making known his purpose, which the prophet terms 'an evil thought,' a power is represented as interfering in behalf of the dwellers in the land. It puts what may be termed a question of defiance to the power about to invade—as much as to say, 'Thou shalt not invade Palestine, and spoil its people, if we can prevent.' This intimation is styled 'tidings out of the east and out of the north,' by Daniel, which 'trouble him.' They do not, however, prevent the invasion of the land, but tend to make him more desperate; for the prophet adds, 'therefore he shall go forth with great fury to destroy and utterly to make away many.'

When Daniel and Ezekiel wrote these things they were captives in Babylon, which is about the same parallel of north latitude with Jerusalem. 'The east' from these stand-points directs our attention to India, or Tarshish, which Isaiah indicates as 'from beyond to the rivers of Cush;' while 'the north,' from whence the tidings come to trouble 'the king of the north,' or Gog, must be taken as being west as well as north, or the threatening would come from himself against himself, which would be absurd. About 35° west and 15° north from Jerusalem are the British coasts of Tarshish. Hence Daniel, in indicating the points of the compass whence the tidings issue, leads us to suppose that a power occupying the coasts originally peopled by the sons of Tarshish may be the friend of Israel in the latter days. But conjecture is reduced to certainty by Ezekiel, who tells us plainly the name or designation of the power in the east and the north which lifts up its voice against the invader. He styles it '*Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof.*' This points out the countries in the east where the power is to be sought for; it also indicates the character of the power, and where in the north it is to be found. It is a merchant power like that of Tyre, 'whose merchants were princes, and her traders the honourable of the earth.' 'The young lions of Tarshish, Dedan, and Sheba,' is a phrase which tells us that the power established in those lands is represented by a *Lion*. This is the symbol of the Tarshish power in the latter days, as the *Frog* is of the French, or the *Eagle* of Austria. We look, then, to Sheba or Aden, and to Tarshish or India, and inquire, 'What is the symbol of the power in the ascendant there?' The answer is 'a *Lion*'—the *Lion*-power of England, or the *Lion* of the north.

A great political and commercial power, then, connected with Tarshish, exists now, as well as in the days of Solomon and Hiram. Its merchants are also rapidly becoming as celebrated for abundance of gold as the ancient Ophir. A time is to come when gold, silver, and iron shall be as plentiful in Jerusalem as in Solomon's time, and even more so. 'For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron'—(Is. lx. 17). Thus saith Jehovah; and it is remarkable that Tarshish in ancient and modern times, and contemporary with Israel's glory, should be the country of supply. The navy of Tarshish is now as celebrated as were its ships in the day when the Chaldo-Assyrian laid waste its strength in ruining Tyre. The Russo-Assyrian is becoming formidable, and threatening to its prosperity on the same waters as bore its fleets of old. The Mediterranean is the Sea of Tarshish, and as much entitled to the name now as ever before. Possessed of Aden, Malta, and Gibraltar, that sea is in effect a British

lake. Tarshish is evidently, then, a power of the latter days, and synonymous with the Anglo-Indian—a power which is destined to encounter the Assyrian, and with him to lose its strength, preparatory to its maritime power being placed at the disposal of the Son of David, Solomon's superior and David's Lord.

EXTENSION OF THE BRITISH POSSESSIONS.

In order that the purposes of Jehovah may be accomplished, the possessions of Britain in the East must be extended beyond their present limits.

When the autocratic Gogue is in possession of Jerusalem, and all of Egypt, the now existent lion-power of Sheba and Tarshish will hold the more southern and eastern countries of Edom, Moab, and Ammon—the latter two lying east of the Dead Sea and the river Arnon. This will be the relative position of the Gog-power, and its antagonist the Tarshish-power, in the Holy Land in that crisis of the latter days indicated to Nebuchadnezzar in his dream, when he saw the Stone-power 'smite the image on its feet of iron and clay, and break them to pieces.' As the image is representative of one confederated imperial dominion under an Assyrian head, though made up of many parts, it is clear that the antagonistic power cannot be included in it. 'Edom, and Moab, and the chief of the children of Ammon shall escape out of his hand;' that is, shall not become subject to the autocratic Gog. To these must be added Sheba, Dedan, and Tarshish, which are represented by Ezekiel as hostile to Gog. Hence the Lion-power ruling over Edom, Moab, Ammon, Sheba, Dedan, and Tarshish will be exempt from subjection to the Assyrian head of the image empire now rising into view. Having identified the British power with the Lion-power of Tarshish, it follows that it will be the great antagonist to the invader of the Holy Land, and captor of Jerusalem, when 'Jehovah shall gather all nations against that city to battle' under Him. Britain and Ireland, then, are not a toe of the feet, but outlying the image domain. It is a distinct power raised up of God to subserve the purposes of the 'greater than Solomon,' when the time shall arrive for him to ascend the throne of his father David, and, as the BRANCH, to build the temple of Jehovah. The Lion-power of Britain has not yet attained the westward limits of the dominion marked out for it. Its increment will be truly Tarshish-like. Isaiah says it is to reach 'to the rivers of Cush;' that is, to the Tigris and Euphrates, till it meets the Persian province of Gog's empire. From thence it will occupy the south-western coast of the Persian Gulf, and the western coast of the Arabian Sea to the Straits of Babelmandeb, or Dedan and Sheba. From the Straits it will extend along the Red Sea till it meets the Russo-Assyrian, or Gog, again on the confines of Egypt, which he will have recently conquered and annexed to the Russian Empire. From this boundary it will border on the Russian conquest to the southern extremity of the Dead Sea, and along its eastern shore to the Arnon, and ascending that river to about the same parallel as Samaria, and thence eastward to the Euphrates. This boundary gives it Edom, Moab, and Ammon, which are countries lying between the Red Sea, Dead Sea, river Arnon, and Euphrates. The reader can procure a map of the east, and by tracing this boundary he will see the extent of the empire in that part of the earth allotted to the British Lion as the full stretch of its dominion before the actual manifestation of the King of Israel.

THE EASTERN QUESTION.

The maintenance of the integrity of the Turkish Empire is essential to the continuance of Britain's ascendancy in India, and to her present high position among the nations, and for this reason England will pursue a policy favourable to the development of the resources of Palestine.

Egypt and the Holy Land are so geographically situated with respect to British India as to make their destiny the alpha and omega of England's policy with regard to the East. The sovereignty over those countries was conquered by the ancestors of the Sultan, who, as Mohammedan princes, have misruled them for ages. At the commencement of their dominion, Britain had no more interest in Egypt and the Holy Land than what the superstition of the Papacy infused into the hearts of the people. This involved her in the disasters of the Crusades, which drained her coffers and population in common with the rest of Europe. Within the last century, however, things have wonderfully changed with respect to Britain and the East. The establishment and extension of British dominion over Hindostan, the Oriental Tarshish; the geographical position of the Turkish Empire in relation to India; the necessity of the maintenance of that Oriental dominion to the existence of the British power in India—are considerations that make the destiny of the Turkish Empire, in whole or in part, of more vital importance to Britain than to any other power in the world. Russia, Austria, and France can only desire Turkey as an extension of their several territories. Not so with Britain. Turkey under Russia, Austria, or France would be fatal to the manufacturing, commercial, and political well-being of Protestant and constitutional England. Britain is detested by all the European powers, and her government distrusted by all the oppressed nations of the earth. Russia hates her, Austria and Rome hate her, and Napoleon III. hates her, as they all hate civil and religious liberty, and freedom of the press. Therefore, place either of them on the throne of Constantinople, and the imperial policy would be to blot out the British power from the political geography of the world.

As they are military and not maritime nations, Britain can successfully defend herself in her island home against the world. To destroy Britain, her factories must be stopped, and the commerce of the seas dried up. The continental despots understand this perfectly well. They know, and British statesmen know, that if the factories were closed, there would be a revolution which would shatter the British constitution into fragments, and make the commercial world in all its provinces reel to and fro like a drunken man. The great distress occasioned in the manufacturing districts by the partial stoppage of the cotton supply, during the late civil war in America, clearly showed the danger from any interruption to even one branch of the commercial industry of the country. While Britain commands the sea, no foreign power can invade her, and turn her half-fed and scantily clothed population into the street; but a continental despotism enthroned in Constantinople, possessed of Egypt and the Holy Land, and in confederacy with Persia and the Tartar myriads of Central Asia, might bring her to the verge of such a crisis. By invading British India from thence—and what Alexander the Great accomplished 300 years before Christ, another Alexander may aim to effect some 1800.

years after—England's dominion might be overthrown there. Her subject millions might again be stirred up against her, and her handful of Europeans be eaten up like bread. All access to the Mediterranean and Red Sea being cut off by the Constantinopolitan power, her reinforcement could only be conveyed to India by the long and tedious navigation round the Cape of Good Hope. This would be an element of weakness, and inevitably ensure disaster and defeat. Under such eventualities England could not maintain her position in the East, and the fate of Portugal and Holland would be hers—states which, since the loss of their ascendancy in the Indian Ocean, are of no weight or consideration among the powers of the earth.

While these things were transpiring in the East, it would greatly facilitate the policy of the Continental Despotism if it could involve Britain in a war with the United States. Such an event would be calamitous and ruinous to both parties, though England would of necessity fare the worst, being beset both in the East and the West at the same time. Shut out from the Continent and India, and at war with her best customer in the West, her factories would then be necessarily closed, for, having no customers, she would create no supplies. What would be the condition of Britain at war with all the world, and with an expenditure of perhaps £150,000,000 per annum, with her factories closed, and her commercial marine rotting in her docks without employ? What would become of her rich men and merchant princes? Without employment, without bread to eat, what could stay the violence of her famished myriads? Truly 'the burden of Tyre' would become the burden of Britain, Tyre's daughter of the latter day.

Such is the hypothetical fate of Britain should the Turkish Empire, as a whole, be occupied by a European Despotism inimical to England, before she could establish herself or her influence in such a position that she could dispute the advance towards India of a power enthroned in Constantinople. But Turkey is not to be swallowed up entire at a single mouthful by Lion, Bear, or Eagle. She is to *dry up*—evaporate. This is a gradual process, and will afford time for the creation of a situation in which the pro-Jewish policy of Britain will be fully developed. From the hypothetical result above stated—which, however, will never come to pass, God having revealed a different consummation of affairs—it is evident that Britain, when lately in battle for the integrity and independence of the Ottoman Empire, was fighting for her own existence; and that Louis Napoleon, in assisting her, was really, though he meant not so, doing good service for 'perfidious Albion.' The time to begin to favour Zion having arrived, that power whose policy is pro-Jewish will gain the ascendancy in Turkish counsels; and by that ascendancy promote such enterprises and policy as will conduce to the agricultural and commercial prosperity of its provinces, especially of Egypt and the Holy Land. The manifestation of this is a notable sign of the times, and may be observed, amongst other things, in the formation of a society, composed of highly influential personages with royalty at their head, which has for its object a critical and scientific survey of Palestine. It may also be observed in the proposed 'Euphrates Valley Railway,' a line of railway communicating with Seleucia, a port of the Mediterranean, and extending through Asia Minor, along the banks of the Euphrates, and the shores of the Persian Sea, to the capital of the Bombay Presidency. In this country we are all familiar with the speedy beneficial influence of railways through the wilderness, even where there is no great and.

wealthy empire to be reached beyond. What, then, may not be expected for those countries traversed by such a railway as the Euphrates Valley, with Europe at one end and India at the other? Depôts must be established and protected, and being made safe, they will become the centres of modern Assyrian towns and villages, and of new agricultural districts. The property being British, the protectorate will be British in all its route; for Turkey has not the ability, and Persia has not the will, to guarantee the security of life and property against the hostility of the natives to the enterprises of the Giaour.

Things, then, which are already initiated, will, in their development, necessitate a practical and intimate alliance between England and Turkey. We do not say that Britain will occupy Turkey as the sovereign power, but that their interests will be so identical with respect to Austria and Russia, and the internal economy of the empire, that their policy will be the same—the legislation of the Divan will give expression to the views and wishes of the British government. Turkey will favour the Anglo-Indian policy of Britain, and Britain will throw the shield of her power over Turkey to quench the darts of any Greek or Latin machinations for her overthrow. This will, and to some extent already is, the result of the late Russian war. Alone in the contest, Turkey must have fallen under the dominion of the Jew-hating Prince of Rosh, in which case Egypt, Palestine, and Israel would have experienced no favour. The legislation of the Russian autocrat from Constantinople would have been anti-Jewish and anti-Indian, and therefore anti-British. The extinction of the Turkish Empire is therefore a formidable blow at the commercial and industrial prosperity and stability of the British Empire in all parts of the world. Hence the true policy of England is to maintain the integrity and independence of Turkey at all hazards. Turkey has no policy but to struggle for her existence, which makes that power her most intimate and necessary ally that would most suffer by her fall. This power is the British. Her fall would not directly or materially affect any other, for no other has any stake in the countries beyond the Euphrates and the Red Sea.

But what will the Frog-Power, capitalised in Napoleon III., say to British ascendancy in Turkey? He may not like it, but it will not be in his power to prevent it. His mission is, by his policy, to create such a situation of affairs as shall result in the ascendancy of Russian imperialism in Germany and Italy, and of British ascendancy in Turkey. This is not his intention, but it will be the result of his policy. His intention is to found a Bonapartian dynasty in France, that Frenchmen may be ruled through all time by his descendants. This, however, is a purpose which is doomed to failure and disgrace. To succeed in his scheme would be to falsify the truth of God, and to convert the gospel of the kingdom into a cunningly devised fable. He will accomplish the mission assigned to him, of the real nature of which he is quite ignorant, and then his power and dynasty will disappear, as his uncle's did before him—never, however, to be revived. The near future is pregnant with startling and terrible events, in the midst of which Britain will have an opportunity of Anglicising the Ottoman Empire to the full extent allowed by Providence. It is now in effect a dependency of Britain, whose mission is, by her power for evil, and by her influence with the natural enemies of the Ottoman Empire, to perpetuate its independence of their domination, until her own pro-Jewish and commercial policy, expressed through Turkish firman, shall have filled Egypt with precious things (Dan. xi. 43), and made the Holy Land

'a land of unwall'd villages,' whose inhabitants are at rest, dwelling confidently, being undefended by walls, 'and having neither bars nor gates'—(Ezek. xxxviii. 11). This is the result to be worked out by Britain conjointly with Turkey—the colonisation and improvement of two of its most important provinces.

WAR WITH FRANCE AND FALL OF THE FRENCH EMPIRE.

France being a toe of Nebuchadnezzar's Image, and a horn of the Eighth Head of the Beast, is a regal, not imperial, power of the latter day. The restoration of the Bourbon dynasty is therefore to be expected, and may possibly be brought about by a war between France and England.

The same book that revealed the destiny of the Medes and Persians, predetermines the triumph of England as 'Mistress of the Sea,' till the end comes. She will probably meet with incidental reverses, but her empire will continue and increase, to the astonishment of those who dream of her fall, till she has effected the mission marked out for her. France, which has no colonies to serve and defend, has made, and is making, contrary to treaty stipulations, prodigious efforts to develop her navy into a power surpassing all rivalry. This of necessity places her in opposition to England, whose rôle is that 'Britannia rules the waves.' Notwithstanding the recent important interchange of courtesies between the fleets of the two nations at Brest, Cherbourg, and Portsmouth, and the continuance of feelings of mutual good-will and concord for the future that was augured from it, there very naturally exists a jealousy on the part of England from the growing importance of her Gallic neighbour as a maritime power. The existence of the British Empire, 'upon which the sun never sets,' depends upon the naval superiority of England; and if this be lost by the creation of a superior French marine, always capable of greater augmentation by union with Russia, England's rival in the East, it becomes only a question of time, opportunity, and convenience with her Continental rivals, when they shall 'overflow and pass over' the envied isle of *Albion perfide*. The true policy of Britain would seem to be to precipitate a war with France as soon as she can possibly get ready. Her safety consists in the destruction of the French and Russian navies. She will have to do this sooner or later; and the longer she delays it after she is ready, the greater and more difficult the work to be performed. There need be no apprehensions as to the result. England has yet to meet the world in arms upon the mountains of Israel, and she will not fall till then, and that not by the power of her rivals, but by the power of Michael, the Great Prince. Should war, therefore, break out between France and England, it will be the beginning of the end with Napoleon III., as it was with his uncle before him. When England draws the sword against him, in all probability the conflict will ultimate in his dethronement and the restoration of the Bourbons. This may be expected, because France in her normal state (her present being exceptional) is one of the Ten Horns—apocalyptically, 'The Tenth of the City.' The Ten Horns are to 'give their power and strength to THE BEAST'—(Rev. xvii. 13)—the Eighth Head of the Roman dominion; and are to 'hate the Harlot and make her desolate'—(Rev. xvii. 16). The Napoleon-Power cannot be at once the Frog-Power, a Tenth Horn, and the Beast. The Napoleon-Power is evidently the first, or Frog-Power, whose existence in France puts the Tenth Horn,

or *France Regal*, in abeyance. Hence, for France, as a *Horn*, to give her strength, power, and kingdom to the Beast, that which keeps the Horn-kingdom in abeyance must be taken out of the way; in other words, the Frog-Power, or democracy imperialised in Napoleon III., must be suppressed by his dethronement, that the Bourbon Horn may appear. War with England would open the way for this, and also promote another result—namely, *the bringing of Russia into position as the 'Gog of the land of Magogue.'*

Distrust of Napoleon III. is a feeling that has long been entertained by a large section of the British populace; and when his antecedents are considered, this is not to be wondered at. In despite of the treaty of Vienna in 1815, which excludes the Bonaparte family from all sovereign power in Europe, he seized upon sovereignty in France, and, by a bloody *coup d'état*, made himself emperor. He has ruled France with scorpions, and, encouraged by success, has been strengthened in the way of evil. A rogue was never made an honest man by successful villainy; nor has Napoleon III. been cured of his desire to reproduce fully in his own career the Napoleon of other days, by his success hitherto. As yet he has only been preparing for action. He has passed through the various phases of *coup d'état*, but he has not yet humbled Austria, given law to Italy, been crowned successor of Charlemagne by the Pope, or avenged the never-to-be-forgotten Waterloo. Without doubt, however, his uncle's fate awaits him, and the fall of the French Empire may be expected by the same tempest that is shortly to change the political map of Europe.

THE COMING CONFLICT AMONG THE NATIONS.

The nations of Continental Europe will be assembled at Jerusalem, under the Assyrian—styled 'the King of the North' by Daniel, 'Gog' by Ezekiel, and 'the Autocrat of all the Russias' by the moderns—where they will be encountered in battle by Jesus of Nazareth. The issue joined between them will be the possession of the Holy Land and City, with dominion over Israel and the nations for a thousand years. The contest will result in the triumph of Jesus, and the utter discomfiture of his opposing hosts.

The dominion of Asia will be the real ground of the coming conflict between the powers that be, whatever apparent cause may seem to bring it about. The final possession of the Holy Land will determine that question; that is to say, the power that shall conquer and permanently annex that country to its domain, will have the dominion. If Russia obtain it, the British Lion will have obtained its death wound. The consciousness of this it is that will make Britain as inveterate against Gog as she was against Napoleon I., who purposed the foundation of an eastern empire that should include Egypt and Palestine, and annex Persia and Hindostan. Napoleon, having conquered Europe, sought the annexation of the Russian Empire, which, if effected, would have prepared him for another effort in the East. If he could have carried out his schemes, Nebuchadnezzar's Image, with some modifications, might have stood upon its feet forty years ago. This would have been premature, however; besides, a toe kingdom, which France is, was never destined to become the Clay-element cementing the pedestal. It is of the Iron, not the Clay; and therefore not intended for purposes of confederation, but rather as an element to be confederated—transiently indeed, but still combined in one dominion

with other constituent parts. The confederating power is not of the Iron element of the Image, but commingling itself with the Iron pieces; a union, however, which must be very brief, as represented by the brittleness of iron where its constitution is invaded by clay. The Clay-element not only forms part of the feet, but of the toes also; this goes to show that the Clay-power obtrudes into the toe kingdoms, and moulds them to itself, but which cannot apply to Britain, seeing that it is found in antagonism to it in the Holy Land, where the power of the Image stands arrayed in complete armour, like Goliath ready for combat, and about to be slain by a little Stone from David's sling.

This is the real crisis of 'The Eastern Question'—*the Assyrian Goliath defiant of Israel and their Protector in the Holy Land*. The British Saul, though the slayer of his thousands, cannot slay the giant. It will require a Stone descending through the air to stretch him in his length along the field. What Saul could not accomplish, 'the Shepherd, the Stone of Israel,' will gloriously effect; for 'his fury shall come up in his face,' and 'all the men upon the face of the land shall shake at his presence.' 'And he will call for a sword against him throughout all his mountains; every man's sword shall be against his brother;' 'and Judah also shall fight at Jerusalem'—(Ezek. xxxviii. 18-21; Zech. xiv. 14). It can scarcely be questioned but that the Lion-power of Moab, and the other countries named, being then already in battle array against the Autocrat, may be the sword called for by the Stone of Israel at that crisis. Not called for in words; but, observing a great tumult among the enemy, the forces of the British Moab, with Judah, may rush in, and complete the slaughter. There is extreme probability in this, from the nature of things, and from the terms of the prophecy. A hostile army would scarcely remain in position when it beheld its adversary overwhelmed with disaster. When the Philistines saw Goliath fall, they fled, and were pursued and slaughtered by the host of Israel. Would the Lion's whelp be more tender of the prey? Would they not also give chase, and make the overthrow as complete and irretrievable as possible? The sword of Tarshish and Judah without, mutual slaughter within, the horses blind and ungovernable, their riders mad, the flesh-consuming pestilence, and 'an overflowing rain, and great hailstones, fire, and brimstone'—all these terrors combined cannot fail speedily to reduce the invaders of Jehovah's land to a 'sixth part'—(Ezek. xxxix. 2)—of the original multitude which came up against Israel as 'a cloud to cover the land'—(Ezek. xxxviii. 9, 16). Such is the combination predicted in the prophets, which, 'in the latter days,' is to bruise the head of the imperial adversary of Israel and their king upon the mountains of the pleasant and glorious land. The remoter cause tending to this crisis of affairs will be, *the dismemberment of Turkey by the King of the North*. It has already been shown that Britain, as a matter of policy, will seek to perpetuate the independence of the Ottoman Empire; but ultimately this territory must fall into the hands of Russia. This will lead to the crisis we have indicated, and bring Russia and Britain face to face, as principals in the war, in the Holy Land. The Lion of Tarshish will not fail to move south-westwardly when the northern Bear manifests his designs unmistakably upon the East. Great Britain has committed herself to the maintenance of the integrity of Turkey—which, however, she cannot preserve. Still, it is the only policy, not absolutely suicidal, that is open to her. She must antagonise Russia, if she would not destroy herself; and in doing this, it starts her upon a career, whose crisis will astonish her and all the world besides.

The latter part of the 17th and the 18th chapters of Isaiah are a part of a prophecy relating to this eventful period, when 'the nations are angry, and God's wrath is come,' and 'the men upon the face of the earth shake at His presence'—(Dan. vii. 10; Rev. xi. 18; Ezek. xxxviii. 20)—a time of tumult and uproar among the nations rushing against each other to battle, and 'Jerusalem becomes a burdensome stone for all people that burden themselves with it'—'a cup of trembling to all the people round about in the siege against Judah and Jerusalem'—(Zec. xii. 2, 3). The rush of the roaring hosts of the nations is to Jerusalem, under the King of the North, who at the time is lord of Syria and Damascus, holding all that country against his enemies. This is the last of the horns of the Gentiles that scatters Israel and lays their country waste. It is the power styled 'the Assyrian,' who, by the voice of Jehovah, shall be beaten down, and be no more, ere the dawn of the millennial day. The Lord of hosts shall rebuke him, and chase his roaring multitude like mountain chaff before the tempest, and stubble swept before its whirl. This is the portion of Gogue, and the destiny of all his host; and thus perishes a 'blossom' while a sour grape is ripening on the vine.

There is a peculiar sublimity in the last three verses of the 17th and the first of the 18th chapter of Isaiah, which is to a great extent lost through the imperfect rendering of the passage in the common version of the Scriptures. A more literal translation of the passage is as follows:—'Hark! a multitude of many peoples making an uproar as the noise of seas. Hark! a tumult among peoples, roaring as a tumult of mighty waters; they rage against peoples like a roar of many waters: but He shall rebuke him, and he shall flee afar off; and He shall chase him as the chaff of the mountains before the wind, and as stubble before the whirlwind. Behold also at evening time sudden destruction, and before dawn he is not. This is the portion of our spoilers, and a lot for them who scatter us. Ho! land of widely overshadowing wings, extending from beyond to rivers of Cush; which sendeth by sea *whirling things even upon vessels of fleetness* on the surface of waters. Go swiftly, ye fleet messengers, to a nation carried away and oppressed; to a people terrible from this and onward; a nation prostrate and trodden down, whose lands rivers have spoiled.' The interjection *hui* (pronounced Masoretically *ho*), with which Isaiah xvii. 12 and xviii. 1 begin, signifies ho! hark! wo! alas!—a word of threatening, grief, and exhortation. In the common version, it is rendered 'woe' in both these texts; but Lowth, Rochester, and Boothroyd adopt 'ho.' The prophet's exclamation evidently arises from a different cause in each case. In the first, he is like one who catches the sound of some distant uproar, and that he may discern more perfectly what is to do, he exclaims, 'Hark!—what is that?' Having ascertained the nature of the tumult, he turns to the by-standers and says, 'It is the multitude of many peoples making an uproar as the noise of seas.' The prophet in Jerusalem, upwards of 2500 years ago, being 'in the spirit,' hears the loud-sounding uproar of nations, rushing from far distant realms to battle in Israel's land, in the eventide of Gentile times. 'Hark!' says he, 'do you hear that roar of mighty waters? It is the last conflict of the nations ere the dawn of Israel's glory. I hear them approach the Holy City. Onward and nearer still they come! The roar is terrible. The flood no barrier heeds; our land is deluged, and the city falls before it. But O, the majesty and power of Israel's King! I see him robed in glory and might, and hurling sudden destruction upon the foe! He pursues the enemy and overtakes them. They cry, but there is none to save them

even to Jehovah, but He answers them not. How terrible the chase! He beats them small as the dust before the wind, and tramples them in the fury of His power! Thus doth He tread the wine-press alone, and bring down the strength of the destroyer to the earth.' (Compare Ps. xviii. 37-42 with Is. lxiii. 3-6 and the passage quoted above.)

The improved rendering here given, which is approved of, in whole or in part, by several able commentators, seems to be much more expressive than that of the common version; and the part italicised puts a construction upon the language of the prophet which does not appear in the authorised translation, but one which is fully borne out by the actual facts, and which it may not be out of place here to notice. Could anything be more descriptive of steamers as they appear to a spectator when gliding over the water, than the expression, 'whirling things even upon vessels of fleetness?' He sees a vessel moving with rapidity, and observes something on its sides whirling with remarkable velocity. After beholding such a vessel for the first time in motion from a position exterior to it, its *fleetness and whirling things* would be the two characteristics by which he would describe it to others. The prophet doubtless understood that in the 'evening time' there would be a great maritime power sending swift vessels by sea to its possessions in India, propelled by whirling things instead of by sails. It is a fact that such a power exists, and navigates the waters of the Red Sea with fleet vessels without sails;—the sea which, before his day, bore on its surface the sluggish craft of Solomon and his Tyrian ally in their voyages to the Indian Tarshish. This fact, therefore, seems to be foretold by the prophet.

DESTRUCTION OF THE BRITISH FLEET.

The British fleet, stationed in the Mediterranean, shall be destroyed by a tempest, according to the declarations of the prophets.

The British Lion is a proud and lofty beast; and its dominion, a high mountain, and lifted up. This is also the character of all the kingdoms and empires in the world. The Scriptures say: 'Every one proud in heart is an abomination to the Lord.' Proud persons, proud nations, and proud governments are equally objects of His detestation. He has therefore declared, in reference to the fate that awaits them in the day when He shall arise to shake terribly the earth, and He alone shall be exalted: 'The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low . . . and upon all the ships of Tarshish. . . . And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish'—(Is. ii. 11-18). This prophecy is clearly unfulfilled as yet; for the powers that be are not humbled, the Lord is not alone exalted, and the idols are not abolished. The reader will perceive, then, that contemporarily with the sole exaltation of the Lord, 'the day of Jehovah is upon all the ships of Tarshish.' This is explained in the 48th Psalm, which is prophetic of the time when Zion, the City of the Great King, shall be the joy of the whole earth. But before this comes to pass, it foretells the assembling of the kings

against her—that is, the kings of Gog's confederacy; and their flight with precipitation and terror, which seizes upon them as the pains of a parturient woman. It is then added as a contemporary event: 'Thou breakest the ships of Tarshish with an east wind'—(Ps. xlviii. 7). This implies that the ships broken and scattered are a fleet in the Mediterranean, which would be exposed to a hurricane from the east. This will doubtless be the British Mediterranean fleet co-operating with the land forces against the Russian armies in the Holy Land. The pride of Britain, and *probably* of America, in maritime alliance with her against the common enemy of constitutional government and liberty, will be laid low by the wreck of the most powerful and magnificent fleet that ever floated upon the sea of Tarshish. Those who have seen, and had an opportunity of inspecting, any of the different varieties of the iron men-of-war represented by such formidable vessels as the *Warrior*, *Black Prince*, *Minotaur*, *Hector*, *Defence*, and *Royal Sovereign*, of which the British royal navy is now being largely composed, will be able to understand to what perfection the art of naval architecture has been carried, and to form some idea of the terrible havoc that must be occasioned by the destruction of a fleet of such splendid vessels. Their destruction, however, will cause the maritime powers to abase themselves, and to yield obedience to the 'Shepherd and Stone of Israel,' whom even the winds and sea obey.

DIVINE PROCLAMATION TO BRITAIN AND THE NATIONS.

Jesus Christ, when returned to Zion, shall send forth a proclamation to the nations, and especially to Britain, during a suspension of judgment, and subsequently to the fall of the Russian Gog. Britain's steamers will be placed at the service of the Messiah, to assist in the restoration of Israel.

The Russo-Assyrian and his hosts having been overthrown, a signal or banner is exalted on the mountains of Israel, and a trumpet proclamation sounded to the world. The root of Jesse then stands for an ensign to the people on Zion's hill, to whom the outcasts of Israel shall be assembled, and the dispersed of Judah shall be gathered—(Is. xi. 10, 12; xxxi. 4, 6, 8, 9). The Lord Jesus having descended and taken possession of his dwelling-place, anciently known as 'the city where David dwelt,' breathing time is granted to the world while the trumpet proclamation is sounding abroad among them. They hear and tremble. Jehovah-Jesus—he who bears the *name* of Jehovah—is in his dwelling-place 'secure,' and waiting the effect of the trumpet. He awaits the time of action 'as dry heat impending lightning, as a dewy cloud in the heat of harvest,' soon to pass away. During the stillness of this awful pause, not a gleam of sunshine for a moment penetrates the impending gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no rippling wave curls upon the surface of the waters; the black, ponderous cloud, covering the whole sky, seems to hang fixed and motionless as an arch of stone. Nature seems benumbed in all her operations. Such is the condition of the torpid atmosphere before the bursting forth of a raging tempest, employed by the Spirit, in the 18th chapter of Isaiah, to illustrate the trumpet interval before the terrible and sudden irruption of Jehovah's fury against the nations; which, instead of fearing God and giving glory to Him—(Rev. xix. 6, 7)—assemble themselves together to give battle to His king—(Rev. xix. 19; xvii. 14).

Christ's proclamation from Zion, though general, is also specially addressed to 'the land shadowing with wings'—(Is. xviii. 1)—which, there is every reason to suppose, is Britain. The power addressed is insular and maritime, having possessions 'beyond the rivers of Cush,' which water the tract of Asia lying between the Tigris, Caspian Sea, and Persian Gulf, and known as Khushistan—the ancient Asiatic Ethiopia. If the bearings of the shadowing land lying beyond Khushistan be taken, it will be found that a line drawn in a north-easterly direction from Jerusalem, where Isaiah was when he made this prophetic invocation, would run through Khush, Afghanistan, and the Punjaub, and strike the Himalaya Mountains, which bound the Anglo-Indian Empire on the north. This nation, whose territorial empire is thus indicated, is the power which cannot 'send an ambassador' except by sea. British ambassadors cannot move from their sea-girt isle except by sea; and they are pre-eminently '*swift* messengers,' being despatched for the most part in steamers. Hence it must be concluded that the power addressed is the maritime arm of Britain, whose Indian territory lies from Jerusalem 'beyond the rivers of Cush.' The proclamation is: 'Go swiftly, ye fleet messengers,' &c. These messengers are of that 'third part' of Judah not cut off by the King of the North when he invades the land of Israel. Respecting these Jehovah says: 'I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles'—(Is. lxvi. 19). Britain accepts the invitation, and places its steamers at the disposal of Christ's ambassadors; as it is written: 'Surely the isles [or coasts] shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel'—(Is. lx. 9).

The papal governments will despise the trumpet proclamation, and prepare for war. These are the powers termed by John 'the Beast, the False Prophet, and the kings of the earth, with their armies.' The lightning of the Messiah's wrath shoots forth, and the thunder of his fury 'roars' from Zion against them. The steamers of Tarshish being at the disposal of Israel's king, they cannot invade his kingdoms. They are hemmed in within their own borders. There war, plague, and famine rage in all their horrors. Their country becomes 'a lake of fire burning with brimstone,' which results in the destruction of the papal system for ever.

THE DELIVERER COME TO ZION.

The Jews, at present scattered throughout all the countries of the world, will be restored to Palestine under Messiah, the Son of David, and the steamers of Britain will be placed at the service of the Messiah for this purpose.

The nations in arms being subdued under Israel—(Ps. xlvii. 3)—their hosts will no longer need to be detained in foreign parts. The time will have therefore come to give them rest from war, and to transport their victorious armies into their native land, that they may be disbanded there and 'settled after their old estates' (Ezek. xxxvi. 11). The steam-ships of the land of overshadowing wings will be in great request for this service, which will be willingly and joyfully rendered. Hence, Israel's eyetide return to their fatherland by this agency is termed the diligent,

conveyance of 'a present to the Lord of hosts'—(Is. xviii. 7). Those of the scattered nation that are inaccessible to ships, will be brought home by the usual means of transport by land. The railway to Jerusalem, and through Palestine, which is at present proposed to be constructed with British capital, will doubtless be extensively used for the conveyance of these Israelitish wanderers to the land of their forefathers. This present brought by sea and land to Mount Zion is termed by the prophet 'an offering unto the Lord out of all nations.' His words are: 'They shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord'—(Is. lvi. 20). This 'present' is not brought before the return of Jesus, the bearer of Jehovah's name, from the right hand of power. It cannot be brought until he becomes 'the Lord of hosts,' or 'Jehovah of armies,' and is enthroned in Zion; for it is brought by strong nations as an offering to him dwelling in Zion. Were all Israel now sent back to Palestine by existing powers, their restoration would be no offered present to the Jehovah-name, because Zion is not yet the actual abode of Jehovah-Jesus. The 'present' will be freely offered, because the offerers will have come to the recognition of the true nature of things. Jesus, whose prophetic name is 'JEHOVAH our righteousness'—(Jer. xxiii. 6)—will, by this time, have convinced them of his power, and his right to the world's allegiance, by his skill and prowess in arms. The south will no longer keep back, nor the north refuse to give up; for the Dragon, the Beast, the False Prophet, and the Kings, with all the armies that now give effect to their wickedness, will have been destroyed; and all obstacles to the full return of Israel from the four winds of heaven completely removed. 'They shall bring My sons from far, saith God, and My daughters from the ends of the earth; every one that is called by My name: for I have created Israel for My glory'—(Is. xliii. 1, 6, 7).

REVELATION OF JESUS THE MESSIAH.

Jesus Christ, upon his descent from the right hand of power, will wrest Jerusalem and the Holy Land from the contending armies, deliver the Twelve Tribes of Israel from all their enemies, extinguish the ambition of the Gog-power for 1000 years, and subjugate the maritime ascendancy of Britain to himself.

The crisis in the history of Britain, and of the world, at which we have now arrived, will prove a time of great trouble to the nations and their governments. The long- vexed Eastern Question, however, will now have received its final solution by the advent of 'Michael, the Great Prince,' that is, 'Jesus of Nazareth, the King of the Jews.' At his return, the Lord Jesus finds a remnant of his countrymen in Jerusalem and Judea, 'a third part' only of those in the land before the invasion, so reduced is their number by the war. This third part, however, constitutes the *subject nucleus of the kingdom*, which afterwards becomes a great mountain, or empire, 'and fills the whole earth'—(Dan. ii. 35). It is a third part that will have been 'brought through the fire,' and referred to by Isaiah as 'those that escape of them'—(Is. lvi. 19). Of these Jehovah says He will send messengers to Tarshish and the nations, to Greece and the coasts afar off, that have not

heard His fame nor seen His glory, 'and they shall declare it among the Gentiles.' The Tarshish fleet being dispersed and broken by storm, the surviving land forces of the Lion-power in Palestine have no alternative but retreat or surrender. All knowledge of events must, therefore, be communicated westward by the messengers of the conqueror. When they arrive at 'the isles,' or coasts, and at Tarshish, the Lion-power of Britain will answer them with words of peace. The then recent breaking of their ships by the east wind, in obedience to the will of the Stone of Israel, will certainly have taught 'the young lions' of the state the impossibility of contending successfully against one whom the wind and sea obey. The very nature of the case is sufficient to prove to the reader that, although Britain and other maritime states should be so ill-advised as to oppose themselves to the King of the Jews, not a single hostile vessel could leave their ports. The wind would be continually 'dead ahead,' and the raging of the sea too furious even for 'vessels of fleetness with whirling things,' or ships with revolving wheels propelled by steam. What, then, must be the necessary position of the maritime powers of the world on hearing of the fame of Jesus, and his demands upon them through his ambassadors? The only answer that can be given is that *they shall obey him*. This conclusion is confirmed by the words of Isaiah (lx. 9), where it is written: 'Surely the isles [or coasts] shall wait for [or obey] me, and the ships of Tarshish first.' Thus it is that the Lion-power, rendered powerless for evil on the coasts of Palestine by the dispersion of its fleet, and confined to its ports by the winds, which become 'His messengers'—(Ps. civ. 3, 4)—has no alternative but to place itself at the disposal of the King of the Jews, and to become his naval arm in the restoration of Israel, and the prosecution of the war upon 'the Beast, and the kings of the earth, and their armies'—(Rev. xix. 19)—all of which will refuse obedience to his will.

Peace being thus granted to the Lion-power of Sheba, Dedan, and Tarshish, and to certain other maritime states, styled 'coasts' or 'isles,' they will blockade the hostile countries which refuse to let Israel go, and thus policing the seas against the King's enemies, proceed to convey his subjects from the friendly 'coasts afar off' 'to the place of the name of the Lord of hosts, the Mount Zion'—(Is. xviii. 7). Thus saith Isaiah: 'The ships of Tarshish shall first obey me, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee'—(Is. lx. 9). Besides this service, 'The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts . . . and to him shall be given of the gold of Sheba'—(Ps. lxxii. 10, 15). Gold is the last thing governments deliver over to one another; all their financial policy is to keep their gold in their respective countries. The fact, therefore, of Tarshish and Sheba—which, we have seen, are subject to the same Lion-power—giving up their gold to the Son of David as a gift, is proof of his acknowledged supremacy in the countries pertaining to that dominion.

BRITAIN'S FUTURE KING.

The coming of Jesus Christ, in power, is to assert his claim to be King of the whole earth, and to demand of the various potentates of the world, including the reigning sovereign of Britain, a peaceable surrender of their dominion into his hands.

The present heir-apparent to the British throne is His Royal Highness the Prince of Wales, who, it is expected, will by and bye fill the position occupied by his illustrious mother, Queen Victoria. From what has already been advanced in this treatise, however, the reader must have perceived that there is yet to be another and a divine claimant for this distinguished honour, even JESUS OF NAZARETH, THE KING OF THE JEWS. By most persons the idea of Jesus Christ exercising temporal authority over the British Empire will be utterly disregarded or even held up to ridicule. That such, however, is a part of his mission is abundantly evident from the Scriptures. Jesus suffered death for maintaining his right to reign on Mount Zion, as expressed in the superscription of his accusation, 'This is Jesus of Nazareth, the King of the Jews.' Though judgment was given against his claim by those who then had possession of Jerusalem and the Holy Land, and though, when he rose from the dead, he left that country without prosecuting his claim to his inheritance any further, and though upwards of 1800 years have elapsed since he has departed to lay his petition before Jehovah, his claim is as good as on the day he first announced it in Galilee, for there is no Statute of Limitations to invalidate it. It has been held in abeyance during that long period, but never for a moment has it entered into the mind of Jehovah and His Anointed to abandon it. The rights of the Lord Jesus to the throne of Britain, and to dominion over the whole earth, are based upon the underived, inherent sovereignty of the Creator of all things, Who has the indefeasible right to dispose of mankind and their affairs according to His own will and pleasure. In conformity with this principle, He has decreed that all governments now existing, or that shall yet exist, shall be transferred to Him—peaceably, if they will; by force of arms, if they refuse. Jehovah victorious, the eternal and incorruptible God presents the absolute dominion over all peoples to the Lord God, His well-beloved Son, whom He authorises to appoint over the nations whomsoever he pleases.

That a literal reign of Christ upon the earth was what the apostles preached, and what the people believed, is evident from the manner in which the teaching of Paul was received. When the great apostle of the Gentiles went proclaiming Christ, 'the King of the Jews,' at Thessalonica, the people raised a clamour against him, declaring that he 'did contrary to the decrees of Cæsar, saying that there is ANOTHER KING, one Jesus'—(Acts xvii. 7). What would Cæsar or his friends have cared about Paul's announcing 'another king,' if they did not understand him to teach that the country of his dominion was that already ruled by Cæsar, and that, consequently, the contemporary existence of Cæsar's power and Christ's was impossible? They would have cared as little about it as Queen Victoria or the Prince of Wales do for the preaching of the clergy of their day, who proclaim that the rule of King Jesus is in heaven, or simply in the hearts of his people, and does not at all affect the sovereignty of her most gracious Majesty, or the prospects of the heir-apparent. But Paul did preach 'another king' for the nations than the

Cæsar or the Czar who shall be found oppressing them at his appearing; and he went on first to Berea, and then to Athens, proclaiming the commandment of the God of Israel, that they should repent or turn to Him, because He was going to rule the world in righteousness by 'another king,' whom He had prepared for the purpose. If the clergy were to preach the true gospel, they would not be so popular with the Cæsars as they are. In fact, they would not be tolerated by the latter; for it was only when they confined King Jesus to the skies, and gave the world to Constantine and his successors, that they ceased to be persecuted by the imperial power.

To the proposition that Jesus Christ shall one day reign literally and personally upon the earth, and exercise absolute authority over the British Empire, it has been objected that Jesus said: 'My kingdom is not of this world.' The kingdom of Jesus was not of the Mosaic *kosmos*, or world, but it was also not of a *kosmos* contemporary with the Roman power in its undivided form. His kingdom belongs to 'the fulness of times;' that is, when the times of the Gentiles are finished, times which are synchronous with the Roman system of nations in its Ten-horned constitution. In the days of Pilate, the Roman world, or habitable, was under Tiberius Cæsar. It was then one empire, including Syria and Palestine. But Christ's kingdom is to be set up when this fourth kingdom consists of two imperial legs and ten regal toes; for, speaking of the powers represented by these toes, the Spirit says: 'In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever'—(Dan. ii 44). This kingdom is the one Jesus styles his, and to which the gospel he preached belongs. The toe-kingdoms, which his kingdom is to break in pieces when it falls upon them, had not only no contemporary existence with him and Pilate, but did not even begin to exist for centuries after; he might therefore truly say: 'My kingdom is not of this *kosmos*.'

QUEEN VICTORIA PAYING HOMAGE TO JESUS CHRIST AT JERUSALEM.

The reigning sovereign of Britain, upon the accession of Jesus to the throne of David, will have to pay homage to the King of the Jews at Jerusalem in person.

The imperial sovereignty of Jesus Christ being admitted by the Lion-power of England, it is manifest that all things pertaining to the government of the British Empire will be at the absolute disposal of 'Jesus of Nazareth, the King of the Jews.' Such being the case, it is not to be supposed that the King of Israel will permit the government of that dominion to remain in the hands of the reigning family, and of those hereditary and representative legislators and officials who at present constitute, in prophetic language, its 'young lions.' It will certainly be taken from them, and transferred to the personal friends of His Imperial Majesty 'the Holy One of Israel.' At present the British Empire has but one chief, styled the King or the Queen, who is the head of both church and state. All glory, honour, and power proceed from this personage, in whose name also all civil and ecclesiastical affairs are administered. In an empire, however, whose peoples have come to the acknowledgment of the imperial suzerainty of Jehovah's King, there

will be no place for such a potentate. Hence the royal family of England must be dethroned, and all its 'lords, spiritual and temporal,' be ejected from their present rank, dignity, place, and power. Their fate, however, will not be like that of 'the kings of the earth' and their adherents, 'who make war upon the Lamb.' We are assured that such, who will not have Jesus to reign over them, will be slain before his face; but the others, who surrender at discretion—amongst whom, let us hope, will be the rulers of Britain—shall be conveyed to Jerusalem, there to behold the glory of him who shall have superseded them in the administration of British affairs. Thus, if Queen Victoria should become contemporary with these stirring times, she will have an opportunity of extending her marine excursions to the Holy Land, and of bowing the knee, as a former Queen of Sheba did to a king of Israel, to the 'greater than Solomon,' the Omnipotent KING OF KINGS AND LORD OF LORDS himself, whose fame and power shall have filled the whole earth, and penetrated the inmost recesses of Windsor Castle and Buckingham Palace. A greater, wiser, or more powerful sovereign than her most gracious Majesty Queen Victoria never sat upon the British throne; but when she arrives before the Divine Majesty of Israel's King, how insignificant will she then appear even in her own eyes, and in those of the great company that will attend her! Surely there will then remain 'no more spirit in her,' and, like her illustrious ancestor, she will confess to Israel's king: 'It was a true report that I heard in mine own land of thy acts and thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, and happy are these thy servants, which stand continually before thee and hear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made He thee king, to do judgment and justice'—(1 Kings x. 5-9).

What a glorious sight will then be presented to those who encompass the throne of Israel's King, to behold the proud Queen of England, with her nobles and bishops, bowing the knee to the once crucified Jesus of Nazareth, but now having returned to Jerusalem, having taken to himself his great power, and become 'the one king in all the earth!' Judging from the surprising achievements of the newspaper press in these days of running to and fro, this is an event which will receive that attention from the Fourth Estate which its importance deserves. The rapidity, accuracy, and minuteness with which passing occurrences are recorded in the daily journals are truly marvellous, and may be said to be a striking characteristic of the age in which we live. Such recent public events as the marriage of the Prince of Wales, and the visit of Garibaldi to this country, were chronicled by the London newspapers with a graphic power and a fulness of detail which excited the astonishment and admiration of every reader; and the pictorial representations of these thrilling scenes which speedily appeared in the illustrated journals were also subjects of wonder and delight. When, however, the startling event to which we have referred takes place—the state visit of England's sovereign to Israel's King, an event unparalleled in British history—a pageant will be presented which will exceed in splendour everything that the world has previously seen; and the abilities of the descriptive reporters of the *Times*, and of the special artists of the *Illustrated London News*, will be taxed to the utmost to faithfully record and accurately depict the imposing scene and its accompaniments.

The visit of the ancient Queen of Sheba, and her great company, to the king on Jehovah's throne in Zion, was voluntary, but that of Aden's modern ruler and her nobles will be from necessity. Solomon permitted his visitors to depart in peace; so, it is probable, will his greater and royal son; but shorn, however, of all their honour and glory. We shall presently show upon whom these are to be bestowed.

DETHRONEMENT OF THE HOUSE OF BRUNSWICK.

All things pertaining to the government of the British Empire will hereafter be at the absolute disposal of Jesus of Nazareth, the King of the Jews, who will dethrone the reigning family, and command allegiance to himself alone.

This is proved by the testimony of Daniel, who says: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that *all* people, nations, and languages should serve him'—(Dan. vii. 13, 14). It is admitted by all Gentile Scripture readers that Jesus of Nazareth is the 'Son of man' so often alluded to in the Bible. The testimony just quoted, then, is affirmed of Jesus. The people of the British Empire must therefore become his subjects, being constituents of the '*all*.' The rulers also are included, for the same prophet says '*all rulers* [margin] shall serve and obey him'—(Dan. vii. 27); and David says: 'All kings shall fall down before him; all nations shall serve him'—(Ps. lxxii. 11). When this is accomplished, how many British, Irish, Hindoos, Sikhs, &c., will remain to yield allegiance to the House of Brunswick? Not one.

THE FUTURE ROYAL FAMILY OF BRITAIN.

The members of the future royal family of Britain are in the aggregate styled 'Christ's House' in the New Testament. They are the 'sons of Zadok,' the children of the promise, who, in Christ, are counted for the seed of Abraham and David.

Jesus Christ, as we have seen, shall sit upon his father David's throne, and hold his court at Jerusalem, where he is to reign amid his Ancients gloriously; hence it is termed 'the city of the Great King'—(Matt. v. 35). The head of this government is the King of kings and Lord of lords, and is so styled because all who will share with him in the administration of the kingdom are themselves kings and lords, or rulers, associated with him. He is the *King Immortal*, whose dominion will not be transferred to a successor. Such is the head of the government of the world, whose palace will be on Mount Zion, the ancient site of his father David's throne. The spiritual Jewish nation—a nation which will be born in a day—is a nation of kings and priests *elect*, who as yet have not received their royalty, but are enrolled in heaven's scroll as the future sovereigns of Britain and the world. In Daniel, they are styled 'the saints who shall possess the kingdom'—(Dan. vii. 18, 22, 27)—and who are now sleeping in the dust, or who, now living, are preparing to meet the King Almighty, the Prince of peace. By their right to the soil of the Holy Land being established—which, as was shown in the early part

of this treatise, is promised *on certain conditions well defined*—their right to share in the dominion of the King of Israel over the British Empire, as well as over the whole globe, is also demonstrated. The rights, privileges, glories, and honours of the saints are all indissolubly attached to Palestine, which is the camp of the saints, or the royal province of the Universal Empire of the Great King. God gave this country to the Christ when He promised it to Abraham and his seed. Whoever, therefore, in after ages, could prove his right to the country, also proved his right to universal sovereignty, and established his claim to be a member of the future royal family of Britain. Jesus established his right, and will soon return to take possession of his inheritance and commence his reign; and all who are 'in him' have a title with him to dominion over earth's utmost bounds.

As, under the present constitution of empires, there are governors, governors-general, and princes, who are distributed to their different posts of honour, power, and glory by the supreme ruler of the empire, so also will it be with the kings and priests of Jehovah. He will establish His own Anointed in Jerusalem, who will be surrounded by a retinue of immortals, who will form his court of ancients; each of the twelve apostles is to rule a tribe of the natural Jewish nation near the person of the King (Matt. xix. 28; Luke xxii. 30). Paul, who was not one of the twelve to whom this promise was specially made, may perhaps head an extensive jurisdiction over the Gentiles—possibly may have the highest post of authority over the British dominions; but of this nothing positive can be affirmed. These will be stars of the first magnitude in the new heavens; the rest will shine brilliantly in the kingdom of their Father, though the stars, or nobility, amongst them differ from each other in glory (Dan. xii. 3). They are all glorious and honourable, though not all equally so, as Paul testifies (1 Cor. xv. 41). They will all have power over the nations, ruling them with a sceptre strong as iron (Rev. ii. 27). But while one will be chief ruler over a nation, another may be ruler over two, five, or ten of that nation's cities. Every one of the saints a king and a priest to God, they become the lords spiritual and temporal, the royal princes of the nations. Having been once mortal men, the denizens of a state then passed away in relation to themselves, they are now incorruptible and deathless, having risen from the dead to eternal life. In the passed state, their faith in God, and their character for truth and righteousness, were severely tried. They were condemned by men as evil; but justified of God, and promoted to the honour, power, glory, and riches of His dominion. By such is Britain and the world to be ruled in the future—by a hierarchy, or sacred order of immortal and righteous men.

MISSION OF THE SAINTS.

The saints shall utterly abolish the British Empire, and reduce the nations of the British Isles to perfect subjection to the King of Israel, then dwelling in Jerusalem.

The manner in which Christ is to take possession of his inheritance is very clearly indicated in the 2d Psalm—namely, *by war*, as it is written: 'Thou shalt break them [the kings of the earth and the nations] with a rod of iron; thou shalt dash them in pieces like a potter's vessel'—an idea expressed in Daniel by the words: 'The kingdom . . . shall break in pieces and consume all these kingdoms'—(Dan. ii. 44). When Jesus Christ returns to the earth with power, the

question will not be, whether the rulers of the world and their peoples will be willing for him to reign universally; that day will be 'the hour of judgment,' when the sentence will go forth: 'Those mine enemies who would not that I should reign over them, bring hither and slay before me'—(Luke xix. 27). This will be the summary mode in which the King of kings will enforce submission to his authority, against which no kings, emperors, or rulers will be able to contend. The peoples of all ranks will be compelled to submit themselves with tribute (Ps. lxxviii. 30) to the kingdom of the saints, under the terror of fire and sword. This is unavoidable. The past has proved that mankind cannot be brought into subjection to God by reason and testimony; they must therefore be subdued before they can be regenerated and blessed in Abraham and his seed according to the gospel. Christ and his saints will then ask no favours of the world. The earth is theirs, and the fulness thereof (1 Cor. iii. 21, 22); and at the time appointed they will take their own, in spite of all the Powers—imperial, regal, priestly, or republican—that now divide their divine royalty and inheritance among them (Ps. ii. 8, 9; Rev. ii. 26, 27). There is something magnificent in this arrangement—an association of poor and despised people, taken from all the generations of the race, upon the principle of obedience resulting from the belief of the things promised them; that such a people of divinely approved character, now struggling with adversity, under which they are sustained by the belief that they are the heirs, with Christ, of the earth and all its riches, and dying in that hope; that they should be raised from the dead, and that God should say to them, with the Lord Jesus at their head, as the Commander-in-chief of their forces: 'There is the world before you, which six thousand years ago I promised unto you as the Woman's Seed; the Serpent holds it by his power, which is great; but there are Israel and Judah, my two-edged sword (Zech. ix. 13) and weapons of war (Jer. i. 20), who, under your command, shall become strong; for one of them shall chase a thousand Gentiles, and two put ten thousand to flight (Deut. xxxii. 30); therefore go up against the nations, subdue them, and take possession of their glory under the whole heaven (Dan. vii. 18, 22, 27). The world is yours; go, conquer for yourselves, and I will give you rest.' Who would not rejoice in tribulation now, with a Scriptural assurance of being an approved and recognised associate of such a valiant company as this? What are the honours, riches, power, and dominion of the present world, or constitution of things, in comparison with this? Many have aimed at the conquest of the world, that they might gratify the lusts of the flesh; but they have invariably failed. Christ and the saints, however, as the commanders of Israel and Judah, will accomplish it for higher and nobler ends—that they may establish righteousness and peace on the ruins of ignorance, superstition, and the despotism of sin; and cause the will of God to be done upon the earth as it is in heaven. This will be a glorious conquest, though certainly a sanguinary one. But that cannot be avoided. The power of sin must be broken; and if men will range themselves under its standards against him whose mission is to destroy the works of sin, they must take the consequences. Democracy and millionaires will be but pipe-stems; brittle as clay, and mere dust of the balance in the calculation.

That the Israelitish nation, in conjunction with the saints of the Most High, have yet to assume an essentially belligerent or military character, is thus very evident; and the necessity for this, apart from the plain declarations of Scripture,

is very obvious. The establishment of a kingdom in the Holy Land—as we have clearly shown is the purpose of Jehovah—whose king claimed the dominion of the whole world, would necessarily superinduce a combination of all existing rulers of the world against him. History informs us how, from time to time, because of the extension of the dominion of some particular nation, war has been occasioned, to preserve ‘the balance of power,’ as it is termed, so that the greatness of one kingdom shall not overshadow the rest. What would be the result of the kingdom of God among a constellation of Godless powers? The absorption of all power to itself, and war on their part to prevent it. The world is guilty before God; and He intends to teach it righteousness with judgment; as it is written: ‘When Thy judgments are in the earth, the inhabitants of the world will learn righteousness’—(Is. xxvi. 9); and ‘All nations shall come and worship before Thee, for Thy judgments are made manifest’—(Rev. xv. 4). By whom, therefore, are the world of nations to be judged? Not by any of those nations, certainly, for they are all guilty, and criminals at the bar. It must be by the saints. To the sword of judgment being put into the hand of the saints, it may be objected that the weapons of their warfare are said to be ‘not carnal’—(2 Cor. x. 4)—and that on one occasion Jesus commanded one of his followers to put up his sword, saying that ‘all they that take the sword shall perish with the sword’—(Matt. xxvi. 52). It is at once granted that, at the present time, in the absence of Jesus, the use of the sword, or of any such weapon, is expressly prohibited; but when Christ returns with power, the saints will have to fight with and for him. Hear what is written upon this point: ‘Let the children of Zion be joyful in their king. . . . Let the high praises of God be in their mouth, and a two-edged sword in their hand. To execute vengeance upon the nations, and punishments upon the people. To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. *This honour have all His saints*’—(Ps. cxlix. 2-9). This execution of judgment belongs to the ‘administration of the fulness of times,’ referred to in Daniel, when to the saints, previously prevailed against by the Little Horn power, judgment is given at the appearing of the Ancient of Days; and they take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven.

DOWNFALL OF THE BRITISH ARISTOCRACY.

The aristocracy of Britain, with all their official retainers in church and state, will be ejected from place and power, and all their glory, honour, and emolument will be taken from them and bestowed upon the personal friends of Jesus.

This proposition results from the testimony that ‘the saints of the Most High shall take the kingdom, and possess the kingdom, and the dominion, and the greatness of the kingdom, *under the whole heaven*, for ever, even for ever and ever’—(Dan. vii. 18, 27). The ‘lords spiritual and temporal,’ however, with their associates, now possess ‘the greatness’ of that portion of the subjacent whole comprehended in the British Empire, to the exclusion of the saints of the Most High. It is therefore manifest that, as present facts and prophecy are not in harmony, in order that this prediction may be fulfilled, a great and astounding revolution awaits this mighty empire, which will result in the supersession

of those who now possess 'the greatness' of the state, and the substitution of the saints in place of them. The people will not elect the saints to place and power, nor will they attain them by a compromise with the existing incumbents. They are to 'take the kingdom' by force, and to leave none of the greatness for any but themselves. 'Judgment was given to the saints of the Most High'—(Dan. vii. 22). In the execution of this judgment, they possess themselves of the dominion under the whole heaven. As has already been shown, they are 'to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them *the judgment written*'—(Ps. cxlix. 6-9). When the saints have made captives of the royal family of Britain, and their nobles and dependants, they will ask no favours of them, but take all they possess as the spoil of the victors. It will become theirs by the sanction of the God of the whole earth. 'Do ye not know,' says Paul to the saints in Corinth, 'that the saints shall judge the world?'—(1 Cor. vi. 2). And again he says to them: 'All things are yours . . . the world, things present, and things to come—all are yours'—(1 Cor. iii. 21, 22). Solomon also says: 'The wealth of the sinner is laid up for the just'—(Prov. xiii. 22). Jerusalem, in her future exaltation, is the mother of all the saints, of whose world-wide dominion she is the throne. Hear, then, the words of the prophet in relation to her: 'The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted'—(Is. lx. 12). The British, however, after the disaster to their fleet, will become an obedient nation, serving the sons of Zion and their king. 'They shall come to Zion's light, and kings to the brightness of her rising. . . . They shall come bending unto her; and all they that despised her shall bow themselves down at the soles of her feet'—(Is. lx. 3, 14). This is affirmed of those Gentiles whose prudence is the better part of their valour. Finding resistance vain, they surrender to Christ and his associates, the king and nobles of Israel, all of them '*kings and priests to God*,' prepared by Him to '*reign on the earth*.' Concerning them, the Prince of these kings of the earth has said: 'I will give them power over the nations; and they shall rule them with a rod of iron; as the vessels of a potter shall they [the powers] be broken to shivers'—(Rev. ii. 26, 27). These testimonies show plainly that all existing governments are doomed to wreck and ruin; their thrones are to be 'cast down,' and Britain's among the rest. 'O let the nations be glad, and sing for joy; for thou, O Messiah, shalt judge the people righteously, and govern the nations upon earth'—(Ps. lxxvii. 4). Seeing that this is inevitable, 'Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little'—(Ps. ii. 10-12). Such will be the exhortation to them before judgment falls upon their devoted heads. Some, however, will hear, and surrender their greatness to the saints as the only escape from the sharpness of their two-edged sword.

The destiny of nations and peoples, however, is not to be confounded with that of their kings and rulers. The gospel preached to Abraham promises blessedness through him and his seed, the Christ, to all the *nations* of the earth, *not to their rulers and nobles*. These constitute 'the Powers that be,' which, great and small, in the aggregate form the Adversary of the Woman and her Seed, whose fate is to bow down under the soles of their feet. The gospel of the kingdom proclaims no blessedness to the rich and powerful of the nations; it is glad tidings only to the

poor and needy, who seek their consolation in the world, or age, to come. 'The poor have the gospel preached to them'—(Matt. xi. 5); and, as an apostle says, 'Hath not God chosen the poor of this world, *rich in faith*, and heirs of that kingdom which He hath promised to them that love Him?'—(James ii. 5).

MISSION AND DESTINY OF THE CLERGY.

The clergy do not preach the gospel proclaimed by Paul, but 'another,' and therefore are under the anathema pronounced upon such by the apostle.

There is, therefore, no alternative before the royal family, bishops, nobles, legislators, administrators of the law, official subordinates, ecclesiastics of all sects, and soldiery of the British Empire, but unconditional surrender of place, power, property, and allegiance, or *imprisonment and death*. They are the existing obstacles to the blessedness of Abraham and his seed coming upon the populations of the British dominions, and must, therefore, be removed out of the way. So long as Church and State exist in their present constitution, the British people cannot be enlightened by Jehovah's servant and his associates. Oxford, Cambridge, and Maynooth—those monkish and Jesuitical nurseries of antiquated absurdity and superstition—must be superseded, and their 'reverend' and 'right reverend' darkeners of God's counsel deposed from their seats. The foolish ignorance of the bishops and clergy, priests and ministers, must be silenced, that the people may no more be perverted by it. All mouths must be stopped that 'speak lies in the name of the Lord'—(Zec. xiii. 3); and everything is a lie in His name which is preached for gospel not being 'the gospel of the kingdom' preached by Jesus and his apostles, both before and after his crucifixion. 'Though an angel from heaven preach any other gospel unto you,' says Paul to the Galatians, 'than that which we have preached unto you, let him be accursed'—(Gal. i. 8). No one who understands 'the word of the kingdom' will say that the bishops and their clergy, or the Nonconformist 'divines' of the British dominions, from the Archbishop of Canterbury to the redoubtable Spurgeon, preach the gospel Paul proclaimed. Judgment is therefore recorded against them as the world's fat ones and the misleaders of the people. They are accursed, because they preach 'another gospel' than that proclaimed by Jesus, Paul, and the other apostles. It is clear, therefore, that if the population of the British Empire is permitted to remain in the keeping of the clergy, they can never be enlightened, nor the intelligence and glory of the millennium be ever diffused among them. 'The leaders of the people cause them to err;' they must, therefore, be removed, that the saints, who are the Leaves of the Wood of Life, may heal the nations. The very name which the spiritual guides of the people have adopted to designate their class—'*the clergy*'—convicts them of ignorance of 'the first principles of the oracles of God;' for a mere babe in Christ could tell them that God's 'clergy,' or 'lot,' are not a distinct order in the church of Christ, but the whole body of God's sons and daughters, become such through 'the obedience of faith.'

In the new order of things that will ere long be introduced, all clergyism and priesthood, with royalty, their patron and support, will be made to give place to THE ROYAL PRIESTHOOD OF THE KINGDOM OF GOD, which is to 'break in pieces and consume' all the empires of the world. 'Thou wast slain, and hast redeemed us

to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and *we shall reign on the earth*'—(Rev. v. 9, 10). These, with the Lord Jesus for their chief, are with him the 'kings and priests' God is providing for the exigencies of His kingdom, that, when the time comes to set it up, the executors and administrators of its power, in Church and State, may already be prepared for manifestation as His sons, and possessors of its glory, honour, and dominion over the world. Jehovah will then entrust mankind and their affairs to them, and accept the then enlightened adoration of the nations through them alone. This being the case, the parsonocracy of the Gentiles will not retain even the shadow of an existence; they would be only 'cumberers of the ground.' They are useful at present as the spiritual element of the *police establishment* of the nations. The kings and nobles would not be able to keep the world in awe without them; that is, to prevent all things falling into anarchy, which would be worse than even autocracy and popery, which are as detestable as anything a lover of truth, righteousness, and liberty would care to be contemporary with upon earth. The unbridled licentiousness of the swinish multitude, whose only law is 'the law of sin and death' within them, would be worse than even the most oppressive of existing governments, for assuredly a few tyrants are more tolerable than a great multitude. The spiritual element supplied by the clergy, therefore, greatly restrains the outbreaking of the law of sin and death in all classes, by the inculcation of the terrors to be inflicted on the refractory by the devil in the bottomless pit of fire and brimstone below, and by the emulation that exists in society to be well accounted of for piety and respectability.

The kingdom of God made known in the Scriptures is a kingdom localised by the promises of God in the greater Asia, and destined to rule over all the earth. The clergy and their flocks have no part in this kingdom. Their kingdom, according to their own declarations, is of a spiritual character, already in existence, and therefore pertaining to the present evil order of things. That promised to the saints of the Most High, however, belongs to the world to come. At present the clergy have everything pretty much after their own fashion, with the exception that they cannot altogether uproot the true faith and banish it from the earth. They have perverted the 'one faith' so much, that it may well be asked, 'When the Son of man cometh, shall he find faith on the earth?'—(Luke xviii. 8). The clergy have 'prevailed against the saints' by sheer preponderance of numbers; nevertheless, there are still a few of the faithful left, and will be until the Lord returns, to protest against the foolishness and unbelief of these blind leaders of the blind. With such men for the religious teachers of the people as the clergy show themselves to be, well might the prophet Jeremiah say: 'The Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited *lies, vanity, and things wherein there is no profit*'—(Jer. xvi. 19). In the millennial period, however, the people will be fed, not with the anecdotes and fables of old clerical wives, but with wisdom and knowledge from above, which 'is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy'—(James iii. 17). There will consequently be no 'clergy' then. They will all have gone to that place where there is 'no knowledge,' and the light is as the darkness of Egypt. Heaven speed the day when not a clergyman shall breathe the breath of life, exhaling his pious blasphemies to the destruction of the people!

DIVINE AMBASSADORS TO BE SENT TO BRITAIN.

Subsequently to the overthrow of the Russo-Assyrian, and before the dethronement of the House of Brunswick, Jesus Christ will send ambassadors from Jerusalem to the British government and people, announcing his purposes with respect to them, and demanding their entire and unreserved submission to his authority and will.

This will be in accordance with the divine custom at the epoch of all past great retributive crises of the world; proclamations of repentance, divinely attested, precede the judgments of God. Take the overthrow of the antediluvian world, the punishment of Egypt, the destruction of Jerusalem, and the fall of Pagan Rome, for examples. Jehovah commissioned Noah to the first, Moses to the second, John, Jesus, and his apostles to the third, and the apostles and their co-labourers to the fourth, for a witness to all the nations. And shall final destruction fall upon the myriads of Europe, Asia, Africa, America, and Australasia unpreceded by a proclamation warning them of the evil at hand, ready for the destruction of the refractory and contumacious? No; fair warning will be given that the time is come for Jehovah, the Holy One of Israel, to show strength with His arm, to scatter the proud in the imagination of their hearts, to *put down the mighty from their thrones*, to exalt them of low degree, to fill the hungry with good things, to send the rich empty away, and to help His servant Israel in remembrance of His mercy, as He spake to their fathers, to Abraham, and to his seed for ever—(Luke i. 51-55).

That divine ambassadors will be sent to the British Court is evident from the 2d Psalm, where it is stated that a proclamation is to be made to the kings of the earth, exhorting them to be wise, and to receive instruction, to the end that they may make peace with the Son, serve Jehovah with fear, and rejoice with trembling, lest they perish in His wrath when kindled but a little. This proclamation is clearly a thing yet future, as it was not made to Pilate or Herod, who were Gentiles, and concerned in the condemnation of Christ. It is a proclamation to be made when the Lord comes to plead with all flesh by fire and sword. 'For by fire and by His sword will Jehovah plead with all flesh, and the slain of the Lord shall be many'—(Is. lxvi. 16). At that time He saith, 'I will send those that escape of them unto the nations, to *Tarshish*, Pul, and Lud that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles'—(Is. lxvi. 19). Here Britain, which, as has already been shown, is the modern *Tarshish*, and may also be included among 'the isles afar off,' is specially mentioned as having divine ambassadors sent to it. These proclaimers are represented in Rev. xiv. 6 under the symbol of an angel or messenger flying in mid heaven, having the glad tidings of the age, or the 'everlasting gospel,' as it is termed, to proclaim to the dwellers upon the earth, even 'to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him, because *the hour of His judgment is come.*'

JUDGMENT PRONOUNCED UPON THE BRITISH GOVERNMENT.

Britain's rulers will be conveyed to Jerusalem, to have judgment pronounced upon them by the King of Israel in person.

It has been seen from the 149th Psalm that the saints are to bind the kings and nobles of the Gentiles, or nations, with fetters; they will therefore be prisoners in the hands of the saints, and there can be no doubt that they will be righteously recompensed according to their doings. There is very plain testimony on this point by Isaiah, who says: 'The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in a pit [or dungeon], and they shall be shut up in the prison, and after many days shall they be visited [or punished]. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and before His ancients gloriously'—(Is. xxiv. 21-23). The rulers of the nations, then, shall be brought to Jerusalem in captivity, 'for there will he sit to judge all the nations round about'—(Joel iii. 12). Besides this the testimony of Isaiah is very plain, for he says: 'Thy gates [O Zion] shall be open continually; they shall not be shut day nor night; that [the saints] may bring unto thee the wealth of the Gentiles, and that their kings may be brought; for the nation and kingdom that will not serve thee shall perish'—(Is. lx. 11, 12). 'Kings and their queens shall bow down to thee with their face toward the earth, and lick up the dust of thy feet'—(Is. xlix. 23). 'Kings shall shut their mouths at him [the King of Israel], for that which had not been told them *shall they see*, and that which they had not heard shall they consider'—(Is. lii. 15). And David adds: 'All kings shall fall down before him; all nations shall serve him'—(Ps. lxxii. 11).

In these testimonies no exception is made in favour of the rulers of the British Empire. The government of Britain are by no means such a guilty corporation as are some of the other European powers, yet they are not righteous, for they all more or less mind earthly things, and their wisdom is from beneath, not from above. Their fate will depend very much upon the respect they may pay to the King of Israel's ambassadors, and whatever the king orders will be right. On the principle of 'what measure ye mete it shall be measured to you again,' it therefore becomes the rulers of this great empire to give good heed to their ways. The advice of Daniel to Nebuchadnezzar seems appropriate in the circumstances: 'Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a healing of thine offence'—(Dan. iv. 27). A government diligently labouring for the purification of its national institutions, a just and equal administration of the laws to rich and poor, the reward of virtue and integrity, the suppression and punishment of corruption in all departments of Church and State, the diffusion of useful knowledge, the well-being and happiness of the poor and needy, friendship to Israel, the lessening of the burdens of society, and the general improvement of its own people and the world—such a government could not fail to commend itself to the gracious consideration of the King of Israel. We see this illustrated in the case of Nineveh, which repented at the preaching of Jonah. Nineveh, the capital of the Nimro-Assyrian dominion, was 'an exceedingly great city,' whose

'wickedness had come up before Jehovah.' He determined, therefore, to overthrow it, which He finally did, and the city is in ruins to this day. But there were within its walls 120,000 persons 'that could not discern between their right hand and their left, and much cattle.' Jehovah commiserated the helplessness of these, and deemed it not unworthy of Himself to care even for the cattle He had made. The rulers were very wicked, and the people very ignorant. The rulers were worthy of death, but for the sake of the helpless and the cattle, God entertained thoughts of mercy towards the city, on condition of repentance. He therefore sent a proclamation to them by Jonah, saying, 'Yet forty days, and Nineveh shall be overthrown.' The message was believed, and the city consequently respited, for it is written: 'The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth *from the greatest of them* even to the least of them.' Thus, unlike Pharaoh, they believed the ambassador of God, and submitted themselves to His mercy. Had they turned a deaf ear to His message, they would have been overthrown in forty days; but 'God saw their works, that they turned from their evil ways, and God repented of the evil that He had said He would do unto them, and He did it not'—(Jonah iii. 5-10).

This portion of Bible history is very suggestive to the rulers of the nations contemporary with the approaching manifestation of the King of the Jews in Zion. If Britain's rulers and peoples follow the example of the Ninevite Assyrians, and humbly submit themselves to His high commands, He will doubtless in judgment remember mercy; and though, from the speciality of the crisis, the rulers and nobles, in Church and State, must give place to the saints, their country may not be wasted, but be saved from the calamities written against the subjects of 'the Beast and False Prophet, and the kings of the earth and their armies,' who will follow the example of Pharaoh, and defy Jehovah, Israel, and their kings.

BRITAIN DURING THE MILLENNIUM.

The reign of the saints with Christ, over Britain and all the nations of the earth, will be a reign of righteousness and peace, uninterrupted by war's alarms, for 1000 years—the longest peace the world will ever have experienced since man was created.

The period in the history of the British Empire at which we have now arrived will inaugurate a new era—the era of the great reform, politically, religiously, and socially. According to the declarations of Scripture applicable to this time, the British Constitution in 'Kings, Lords, and Commons, will be suppressed, and that power, as emanating from the House of Brunswick or from the votes of a venal populace, will be for ever abolished. Bribery and corruption, royal extravagance and pauperism, Gentile legislation and injustice, episcopal, priestly, and clerical blasphemy and hypocrisy will then have an end in Britain and its dependencies; and the reason of all this is because 'the kingdoms of this world' will then have become 'the kingdoms of Jehovah and of His Christ,' who will 'reign in righteousness,' and appoint 'princes who shall rule in judgment.' It must be admitted that, under the present state of things, there is frequently a miscarriage, and often a total failure of justice, in our legal and criminal jurisprudence, and this not always from a want of rectitude on the part of the administrators of the law. They can only decide according to the evidence adduced, and this is frequently such

as to mislead, and so frustrate the ends of justice. Too frequently, from this cause, have the guilty escaped, and the innocent been made to suffer punishment. In the coming age, however, judges will be appointed who will not arbitrate after the seeing of the eye and the hearing of the ear, but who will 'judge righteous judgment,' and administer justice with equity. A real reform will become the order of the day throughout these realms. The doors of St Stephen's will be for ever closed against the existing factions of the State. A greater than Oliver Cromwell will turn them out, and purify the building of all their defilements. O how the people will rejoice in their expulsion from place and power! The working and lower classes, so long denied representation in the councils of the nation, will then be put upon the same footing in this respect as those who used to be their superiors, being placed under a righteous system of government and just rulers. There will be no more Secretaries of State for the Home Department co-operating with the hard-hearted and brutal oppressors of the people to maintain Satan on his throne. There will be no more Earl Clarendons, to avow implicit faith in the word of honour of the destroyer of Hungary and Poland, or in 'the friendly assurances' of the imperial pillars and supports of the Bible proscribing and debasing superstition in Rome, Italy, and France. There will be no more Earl Russells, by their 'meddle and muddle' policy, leading a brave but comparatively helpless people like the Danes to expect material aid from England in the event of aggression by more powerful neighbours, and then leaving them to their fate when so assailed. In the management of both 'Home' and 'Foreign' affairs the policy pursued will be characterised by unimpeachable rectitude and justice. There will be no more an Episcopal Bench, habited in grotesque wigs, silk aprons, and lawn sleeves, nor non-conformist 'piety,' oracularising theological metaphysics, incomprehensible to all who utter and receive them. All these things will be abolished; and from the throne to the Bow Street police bench, and from the archiepiscopal Palace of Lambeth to the ranter's rostrum, all will be swept and purified of all the abominations that now pervert truth and justice, equity and judgment, and cause the people to err from the right ways of the Lord. Under the divine system of legislation that will then be introduced, Britain will be wisely, justly, and strongly governed. Standing armies will be disbanded; peace that cannot be disturbed by war's alarms will be established; good-will shall obtain among all classes of society; the poor and needy will be cared for; ignorance and superstition will be exterminated; the fertility of the soil will be increased; the duration of human life extended; trade and commerce regulated upon just and liberal principles; vice suppressed; evil restrained; good triumphant; the whole population of one enlightened faith; and the will of God performed throughout the earth as it is in heaven. Such is the blessedness Omnipotence has in store for the populations of the British Empire in the age to come. Then will the gospel of the kingdom have become a fact, and all the nations will be actually blessed in Abraham and his seed—(Gal. iii. 8).

"BROADCAST."

BY THE WRITER

OF

"THE UNIVERSAL CHURCH:"

ITS FAITH,

DOCTRINE, AND CONSTITUTION.



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PREFACE.

THE following short Essays were written some four years ago, and are intended to be supplementary to "The Universal Church." We bespeak the patience and fair consideration of all readers in their perusal.

The two greatest enemies Truth has to fight against—the two greatest obstructions in the path of progress—are ignorance and prejudice; but the last is, beyond comparison, the most difficult to overcome. Ignorance, as a rule, is not unwilling to be instructed; but prejudice is not only unwilling to be instructed, but entrenches itself in its position, barricades the entrance to its fortified dwelling-place, shuts itself in with bars of iron, and regards Truth as an enemy—a wicked enemy, come to drive it from its pleasant home. Nothing, so far as our experience goes, is so rare as that judicial mind, which will fairly consider any question brought before it, and, without prejudice or sentimental bias, judge righteous judgment, desiring to know the truth alone, the whole truth, and nothing but the truth.

Yet, it is absolutely necessary for the welfare of individuals and the whole world too, that this should be done; and we earnestly pray for such fair consideration from all into whose hands these few words may fall.

March, 1870.

“ B R O A D C A S T . ”

ERRATA.

- Page 1—for “ traditions,” read tradition.”
- Page 4, line 2—for “ our,” read “ their;” line 13—for “ his,” read “ the.”
- Page 7, line 34—insert “ from those” between “ because” and to “ whom.”
- Page 8, line 27—for “ as,” read “ to,” twice.
- Page 12, 12th and 13th lines from bottom—read “ 12” instead of “ 9” million, and “ 10” instead of “ 7.”
- Page 14, 5th line from bottom—read “ thought,” instead of “ thoughts.”
- Page 15—the chapters on “ Miracles” and “ Love” refer to the “ Universal Church.”
- Page 15, line 10—for “ laws,” read “ law.”
- Page 17, line 27—for “ nine,” read “ many.”
- Page 18—the chapters alluded to on “ Love” and “ Free Will” are in the “ Universal Church.”
- Page 19, 18th line from bottom—for “ best,” read “ most.”
- Page 20, line 14—for “ bliss,” read “ life.”
- Page 22, line 10—insert “ may” between “ it” and “ cause.”
- Page 31, line 28—insert “ ever” before “ since.”
- Page 37, 21st line from bottom—insert “ duty” after “ his.”
- Page 38, line 12—after “ this” insert “ other;” line 35—instead of “ of,” read “ on.”
- Page 42, line 9—for “ powers,” read “ power;” full stop after “ evolving.”
- Page 43, line 14—instead of “ admiration,” read “ aspiration.”
- Page 45, line 10—after “ amongst” insert “ all.”
- Page 48—for “ Egypt and Greece,” read “ Africa and Asia;” line 17—for “ divini^orum,” read “ divi^orum.”
- Page 70, 8th line from bottom—for “ foot,” read “ pace.”
- Page 72, line 17—for “ i,” read “ if.”
- Page 76, line 14—a comma after “ the whole world,” and not a capital letter to “ however.”

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The Full Title of our Church

IS

“THE HOLY CATHOLIC AND UNIVERSAL
CHURCH.”

OUR MOTTO IS:

“GLORY TO GOD IN THE HIGHEST

AND ON EARTH

THE WELFARE OF MANKIND.”

TRUTH.

TRUTH is often observed to be stranger than fiction, and it cannot but be seen by whoso reads, reasons and reflects, that the entire system of theological science, as held and expounded by the various churches of the world, is as remote from the reality, and as inferior to the truth in simplicity, order, and marvellous procedure, as astrology is to astronomy, alchemy to chemistry, and tradition to geology. The discoveries of modern science have shaken that old idol, tradition, on its throne; it is cloven through and stricken down, damaged past hope of repair, and has fallen helplessly, the senseless image of a creed, to be buried with other falsities of past ages. Till within some few years, men might have bowed down and worshipped before this work of men's hands, this idol, tradition, but now no longer, unless blinded by sentiment, prejudice, interest, or ignorance. The crude fancies which went to make up this sacred image are shown to be valueless, and have been replaced by truths far surpassing in wondrous beauty and in miraculous power the sudden "fiat" of uneducated reason and misguided imagination.

It would be perhaps difficult to conceive anything more improbable, and void of all support from analogous reasoning, anything more absurd, indeed, than the ordinary systems of theological science, from which mankind is at this time slowly and surely, though painfully, freeing itself. This does not apply, however, to the religious morals of most churches, especially those of Europe, which in the concrete must ever hold a high, if not the highest, place in the estimation of mankind; for though there is something to unlearn, such as non-resistance to evil, and the general tendency to regard the present as something antagonistic to the future life, yet the bulk of such teaching is practical, beneficial, and humanizing. Christian ethics may in time be modified, but bible science will in time be assuredly put aside altogether.

To take the Mosaic traditions of creation for instance: its defenders, who never would have questioned its literal truth, until it was shown to be absurd, will now have that it is still true, but couched in language which we do not now understand; it has an allegorical, metaphysical-spiritual, celestial meaning: it may or may not be a description of the actual creation of earth; if it is, the word "day" does not mean our day, the "evening and the morning" are not our evening and

morning, and so on: and that the whole description is expressed in a manner not comprehensible by modern minds, and is certainly not to be taken in our ordinary literal manner of reading it, and perhaps does not apply to the creation of the world at all. Now we may be willing to admit this, in a measure; but such an admission lays open the whole scripture on the same condition—otherwise it is mere trickery to escape from a dilemma—and thus the whole bible may bear any interpretation an ingenious fancy may conceive. Here it is that the Papal Church is so honestly uncompromising, and still commands implicit faith in the literal meaning of scripture, as a something unspeakably sacred, which it alone is gifted with the power to expound; nor will admit of controversy among those who wish to remain within the pale of the church; and it is here that Protestantism has given to us such an advantage in searching out the truth, by insisting on the right, and on the duty of each human being exercising his individual reason and judgment, and has thus vindicated the inviolability of man's inmost soul—his sacred conscience.

For this reason, our discourses generally are directed against that creed which is represented by the Infallible Church of Rome, as an enemy far more formidable to human progress in every way, not only as a spiritual, but as an actual social tyranny of the worst description. Protestantism has been in fact a half-way-house of rest for travellers towards the fair land of the future; and happy have they been amongst men who have passed the night therein; for of a truth, night it has been, a night dark and stormy, disturbed by many a hideous dream, and fraught with all the terrors of the darkness of the tempest. Happy those lands in which the Protestant principle, which means, freedom of thought and the right of private judgment; from the first of which springs public freedom of speech and action, and from the second, individual liberty, has not only been recognized by law; but has entered warm and quick into the heart's life of the people; for theirs is now a road over the mountainous Alps of the spiritual world, comparatively easy, tunnelled and made level; but many and desperate must yet be the trials, the troubles, the struggles of those nations, who, in casting off the authority of a false religion, have also cast away all thoughts of God; or who, in seeking to advance upon the paths of freedom and of progress, have permitted the *spirit* of Rome to remain dominant in their councils and its doctrines to reign undisputed in their temples; for there still lives that inflexible and pernicious authority, which seeks to bind *all* mankind in certain principles, like fetters, which it calls "the truth." Truth, which men so ardently desire, so despairingly for ages have invoked, and now so hopefully look forward to. The truth; what is it?

Truth may be compared to a vestal virgin, and you shall know her by her looks, for her cheeks are free from paint, her form from pressure, her fresh bright colour, "nature's own sweet and cunning hand laid on; 'tis in grain, 'twill endure wind and weather;" she has no charms but such as are native to her and are her own. "Grace is in every step, heaven in her eye, in every gesture, dignity, and love;" she is shy and retiring, not bold and forward; she must be sought to be found, and wooed to be won, and happy that man, who shall obtain one of her approving smiles, and shall live in her presence if only for a season; it is she who is "Beatrix," the bringer of blessings, and whom all pure and noble souls love. Truth again is like a perfect statue, the more exquisitely wrought, the more perfectly beautiful, the more it is studied. Truth is a fact, which no sophistry can distort; a piece of complete workmanship which will bear the roughest handling; a treasure which must be sought to be found, and be used to be appreciated; and in its own intrinsic value far surpasses the costliest cabinet which man can make to hold it. Fair and delicate as a child angel, it has yet the hardness of adamant, no blow can hurt, no cunning transform, no violence destroy it, it is unchangeably lovely, the same yesterday, to day, and for ever. That which stamps it with the seal of its Divine Maker, is above all, simplicity, or that singleness of meaning, which admits neither of addition or deduction, which requires neither explaining away nor proviso. Truth shuns not, but seeks, the strongest, fullest light, smiles at incredulity, demands inspection, and courts discussion. Candour begets truth, and where candour exists not, truth is unknown. Honest simplicity is the best test of the presence of truth, and facts are the basis of its being; beware, therefore, of those doctrines and expressions capable of a double, doubtful, or contradictory meaning, which are said to be pure gold issued from the mint of perfect and immutable truth itself even from the Deity; such will ring heavily and dull as lead, and should be nailed to the wall as counterfeits, where all men may see and note them.

Truth may also be likened to a perfect piece of jewellery, composed of the purest gold and finest stones, every portion of which will bear the closest scrutiny—the severest tests by the sharpest experts. Such has not been the truth as hitherto presented for our acceptance; a fine piece of workmanship, indeed, we admit, but when we come to test the rich and glittering work, we find the gold alloyed to such an extent as to render it almost valueless; burnished brass is it, for the most part, and the supposed gems turn out to be mere paste and strass. By artificial light it looks a treasure, is good for the theatre, for show, and to impose on the ignorance of the crowd; but it is not what men seek for as a precious treasure,

to be bought at a great price, and to be handed down as an invaluable heirloom to our children's children.

Now we contend that for the perception of truth is required neither a remarkable intellect nor peculiar genius, but merely an ordinary amount of intelligence, influenced by a thoroughly honest and just disposition; and the reception of truth depends equally on the possession of a naturally good disposition, which absorbs truth as naturally as a sponge does water. In fine a soul, which loves goodness and truth, will never have much difficulty in selecting between spiritual error and truth at first sight; but no soul can love goodness which does not love justice, which is the essence of all moral goodness, as of all moral truth. Thus Bacon, in his very first words in his essay "of Truth," gives proof positive of his indifference to it, morally. By saying "What is truth? said jesting Pilate, and would not stay for an answer." Whereas there is not the slightest foundation in Pilate's conduct, throughout the trial of Jesus, for supposing that he ever spoke in a jesting spirit, or that he would not wait for an answer to his question. But Matthew expressly says that it was Jesus who answered Pilate never a word when he asked the simple question, "hearest thou not how many things they witness against thee?"

Moreover, throughout these narratives, Pilate is represented as leaning strongly to the side of Jesus, and directly after he had asked Jesus what truth was, he went unto the Jews, and said unto them, "I find in him no fault at all," and sought to obtain his release. And although Jesus subsequently freely criticised his power to crucify him, Pilate still sought to release him (John xix. 12). Nor is it fair to say, Oh, this arose from his wife's dream (Matt. c. xxvi. v. 19), for, in the first place, we doubt whether any such message as Matthew mentions was ever forwarded by her to Pilate; no other narrative mentions it, and all the probabilities are against Matthew knowing of it if it had been. Luke (c. xxiii. v. 22) tells the same tale, and states that Pilate a third time said to the Jews, "Why, what evil hath he done? I have found no cause of death in him. I will, therefore, chastise him, and let him go."

Whilst Matthew (c. xxvii., v. 24) states that Pilate, finding further resistance unavailing, took water and washed his hands before the multitude, saying, "I am innocent of the blood of this *just* person, see ye to it." And though Mark, who was not present, asserts, and makes such assertion clearly on his own authority—for how could he know Pilate's motives?—that he released Barabbas and delivered up Jesus "to content the people" (c. xv., v. 15): yet John, who was perhaps present, says expressly, that when Pilate sought to release Jesus, "the Jews answered him, we have a law, and by our law he ought to die, because he made himself the Son of God: when Pilate

therefore heard that saying, he was the more afraid" (c. xix., v. 7, 8). That is to say, the law of death for blasphemy was a Jewish law, and although Pilate personally, and in conjunction with Herod, sought to release him, yet was he probably bound to carry out the Jewish law, however distasteful to his own feelings, and we feel sure, that every one, who impartially goes through the conduct of Pilate in this matter, will see that he acted throughout with reluctance, and in an excellent spirit; although we should think sorely tempted to anger and impatience, now by the silence, now by the disparaging remarks of the prisoner, who so cavalierly treated, though only a poor carpenter's son, the greatest men (Herod and Pilate) in Judæa, and who clearly rather courted than avoided the death with which he was threatened.

We have made this digression only to show how liable facts are to be falsified, and how bias disqualifies men's minds from judging fairly. We do not know how often Pilate has been hung and burned in effigy for centuries after his death, and his name has been made a bye-word of opprobrium, although he sought, at the risk of his popularity, to save Jesus, and unwillingly carried out laws, which it is clear he was bound to administer. Nor is his character yet vindicated, for in a life of him, of the most recent date (Eng. Cyclo.), we read that "the character of Pontius Pilate is sufficiently developed in the New Testament. Philo Judæus and Josephus represent him in a *similar* light, as a self-willed, avaricious, hard-hearted man." So much for biography! Certainly, neither of the two Jewish writers above mentioned, were the men to whom we should go for a just character of this Roman governor or procurator.

Some of the principal causes of the slow progress of religious truths may be thus paraphrased from Dugald Stewart's "Causes of the Slow Progress of Human Knowledge" in his "Outlines of Moral Philosophy."

1. Misapprehension of the proper objects of religious enquiry.
2. Mistakes as to the proper methods of obtaining religious knowledge.
3. A disposition to assert and hold great principles, without enquiring into leading analogous facts calculated to establish their probable truth.
4. The difficulty of obtaining reasonable ideas and convictions on spiritual subjects.
5. The great part of life spent on irrevelent, useless, or pernicious reading.
6. Prejudices arising from reverence for authority, tradition, antiquity, and assumed divine revelations.
7. A disposition to credulity.
8. A disposition to scepticism.

9. The bias of education and disposition.

10. The unwillingness of most men to think at all on such subjects, their irrational horror of novelty or change of any kind, and their proneness to believe what numbers of their fellow creatures believe.

Sir Thomas Browne, in his "*Pseudodoxia Epidemica*," freely translated, "*vulgar errors*," makes most excellent and pertinent remarks on this subject in his opening chapter; and very justly observes of people generally, that "having been deceived by themselves, and continually deluded by others, they must needs be stuffed with errors, and even over-runne with these inferiour falsities: whereunto whosoever shall resign their reasons, either from the root of deceit in themselves, or inability to resist such triviall ingannations from others, although their condition and fortunes may place them many spheres above the multitude, yet are they still within the line of vulgarity, and are democraticall enemies of truth."

"But the mortallest enemy unto knowledge, and that which hath done the greatest execution upon truth, hath been a peremptory adhesion unto Authority, and more especially the establishing of our belief upon the dictates of Antiquity. For (as every capacity may observe) most men of ages present so superstitiously look on ages past, that the authorities of the one, exceed the reasons of the other * * * * Now hereby methinks we manifestly delude ourselves, and widely walk out of the track of truth." * * * * "Men hereby impose a thraldome on their own times, which the ingenuity of no age should endure."

Such are some of the main obstacles in the way of attaining the truths we long for and search after. We are not afraid of the truth; so surely as we believe in the God of Truth, so surely are we convinced that *all* truth is good for us, and can have none but a beneficial result; and that so far as we are sufficiently advanced to receive, appreciate and adopt it, so far will the source of all truth furnish us with what we seek, and what is so necessary for our own well being and the progress of all mankind. In vain do philosophers and casuists argue and sneer. "Doth any man doubt," says Francis Bacon (of truth), "that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, imaginations as one would, and the like; but it would leave the minds of a number of men, poor shrunken things, full of melancholy and indisposition, and unpleasing to themselves?" Apply this to supposed religious truths, such as those of the Papal Church for instance, and we answer, better by far—to use Bacon's own words again (on superstition)—"to have no opinion of God at all, than such an opinion as is unworthy of him; for the one is unbelief, and the other is contumely, and certainly superstition is the re-

proach of the Diety." Plutarch saith well to that purpose. "Surely," saith he, "I had rather, a great deal, men should say there was no such man at all as Plutarch, than that they should say there was one Plutarch, that would eat his children as soon as they were born;" as the poets speak of Saturn: and as the contumely is greater towards God, so the danger is greater towards men. Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation; all which may be guides to an outward moral virtue, though religion were not; but superstition dismounts all these, and erecteth an absolute monarchy in the minds of men." It is just this superstition, or that which stands over and usurps the place of truth, which makes "the minds of men poor shrunk things." It is this which dwarfs men, individually, and does its worst to arrest the growth of states as of individuals. Again and again we cry out for truth; be it what it may, we are not afraid of it, and hold with Cicero, "*Quod verum, simplex, sincerumque sit, id esse naturæ hominis aptissimum.*" We know it cannot but be a blessing to us all, and blessed above all other men, are those who have found it, and have suffered in ages past, persecution and even lingering torture and death, for its sake.

We denounce the Church of Rome as the great repertory of superstition in Europe; as the principal cause of her internal troubles; as the cause of the low spiritual and intellectual state of the people who are under her sway; as the great hindrance to civilization and progress in Europe, political as well as religious; as the enemy of *all* truth, and, to say this, is to say all man can conceive in its disfavour. It may be asked why thus fierce against Rome: why select the Papal Church as the particular object of your aversion when, surely, it is no worse nor so bad as other churches or sects in Europe, and in Asia more especially? We answer, because to whom much has been entrusted, much is expected, and the extent of our aversion is commensurate with the faithlessness of the trustee. The greatest power has been obtained by the Papal Church, and wielded for the worst and most selfish purposes: she has persecuted and murdered the holiest and wisest witnesses of the truth in all ages, and the blood of these guiltless victims shall ever rise from earth in testimony against this impious and bloodstained claimant to the vicegerency of God over mankind. Also because it stands forward pre-eminently in Europe as the ally of absolutism; as the enemy of all freedom; as the great hindrance to the progress of the people; as the most constant and dangerous source of internal political trouble; and is, finally, the stronghold of Christian superstition, the most powerful foe to all truth, and the most potent and astute advocate and upholder of all error.

But to return to our subject, Truth, with which Rome has nothing to do. There are various kinds and degrees of truth, spiritual, moral, scientific, political, and personal. Truth is somewhat vaguely applied to all such maxims as are admitted generally amongst mankind to be morally good. As regards spiritual truths, they are rather articles of faith than truths absolute and incontestible in themselves; but, nevertheless, there are known and established facts which lead us up to them, and induce us to have a firm faith in the conviction of their truth. Again, as regards personal truth, when we speak of a truth-loving man, we mean an honest, upright, sincere man, one who speaks plainly and to the point, and in whose truthfulness we can trust. But truth, strictly speaking, is not anything abstract or vague; it is a result, and a result only obtainable by investigation, by facts, by reasoning, meditation, selection, comparison, and by judgment. Truth and the Spirit of Truth are two distinct things. The first is a result: the second a disposition ready to accept such a result; and it is this Spirit of Truth which comes from God above, and is at this day shed abroad over the world. We believe that at no period of the world's history has mankind been more desirous or more prepared to receive truth; and this is a grace which comes from above, and for which we should return most grateful thanks to the Great Giver and Sender of this blessed spirit, the Holy Ghost, as it is so frequently termed in the New Testament, and which is embodied as a *person*, in every respect similar as to its being as God himself, or as Jesus Christ in that jumble of nonsense the Athanasian creed. Now few of us could wade through the subtleties and speculative reasoning of the early fathers, through whose means this creed assumed shape and became formulated; nor would it benefit any man, were he to do so; it drove many of them out of their senses, and is well calculated to produce the same effect on those who should at this day once more attempt such impossible solutions, and give way to such barren and even pernicious studies.

Let us remark, however, that according to three of the evangelists, Jesus himself never speaks of the Holy Ghost as a personal being, except figuratively, and in several instances quite clearly indicates what he means by the Holy Ghost: we take the words of Jesus only, because we conclude that his expressions will outweigh all and any others on the subject in the mind of a good and true Christian. Now refer to Matthew x. 20, "For it is not ye that speak, but the *Spirit* of your Father which speaketh in you" (the Holy Spirit or Ghost). Matt. xii. 28, "but if I cast out devils by the *Spirit* of God" (the Holy Ghost). And, in verses 31-2, "but the blasphemy against the Holy Ghost shall not be forgiven" (the Spirit of

God). "Baptizing in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19); this, by implication, is the nearest approach to personality we can find in the three earlier evangelists; but, in the face of all the other texts, still can only allude to the Holy *Spirit* of the Father proceeding, let us admit, from the Son. In Mark, c. i, v. 8, "he shall baptize you with the Holy Ghost;" (v. 10) "the Spirit like a dove descending upon him, and there came a voice from *heaven* (not from the dove). Mark iii. 29, "but he that shall blaspheme against the Holy Ghost, hath never forgiveness," clearly alluding to God's procedure in Jesus, as shown in v. 30, "*because*, they said, He (Jesus) hath an unclean spirit." Mark xiii. 11, "for it is not ye that speak, but the Holy *Ghost*" (the Divine Spirit); and, in v. 32, Jesus says, "But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." In this, and in every other case, wherever the Father and the Son are spoken of together, there is no hint even of such a separate personal Deity as a Holy Ghost, which is always and nothing else but the *Spirit* of God, just as ghost means spirit in ordinary bible parlance, as in Mark (xv. 37) when Jesus "gave up the ghost." In Luke (iii. 15) John says, "he shall baptize you with the Holy Ghost and with fire;" (iv. 18) "the Spirit of the Lord is upon me" (the Holy Ghost or Spirit); (xi. 13) "your heavenly Father (shall) give the Holy Spirit to them that ask him" (the Holy Ghost); (xii. 10) blasphemy against the Holy Ghost, as in Mark iii. 29. Luke xii. 12, "for the Holy Ghost (Spirit) shall teach you in the same hour what ye ought to say;" (xxiv. 49) "behold I send the promise of my Father upon you" (the Holy Spirit or Ghost). In John we read (c. i. v. 32-3) "I saw the Spirit descending from heaven like a dove;" "the same is he which baptizeth with the Holy Ghost;" and Jesus says (iii. 5-6), "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." (v. 34) "for God giveth not the Spirit by measure unto him;" (c. vii. 39) "for the Holy Ghost was not yet given, because that Jesus was not yet glorified" (here John contradicts his own remarks in c. i. v. 32-3). In c. xiv. v. 16-17, we meet with a more definite meaning. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the *Spirit of truth*." And again, in v. 26, "But the Comforter, which is the *Holy Ghost*, whom the Father will send in my name, *he* shall teach you all things;" but this expression *he* is clearly intended to be metaphorical, as all the expressions, Spirit of Truth, Holy Ghost, &c., prove: though John again says, in c. xv. 26, "when the Comforter is

come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *he* shall testify of me." In c. xvi. v. 7, *et seq.*, Jesus is made to say, "If I go not away, the Comforter will not come unto you; but, if I depart, I will send *him* unto you. And when *he* is come *he* will reprove the world of sin," &c. But, in v. 13, Jesus is again made to say, "howbeit when *he*, the *Spirit of truth* is come." Now, this impersonation or embodiment of the Holy Ghost is entirely an idea of John's mystic theology, and to him or to his school is due the creation of a third Deity or divine "æon."* But so confused is the idea, both in expression and in reality, that nothing can be made out of it but a sort of divine being, a *he*—an ego, a personality—who is neither the Father nor the Son, but a distinct and separate "Comforter" (the Paraclete of the scholastic divines), who is the Spirit of Truth or the Holy Ghost embodied in a new form of John's own conception, or of his school, and of so vague a character that John himself subsequently makes use of the expression, in c. xx. 22, as that of Jesus himself, "And when he (Jesus) had said this, he *breathed* on them (his disciples), and said unto them, Receive ye the Holy Ghost," and this after the resurrection. However, we conceive that John is so clearly an advocate and expounder of certain mystical doctrines, which may or may not have been those also of Jesus, but which were certainly never publicly propounded by him in the complete manner John attempted to explain them, and were, we believe, not systemized till long after the death of Jesus, that his conception of the Comforter is purely a matter of speculation for the inquisitive. The only form in which the Holy Ghost is spoken of, by the other narrators, is that of a dove. Such a form is clearly emblematic, and can have no bearing upon the existence of a third personal Deity, such as is insisted on in the Athanasian creed.

We have been led into this digression in order to vindicate our statement that the Holy Spirit is at this day diffused with power over the face of all the world, and that such a Holy Spirit is the Spirit of truth, the love of truth, the disposition given to mankind to receive truth, and the desire in them to obtain it. Such a spirit could not arise or exist, did not men doubt that they had the truth: we have said, truth is a result, the result of investigation, thought, reasoning, and judgment, and it is evident that before they will exercise such faculties, they must feel in themselves that their tenets are doubtfully true. There is only one way to new opinions, and that is, by getting rid of old ones. One creed must be shaken down and swept away before you can build up another; you cannot keep

* Read Dr. Burton's "Inquiries into the Heresies of the Apostolic Age."

both ; you cannot well hold truth and error together ; you cannot serve at once, two masters. Truth, the Queen of the soul, is jealous of her place in man's estimation, and will share her throne of honour with no painted harlot. Are we deceived in our belief, that truth is desired by the best and a constantly increasing mass of men, of all creeds and nations at the present day ? We think not, and own, moreover, that the soldiers in her cause are numerous, earnest, and noble-minded. Yet none have spoken more spiritedly on truth, than some of the great ecclesiastical orators of the seventeenth century, who confer such honour on the French name. Men who, though dignitaries of the Roman Catholic Church, and throughout their lives her obedient children, were still of evangelical purity of character, and shed on her a lustre which she little deserves : in soul and spirit they belonged not to this or that church, but to the whole world. Foremost amongst these we would cite the good and most eloquent Bishop of Clermont, J. B. Massillon.* It is true that in the extracts we append, the definition of truth as preached by him appears vague and varies in its meaning here and there : being now spiritual, now social, now personal in its nature ; but we may safely leave each reader to make his own application of the words. "The truth," that light from heaven figured by the star which appeared to the wise men, is the only thing here below which is worthy the cares and researches of man. She only can enlighten our spirit and rule our heart. The source of all real happiness ; the foundation of our hopes ; the solace of our woes ; the remedy for all our evils. She alone is the strength of a good conscience and the terror of a bad one. The secret misery of vice ; the internal recompense of virtue. She immortalises those who love her ; ennobles the chains of those who suffer for her ; attracts public honour upon the ashes of her defenders and martyrs ; and renders abject poverty respectable to those who have left all to follow her ; lastly, she alone imparts magnanimity, forms heroes and saints the world is not worthy of, and wise men who alone deserve the name. The extent of our cares should be to know her ; of our talents, to make her manifest ; and of our zeal, to defend her.

In men we must seek for her ; and by her alone, seek to please them ; esteem nothing in them but the truth ; and by her alone, must we suffer them to please us. In a word, it appears, that she shows herself to us, to make us love her ; and that she makes herself known to us, that we may learn to know ourselves.

Nevertheless, it is astonishing, what different impressions

* Selections from the works of Massillon. Hatchard & Son, London.

the same truth makes upon men—like a clear light to some, which, by showing them their duty, makes it delightful to them—like an irksome glare to others, it distresses and embarrasses them, and finally, it is a thick cloud to many, that irritates and arms their fury against it, and finishes by blinding them." Again: "Seldom do we undertake the interest of truth"—forward, proud, intractable, when our passions are interested; but cowardly, timid, and mean, as soon as truth is in question. We know nothing of that holy pride, that uprightness of heart, that lofty magnanimity and noble simplicity, so respected even by the world, of which the first disciples of the faith left us so many great examples, and which have always been characteristic of the truly faithful. We live for men, not for God and ourselves. We make our conscience, religion, disposition, character, mind, and heart to suit them, as if they were the end and motive of all our views and actions, or as if they could be their price and recompense." After saying that truth is due to all men, he continues, "In fact, the truth is not ours, we are but its witnesses, dependents, and depositaries. It is the light of God in man, which ought to illuminate the whole world, and when we conceal it we are unjust towards our brethren, to whom it belongs as well as to us, and ungrateful towards the Father of Light who has shed it abroad in our hearts."

Now, look around you, not on Europe and Asia alone but over all the world, and say how far this "light of God in man, which ought to illuminate the whole world," extends. How does it shine? Of such light we see but glimmerings indeed—the people and nations are enveloped in mist and fog, and stumble and labour through life in a state of almost perfect spiritual darkness. Do not imagine this to be a mere figure of speech—it is a miserable fact—for truth is light, and error is darkness to the soul. No people, knowingly at least, ever spoke of error as light, and truth as darkness. And now, how stands the case? Why, that out of about nine hundred millions of human beings some seven hundred millions at least pass through life in a state of spiritual and intellectual darkness, which cannot but be most injurious to themselves, and a most serious hindrance to the welfare and progress of the whole world. They are cut up into sections, nations, races, and languages, possessing churches and governments, neither of which will help them forward on the way to light, whilst the former do all in their power to prevent its admittance into the souls of those committed to their charge. The trust has been given to them, and they have failed to execute it; so for this are they doomed to fall, and the hour of their fall draws swiftly near. Falshood and error shall be exterminated, and the knowledge

and worship of the one supreme Deity, the creator and preserver of all mankind, shall yet reign supreme throughout the world.

Among almost all nations are to be found some advanced spirits, more thoughtful, reasoning, far-seeing, and educated than the rest: who long for and seek to benefit their fellows. But they are comparatively powerless; and if not persecuted, exiled, or even slain, are glad to wait in patient but passive hope. It is the mission of the Universal Church to extend its protection and encouragement to all such, to let them know that they are not isolated or forsaken; and that a living and energetic organized power exists among the most civilized nations, which will afford them active assistance, and give them that assurance of sympathy and support which is so needful and requisite to all reformers. No other church—no government will do this: the Universal Church alone, without interfering immediately in matters of creed or government, without seeking primarily to spread its own doctrines, desires only to aid in the intellectual, moral, and personal instruction of the people; to advance the spread of knowledge; to teach the truths now common to all civilized countries—spiritual, intellectual, and scientific facts especially: assured that by pursuing such a course, the way is being made straight and disincumbered of obstacles, by which nations are led to the true knowledge and love of God and of themselves. Such a plan requires time, we know, but we have little faith in sudden growths. What will last long, takes long to grow: the quicker the growth, the quicker the decay. Whatever is durable, must be built up slowly, solidly, and with care; all nature is our guide in this; all experience tends to read us the same lesson.

We, ourselves, have proceeded far enough into the light, our way is bright and clear; not so is it with our fellow creatures throughout the greater part of the world. What they want is not the old Hebrew bible, or any books on speculative religion, they have enough and too many of their own; but they need simple truths, intellectual enlightenment, scientific facts, and physical instruction; they are to be treated as mere children, and like children, must begin at the beginning; they have all to learn, and there is but one way of improving and raising them up to a higher spiritual and mental state, and that is by the means we have pointed out, and which the Church should make it its first duty to put into action.

We rely on the spread of common truths, as the surest way to lead men up to spiritual truths. Dr. Channing has well remarked that, "the truth is the seed of other truths. It is sown in us to bear fruit, not to lie torpid. The power of mind by which truth becomes prolific is freedom. Our great

duty is to encourage vigorous action of the mind. The greater number of free and vigorous minds brought to bear upon a subject, the more is truth promoted." We court enquiry and require proper discussion. It is from the conflict of ideas, says Plato, that the sparks of reason and of truth spring forth. Scientific facts, free thoughts and free discussion, are the principles on which the Church founds its hopes of progress for all mankind, based upon religious truths, on the knowledge and love of God, tending to His divine honour and glory, and to the consequent well being, happiness and progress of the entire human race.

LAW AND ORDER.

WE have in previous chapters on "Miracles," and "Love," shown how important it is for all men to have clear and precise ideas as to the meaning and value of Law and Order, as established by the Creator, in the arrangement and development of natural and spiritual life. The divine order is unchangeable because perfect; and is manifested by the system of the universe, which, by its means alone, is firmly and perdurably established.

So important is order, and consequently law—for without laws could no order exist—that even when not perfect or perhaps unjusteven, as is frequently the case with human laws; yet such laws cannot be transgressed with impunity by anyone. There are written and unwritten laws, and the last are as binding on man, under penalty if contravened, as the first. Such a law is custom, which, however foolish or even pernicious, no one living within the radius of its influence may hope to contravene or defy with impunity. No one can disregard civil or even social law then without a certain painful result, the doing so carries with it an amount of penalty, varying in nature and extent, with the importance of the law, from the verdict of "Sus per col." to that of "vulgar wretch:" it is no matter even that the laws may be wrong, and the breakers of them right, that they are unnatural and silly, whilst the transgressor acts naturally and is wise; the penalty of transgression must still be paid. An act may not be criminal in itself, and yet if done against received custom, may entail all the pains of criminality; and this holds good, even in trivial matters.

If then we necessarily suffer from not strictly observing national and social laws, which may be wise or foolish, just or unjust, are often transient, and generally vary, both with time and locality: how much more must we expect to suffer for transgressing the eternal and immutable laws of the Creator, which are perfectly just and wise, and so framed, that by obedience to them, and leading a life in unison with their teaching, we are sure to find happiness; and by disobeying or neglecting them, cannot fail to be miserable? As regards the Divine spiritual laws, we are all acquainted, more or less, with their nature, and are taught them from our infancy upwards, nor can we well plead ignorance; it is unnecessary to recapitulate them; but one we will particularly mention, which

is not sufficiently, as we think, regarded; it is this: that all created human beings, all spiritual beings, in contradiction to animals merely, are endowed with a tendency to love their Creator—this we hold to be a universal law—therefore, in all natures there is a *tender* or good side, which we are safe in appealing to, and though self-love and self-will may be strong, and have been indulged to the soul's near undoing, yet such a tendency exists, even in the worst or most vitiated natures, and by it, man can always be brought back, with more or less difficulty, to the love and knowledge of his Creator.

As regards human laws, they may be classed as political, moral, social, and individual; the laws of nature as regards man, the laws of society, and the laws of the state. In respect to the first, man must find them out, and is given abilities and faculties to observe and discover them: thus he learns by science and experience, and laws founded on such science are sure to be just and good as they tend to his welfare, and constitute a body of truths, with which the teachings and tendencies of religion must harmonise, or the latter are, and must be, bad and untrue, and those who pit them against such scientific knowledge are wrong and proceed in error; as, for instance, when science demonstrates as a truth that cleanliness is good for man, body and soul, and a Church preaches the sanctity of neglect of the body, and consequent dirt, such a Church, and those who hold its doctrine, if only theoretically, are in error, and act prejudicially to man's interest. Natural laws are now, however, so well known and appreciated by most civilised persons as to need no further notice. If we disobey them we must expect to suffer, and that Church which induces any human beings so to disobey them, as do the Papal and Buddhist Churches for instance, especially in the first great law of nature, the propagation of the race, acts most perniciously towards the individual and towards society as well. Idolatry, poverty, misuse of life, are all evils, and the churches, whether of the Pope, of Buddha, or of Brahma, which inculcate and encourage them, are not fitted for mankind, and are clearly injurious to all of us. Social laws, as they differ among different nations, and among different sections of the same nation, may, as we have said before, be good or bad, useful or silly, as the case may be, but wherever a man is placed he had better conform to them, or he must be prepared to endure social punishment, resulting in avoidance of him by others, downright persecution, and a bad name.

The laws of the state, or code of national written laws, should in all cases be made as plain and clear as possible. The barbarous and confusing jargon of the judicature should, as far as possible, be cast aside; there should be no excuse for persons of ordinary intelligence not understanding them, and

they should be rendered as public as possible at the expense of the nation, the motto being that of ancient Rome, "*Salus populi suprema lex.*" Every man who lives subject to the laws may fairly demand that he shall be enabled to learn with the least possible difficulty what those laws are. It is clearly unjust to a man for the state to keep laws "in petto," hidden and unpublished, and then suddenly to come down on the transgressor, who has acted in ignorance of their existence. If all the old unrepealed laws of England were to be carried out, who could say what penalties we should be subject to, and for what unsuspected contraventions of them.

It is not enough to say they are not used; they should not exist, if bad and foolish; if good and wise, they should be made public in the widest possible manner. Simplicity should be the very soul of good laws, and without justice on their side laws are iniquitous.

Take an instance: what can be more important to every man than his personal liberty and personal good name, and yet what do we daily see but men brought before a tribunal on charges which are disposed of as soon as made, and then the judge tells the accused that he leaves the court without a stain upon his character; when we all know that the accusation publicly made, though disproved, sticks to the man and is a stain on him through life.

Again: a person may be charged with a crime, and after a preliminary examination can be, and is, sent to prison for an indefinite period, sometimes for nine months, and treated as one convicted of guilt, though the verdict has never been pronounced, and he may after all be innocent. We do not give instances, because hardly a day passes but such gross cases of injustice and iniquity are recorded in the papers. We hold that no charge against any one, high or low, rich or poor, should be heard in public, and allowed to be recorded in the public prints before undergoing a preliminary investigation in a court of substantiation, before two or more trusty, stipendiary "Moderators," who should hold daily sittings and hear charges before they are passed on to any public court. And, as regards detention in prison, after a charge has been so far substantiated as to be found amenable to the judicature, the person so detained, but not yet proved to be actually, though he is presumably guilty, should not be placed in the same prison, nor be subject to the same discipline as convicted felons, but should be kept in durance in places, and subject to rules specifically made for such cases, and that on no account should the accused be detained longer than one month without trial, except by special order of the highest authority, and for the purpose of completing necessary evidence for or against the accused.

In the case also of injuries inflicted on one man by another, how does the injured person obtain compensation by the offender being imprisoned or fined? What sense is there after a man has beaten, maimed, and injured another, may be for life, in a fit of drunken madness, perhaps, that the offender should be imprisoned for ever so many months, or made to pay some fine, which goes—no matter where, if it does not go into the pocket of the person so injured? The old Anglo-Saxon law always regarded compensation to the sufferer rather than punishment to the criminal. Justice itself, surely, implies compensation, even more than punishment. Instead of imprisoning an offender, in most instances, and in all cases of personal injury and loss to the person injured, would it not be wiser and better instead of imprisoning the criminal or imposing a fine, which frequently he cannot pay, to free the offender, if he has any status at all, and oblige him to pay a sum to the person injured, proportionate to the injury: which he should pay by instalments, if unable to pay at once, and, in default of which, he should be subject to further and increasing penalties? But we are going into details which are beyond our province, which is merely to give some hints as to general principles, the very first of which is that of the absolute and practical equality of all men before the law. Law ought to be the very impersonation of justice, and, like its great original, to be no respecter of persons. The laws must not be like Swift's description of them: "Cobwebs, which may catch small flies, but let wasps and hornets break through." They must be strong enough to catch the most royal offender, and, in proportion to the dignity and position of the offender, should be the compensation for the offence.

Freedom under the law, order proceeding from the law: these are the effects of good legislation which all wise governments will seek after and pursue. We have only now to say a few words on spiritual order as subject to law.

As in the Deity alone dwells the perfection of spirit and of substance, so in Him alone dwells the fullness of order and of law. His universal government is carried out systematically by laws acting in order, to which man forms no exception; and we have shown in the chapters on "Love" and "Freewill in Man" how that order, in his particular case, is arranged; that is, man's actions, if expected to conduce to his own happiness and the general welfare, must be motived, first, by love of God, secondly, by love of his fellow creatures, and lastly, by love of self; and where his life is so regulated, he dwells in the harmonious order of his nature, and acts wisely for himself and happily for others. Nor is such a course difficult; we do not desire to see man acting against his nature and seeking to destroy self altogether, as is done in the Papal and other

Christian churches, only that he should so duly regulate it and submit it to the nobler laws, as the kingdom of God may more surely come and be spread over earth as it is in heaven.

Owen Feltham, an old author, whose good sense, catholic spirit, and powerful language, have endeared him to us, thus aptly expresses himself on this subject :—

“ How he must live who lives well.”

Whosoever neglects his duty to himself, to his neighbour, or his God ; halts in something that should make life commendable. For ourselves, we need order : for our neighbour, charity : and for God, our reverence and humility ; and these are so certainly linked one to another, as he that lives orderly cannot but be acceptable, both to God and the world. Nothing jars the world's harmony, like men that break the ranks * * * Did every man keep his own life, what a concord in music would a world, a kingdom, a city, a family be ! * * * Without charity a man cannot be sociable ; take away that, and there is little else that a man has to do in the world. How pleasant can good company make his life beneath ! Certainly, if there be anything meant in mere humanity, it is in the intercourse of beloved society, when every one shall be each other's counsellor, each other's friend, and mind, and solace. And such a pleasant life as this I take to be the best pleasing, both to God and man. Nor can this be truly pleasant, unless a man be careful to give God the honour that he owes him. When a man shall do these, and perform his duty to his maker, he shall find a peace within, that shall fit him for whatsoever falls. He shall not fear himself, for he knows his course is order ; he shall not fear the world, for he knows that he hath done nothing that has angered it ; he shall not be afraid of Heaven, for he knows he shall there find the favour of a servant, of a son, and be protected against the malice and the spleen of hell. Let me live thus, and I care not, though the world should flout my innocence. I wish to obey St. Bernard, then I know I cannot but be happy, both below and hereafter. “ Tu qui in congregatione es, bene vive, ordinabiliter, sociabiliter et humiliter ; ordinabiliter sibi, sociabiliter proximò, humiliter Deò.”

Omnia Deo.

So concludes our well beloved Owen Feltham, the first part of his “ Resolves.”

LOVE.

DIVINE love and pure human love, though of distinct natures have still this in common, that they desire the happiness of the beloved, irrespective of personal advantage. Human love is frequently mingled with two very different feelings—Fear and Pity—either one or the other of these is often intimately associated with love on earth, but both are purely human, and, in the first case, the feeling is almost animal—such as a dog may feel for its master. “But perfect love,” as St. John says, “casteth out fear.” We want not your pity or your fear, but we long for your love, and long also to deserve it. We have been told that “God is Love,” and also that “Love is Heaven and Heaven is Love,” and it is most certain that the being who has most love in his nature is the most divine in character and has the greatest capacity for heavenly bliss.

Love may exist, but cannot be proved without trial. Self-sacrifice is the soul of true love. In the old times sacrifice was not so much practical as symbolic; not personal but vicarious. Thus, human beings offered up to God whatever they deemed most precious, except themselves, in proof of their love; the first fruits of the earth on which they depended for existence; the best animals of the herds, which constituted their principal wealth, human beings, and even their own offspring, as that which was dearest to them, as Abraham would have sacrificed Isaac. But this system of sacrifice, as men became more enlightened, gradually gave way before the perception that the most precious possession, and most difficult to part with voluntarily, was man's own will; and the true sacrifice to God was proclaimed to be a humble spirit, “a broken and a contrite heart, O God thou wilt not despise.”

True love can only be proved in adversity; it is the touchstone of its actual existence, which can only be presumed, but is not to be trusted, when we are prosperous. There is a depth of love in the broken heart which can only be conceived by those who have been faithful through misery, adversity, poverty, sickness and death. As regards the great and infinite love of God towards man, and to all his creatures, it is so profound that we cannot fathom it.

As the diamond is the most precious gem on earth, so is love a spiritual diamond; a treasure which we can carry away with us out of this life, and which will never lose its value.

Like the diamond, also, love varies vastly in its value. Some loves are of the purest brilliancy and the finest water; they shine with a brighter flame in the night of adversity, and are indestructible by violence or by fire. There are many false and poor loves, as there are false and poor diamonds; mere paste, *strass*—trash, counterfeits—which their owners would foist on the world as true gems, and which will, indeed, pass in a crowd but cannot bear the jeweller's test. Many most fine and valuable loves, like unwrought diamonds, are still in the rough, and they are but too usually thrown aside and despised by those to whom they are offered, for the sake of glittering—but intrinsically worthless imitations—mere bits of glass. Love is as various in quality as genius, intellect, or wit, and may be evil in its origin as well as good. Indeed much human love is essentially evil being founded on self-gratification. A capacity for love, the most tender and unselfish, the most noble and aspiring in its nature, even though it finds no outlet in this life, though neither seen nor appreciated by others, is a gift of God beyond all price, a hidden treasure, in which we should rejoice, as bearing within itself at some future time the certain promise of its final satisfaction and its complete fulfilment. But the nature of love is very vaguely understood, and falsely conceived of by thousands. Numbers of people long and pray for love as they would for any luxurious delight; as an alderman longs for a City feast, and almost prays to Heaven that the calapash and calapee may be plentiful and good; as a poor envious beggar longs and prays for wealth, and dreams of inexhaustible treasures; or as the sick man implores health from on high. A man may pray for love as the greatest benefit and happiness he can conceive, for some good angel in the form of a fair maiden, to help and console him, to guard him through the dangers of life, and guide his erring footsteps; and, with still a higher aim in view, to wit, that love should fit him for heaven and lead him towards God.

But now think a little on what love really is: do we sufficiently appreciate what it is we pray for? Pure love means the perfect union of two souls, not arising from the pleasure derivable from natural admiration of transitory qualities, and these generally superficial: selfish gratifications, mutually given and received: but founded on the reciprocal desire for sympathetic and consentaneous advancement in all those spiritual feelings and qualities which can alone conduce to the eternal welfare of the person loved, and which even with the most happily constituted human beings must necessarily be full of anxieties, fears, regrets, and painful trials. This love aspires to see perfection in the being loved, is impatient of faults and failings, and places before itself the painful work of correction and discipline. This is the logical result of real love towards

another. Not all are friends who kiss; not all are enemies who wound. God, who loves us most of all, corrects us most of all.

This kind of love, however, is not usually found in the world; with people in general love merely means the obtaining possession of certain objects, which in their eyes seem admirable and desirable. It has nothing spiritual about it, and is become, as a rule, merely superficial and essentially selfish. Still, the sense of such real love can be felt, even by the most thoughtless, and perhaps at times the want of it cause them compunction or a sort of shadowy regret. Besides, in praying thus for love and placing all our ideas of happiness and welfare in its attainment, we forget that it may also become the origin and source of our greatest misery. No love on each side could probably be purer and more noble in its motives than that of Othello and Desdemona, yet how tragical in its results? What more pitiable and terrible than the holy love of Belvidera and Jaffier? We adduce these two cases as striking instances of the uncertainty of happiness even in the purest state of love. Who has not wept over the story of Vaudracour and Julia, so touchingly related by Wordsworth? Who has not pitied the Beverley's in Moore's "Gamester?" And yet in all these cases love, at its commencement, no doubt, promised unalloyed happiness to all. But, putting aside fictitious stories of unhappy love—though we admit them as quite possible—have we not, all of us, in the course of actual life met with painful examples of a similar nature? This should moderate then our intense longing for what we fancy would be an undoubted benefit, and teach us that our greatest blessings oftentimes become the source of our greatest trials and troubles.

Some, again, long for and thirst after love, but will not drink of it unless presented to them in a golden chalice, and turn aside from it in contempt if presented in a wooden bowl. Yet numberless are those who in their journey through the arid desert of unloved existence have passed by this and that rivulet and well, because it did not quite suit their taste and fancy, and have been content and glad in after years to slake their thirst at any puddle that lies in their way; nothing being left between this and death for them to choose from; nothing else to slake their now parched lips.

There is a painful part in one of the novels so much read in our day, called "The Small House at Allington," where the heroine refuses the hand of a worthy young man who sincerely loves her. Still she says, "I do love you, love you truly, and will always love you," &c. And this kind of language is common with young ladies at the present day, who really have no idea what love means. Such language is a mockery even of friendship, and is blasphemy against love.

We have said that true love demands self-sacrifice as a result, but no young woman would think of such a thing. She will not sacrifice herself at all, unless, indeed, she is well paid for it by a title or a fortune. But what sacrifice even is required in this particular case? Why, simply, that a young, and consequently, ignorant girl, should agree to pass her life with a man well suited to her in age and station, who she respects and likes, who asks to work and slave for her, to make her happiness his life-long aim, to look forward to a family of children, in whom will be centred their mutual love, to be, in fact, her bread-winner, gold-finder, friend, lover, husband, and guardian; and this, a man who she allows to be honest, truthful, affectionate, courageous, who, as she herself says, "understands her heart because his own is so good," and indeed has no objection to make except that she does not recognise in him the sort of man, the noble creature, that she had pictured to herself as her husband, that *beau idéal* being a handsome, worthless hanger-on of the great, who, after skulking meannesses and dirty actions of various kinds, still reigns lord of her heart. But there is no love here; this is not love, but an unworthy respect which clings to the mean and vile, because prepossessing in appearance: and rejects the worthy and noble, because good looks or good position fail to come up to some capricious and false ideal of her own. But so little is the true nature and value of love understood, either by parents or young people, that this is comparatively a harmless case to numbers which occur around us, in which love, which should be the purest, noblest, and most disinterested sentiment of the human heart, is deformed into a monster through love of self and love of the world. And it is considered rather fine than otherwise, for young girls who look like angels of heaven to mark their course through life, with ruin and destruction, which they deal around them in the merriest manner, with feigned smiles and laughter which cannot come from the heart where no heart is: and who marry at last, not by any means from love, but with a view to what is called "Position in Society."

Young persons of either sex do not generally fall in love, as it is called, with a plain face and common looking figure, though the possessor may be remarkable for ability, honesty, goodness, and amiability; but the opposites of all these qualities will not prevent their becoming desperately and foolishly enamoured, out of all reason and sense, with handsome features and comely figures. Love, thus, is clearly the slave of the fancy. Nor, as a rule, do intellect, morality, or good sense, induce a feeling of love; learning and ability go for little; the qualities which excite love in woman are, principally: power, strength, courage, boldness, hardihood,

generosity, and kindness of disposition. There would be little inclination in the female heart to love Newton, Spinoza, Galileo, Grotius, Adam Smith, Bentham, or pure intellect, but they are inclined strongly towards soldiers and priests, poets and artists, because the imagination is excited and the heart touched: whilst intellect, enlighten the world as it may, carries no vivifying heat with it. And thus, when young people love, they admire those persons most who seem to typify or hold out a promise, by their outward looks, of such internal qualities as we have mentioned. Beauty is with all a general attribute of perfection and although the ordinary experience of life will painfully teach us that it is a most deceptive test, still, it is but natural that youth should look out for and affect beauty, and, indeed, make it indispensable for the obtaining of its admiration and love.

Thus beauty is still the victor over all reason and deliberate resolution, and draws us, willing or unwilling, still slaves in its triumphal course. Nevertheless, we would ask young women to remember that, powerful as beauty is, her empire lasts but for a brief period indeed, her reign is short, her term of power uncertain; a few years will for a certainty see its decay; but there are those qualities which all good men admire, and which the men most worthy of their love admire the most: purity and innocence of heart, simplicity, modesty, pity, humility, and sincerity. These are not planted skin deep only, like beauty, but are flowers which have their roots in the innermost soul, and which, after rendering life here blessed, afford a happy presage for eternal life hereafter.

But, trite as it may be that beauty is as deceptive as it is transitory, we still all love children as beings who appear exquisitely tender, pretty, innocent, guileless, beautiful, and what we most fancy angels would be: though in sober fact, and judging, not by the eye, but by experience, we know that children are in reality by no means the angels they appear in look, nor so guileless as their sweet, frank, open looking eyes would lead us to believe. No one, we think, would hesitate between the choice of an eternal childhood and manhood, spite of all the griefs, pains, and anxieties, of the latter. And there are children and women who, with the look of the most innocent angels, are possessed of a depth of cunning, a disregard for truth, and tendency to scheming, most repugnant to the nature of upright and good people.

Of the various kinds of human love the principal are spiritual, rational, emotional, and sensuous (physical) love. The two first are the highest forms of love, and when united constitute the most perfect love we can conceive—angels can own no better. The two last are the commonest forms of human love, and are essential to the continuance of the

human race. All love may, then, be considered as complete when it is excited by the sense of beauty, purified by the emotions of the heart, confirmed by the dictates of reason, and raised past death and above the world, through the holy affections and aspirations of the soul.

Under the name of love, we do not at all permit to be included the passion springing from mere sensual desire, which is common to mankind and brutes—a merely animal passion, the gratification of which, once enjoyed, no feeling of love does necessarily result or proceed from it, at least for a longer period than that gratification can be enjoyed.

Nor is that remarkable and inexplicable feeling of attraction between two human bodies to be dignified with the name of love: such power of attraction, and likewise of repulsion, being probably nothing more than a subtle, electrical or elementary action and reaction of the bodily constitution, which leads us to take the most unaccountable and unreasonable likes and dislikes, and which is sometimes of so powerful a nature, as to render man's will and reason quite helpless whilst under its mysterious influence.

Thus, though in a general way, we may define love as being an overpowering desire or passion to obtain possession of a certain object which appears to promise us extraordinary pleasure and gratification: still, spiritual love—and all truly human love is more or less spiritual—is to be placed in a much higher category, and desires the happiness and welfare of the being loved, even to the detriment, if needs be, of the lover. We must not be supposed, however, regarding love in what bright light we may, to approve of unequal marriages, for such will, in all probability, only lead to misery. Difference of education between the rich and poor leads to such wide diversity and even opposition of individual character, as to render a complete union most difficult and unlikely. Great difference of age, also is to be avoided. Nature and experience are above all theory in these respects; and between the noble and the peasant, the very old and the very young, there are such radical differences, that the happiness of a life-long union between them must be, in its very nature, uncertain. Marriage in the universal church, as opposed to celibacy in the Papal church, is the highest and best state for man to dwell in, when its duties are properly performed and its holiness appreciated. We advocate the family as opposed to the individual; domestic and family happiness, as opposed to selfish and lonely enjoyment. There can be no question which state most educes the best qualities of man and woman, most develops, and best disciplines them. Parental love is an earthly and human type of the Divine love, and they err seriously who deem a state of celibacy to be superior to, or equally worthy with it. All true

love is ennobling and purifying, and its tendency is to raise us to higher feelings and nobler aims than the heart without such high incentive can conceive : remember what Wordsworth says in his poem of "Laodamia :"

" Be thy affections raised and solemnised ;
Learn by a mortal yearning to ascend—
Seeking a higher object : love was given,
Encouraged, sanctioned, chiefly for that end ;
For this the passion to excess was driven—
That self might be annulled : her bondage prove
The fetters of a dream, opposed to love."

HAPPINESS.

It has been assumed by mankind generally, and even by philosophers, who might have known better, that happiness is the great and proper object of man's attainment and life on earth. Even to this day our poets, our philosophers, and most eloquent writers expound this doctrine. Ruskin asserts, and Colenso would appear to endorse the sentiment, by adopting it as part of the motto to his work on the Pentateuch, that "the one duty that men owe Him (the Deity), and the only service they can render Him is to be happy."

From Epicurus to Bentham the same teaching obtains. The cry still is "Oh, happiness, our being's end and aim," and this frequently without any definition of what happiness means : which is a most dangerous principle to enunciate : for men's estimate of happiness is widely varied and generally most ill-conceived. Pope, however, does explain in what happiness consists, though Ruskin does not.

" Know, then, this truth (enough for man to know),
Virtue, alone, is happiness below."

In a general way and to a certain extent this may be accepted as a truth ; yet we hold that a man may be virtuous and yet unhappy, for sympathy with sin and suffering in others is alone sufficient to prevent that selfish happiness which a man secure from the storm may feel, as he sees his fellow creatures tossed to and fro on the death-bearing waves of the tempests of life. So, selfishly wrote that man whom Francis Bacon quotes in his Essay on Truth : " It is a pleasure to stand upon the shore and to see ships tost upon the sea ; a pleasure to stand in the window of a castle and to see a battle, and the adventures thereof below ; but no pleasure is comparable to the standing upon the 'vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors and wanderings, and mists, and tempests in the vale below." No, the soul that loves God and its fellow creatures finds no pleasure in such a position ; in fact it is a selfish one, for his heart must be sad, his spirit vexed, affrighted, and wounded, when he sees so much misery, which he is helpless, though ever so anxious, to remedy. De la Bruyère has well remarked that at the sight of some miseries : " there is a kind of shame in being happy."

We do not hold or teach that happiness is by any means the main purpose of each man's life ; not happiness but duty and self-development, in pursuing which our course is not always easy or pleasant. Much nobler is the saying of our well-beloved Fichte, " I am now thoroughly convinced that the human will is free ; and that to be happy is not the purpose of our being, but rather to deserve happiness." In other words, the great purpose of our life should be to make ourselves worthy of God's love ; and perfect happiness cannot exist until we are conscious of having fitted ourselves so far as in us lies, to appreciate and be grateful for, the affection and care of our Heavenly Father ; that we have sought to be His children in spirit and in truth ; and know that our brethren around us are also, co-heirs of His grace and sharers of our joy. Even in matters purely mundane, to be rich, handsome, healthy, learned, virtuous, well-esteemed, full of all blessings : whilst around us are the poor, the wretchedly poor, the deformed, the sick, the diseased and miserable, the ignorant and grossly vicious, the wickedly criminal, the mean and despised, the stricken even to death's door, but who are not allowed even rest there, writhing in torture and crying out to God for release from life-long suffering, or with desperate hands forcing open the way of seeming escape ; though they shall fall even into the pit of darkness and destruction. Surely the consideration of this is not calculated to make the most favoured one among us happy ; and if he owns a human heart should touch him deeply even in his most oblivious moments of selfish gratification. Each man, who deserves the name, has a Don Quixote and a Sancho within his own bosom : the one full of shrewd common sense, and wrapt up in self, who only asks to lead a pleasant life ; the other ever bent on glorious exploits in behalf of suffering humanity. We may laugh at the one, but we admire and love the other, even in his greatest extravagancies. It is true that happiness is more generally spread than appearances would lead us to suspect ; all life is life, just as all bread is bread, but it is apportioned in very different quantity and quality to different people. To some, buttered toast, hot and juicy ; to some, bread and jam ; to others, bread black as a negro and hard as a stone, to be munched with aching jaws ; whilst some do not exactly live by the crumbs and scraps from the rich man's table, but are glad, in order to keep body and soul together, to pick up any broken victuals they may chance to find in the streets. Bread and honey, bread and treacle, bread and cheese, bread and meat, manchetts, tea cakes, muffins, buns, and every kind and form of bread down to the commonest rye, or that sawdust bread which we have heard that people were reduced to eat during the great war, are variously dealt out to various kinds of men, and

all must be content as they may with what they can get, and not as Quevedo expresses it, let "their blood run out at their eyes," fare they ever so wretchedly.

It cannot be denied that this world appears to be a place of enjoyment, a place of probation, or a place of punishment to different people, as their lot may fall, but in what proportions it would be difficult to ascertain, or why it should be so, such lot being apparently dependent in a great measure on accident of birth. As for the writer of these lines, he feels like one who wanders in a vast mansion, the passages of which are badly lighted, and the doors so short that he is continually knocking his head against them; he hears strains of sweet music around him, and through windows here and there, sees brilliant lights and the shadows of dancers in other wings of the building, but in vain seeks his way to them, and at last, wearied, worn out, and hopeless, sinks contentedly to rest in some quiet corner. But we cannot think that those who seem the worst off are always the most unhappy. We have seen the children of the wealthy and the wealthy themselves, look pale, sick and wearied whilst rolling by in their equipages mid all the glory of their little human vanity. We have seen the children of the very poorest and the poor themselves, ruddy, cheerful, and contented even in the lowest quarters of a dirty city. One great source of happiness consists in the complete adjustment of our internal life to external circumstances, in the development of our purely human nature, the lawful indulgence of our passions and enjoyment of our feelings, the moderate gratification of our appetites, and the useful application of such faculties as we possess, for our own and other's good.

In these respects the poor are often better off, and consequently happier, than the rich. Labour, not mere work, but real labour, bodily as well as mental, is one great source of happiness. Labour is the parent of content, and in proportion as men work, do they humbly follow the example of their Creator, the most active of workers, who works incessantly and without any pause. An idle man is a fault in creation; fails in his very first duty to God, to his fellow-creatures, and to himself, and can never know what happiness means. He seeks pleasure in excitement, in excitement which requires constant change and variety of character: excitement which leads to sin, and causes him, for the sake of change, to learn "to sin the newest kind of way." Such men manage to pass through life, they do not live, in the true sense of the word, at all.

But with the poor as with the rich there are many feelings which can never be expressed, which they are obliged to keep within their own breasts, and to suffer in silence. Thus, our great novelist, Dickens, in "Our Mutual Friend,"

graphically describes John Harmon, after his refusal by Bella, as looking on himself as dead, and burying himself beneath heaps of earth. With how many of us, poor as well as rich, is this too often the case! Not the disappointed alone, but the delicate, tender, truth loving soul—and there are as many such among the lowest as the highest placed in life—is so forced gradually to bury and hide itself from its fellow creatures; and every new unworthy act or unfeeling word heaps up fresh earth upon its worldly grave. No; there is no assured happiness but in a good conscience, in the knowledge that we have tried our best, and done our utmost to be worthy of our Father's love; and to those who have been sorely tried and bitterly disappointed in their longing desire and earnest search after goodness, after the love and esteem of their fellow creatures, and who may have obtained instead only the contempt and censure even, the hard words and slight esteem of those whose love and esteem they have vainly thought to obtain, there is nothing left but to await in patience the hour when all wrongs shall be righted, when all holy love shall be gratified, when the truth shall be made manifest, and when no secret shall be hid. To the world they are dead and buried, and must await in hopeful resignation the Divine promise of a new and happier life, rest in cheerful submission to their circumstances, and a firm confidence in the infinite and ever present love of their Heavenly Father.

As regards those who pursue pleasure with any idea of attaining happiness, we can only assure them, that in pursuing the first, they miss the second. Pleasure, in its ordinary meaning, implies the gratification of the senses and of self-love, which can have but one final result, viz:—weariness and pain. Pleasure derived from such sources is unsatisfactory and illusory. Happiness which arises from the exercise of the love and the intellect, the soul rather than the body, is ever progressive, full of consolation, and promises everlasting results. True happiness has only one sure foundation, *i.e.*, the love of God; for that implies love of mankind, and the desire to be useful to others, in which happiness mainly consists, combined with a wisely directed love of self.

Love of self, not regulated by the higher loves, implies merely selfish gratification: self-indulgence in such pleasures as are derived from vanity and pride, from sensual desires and appetites. In such will be found not merely no lasting satisfaction, but final bitterness, disappointment and disgust. When all such pleasures have been tried and fail longer to fulfil their promises, when all those who have indulged in them become satiated and surfeited, they who have more love than intellect turn, as a relief, to whatever religion they may have been trained in or have taken a fancy to, and are apt to

become devotees or ascetics, and usually as in their former state misapprehend what happiness consists in, what is the true meaning of existence. Pleasure, which depends on the senses, on the body, and in the indulgence of self-love, combined with some amount of imagination, can have but the result we have predicted. The highest faculty of the soul which finds any exercise in the ordinary pleasures of life, is the imagination. Music, dancing, art, and social pleasures generally require all, more or less, a modicum of imagination or fancy, to give them zest. Thus, young people whose imagination is most easily excited, are usually most prone to the so called pleasures of life. Young people are also most infatuated with self-love, until their dispositions are corrected by time, and perhaps painful experience: by the imagination such pleasures become more extended and refined, but they are mere pleasures still, and only in the higher loves a human being is capable of, and in the exercise of the intellect, subject to their influence, is true and lasting happiness to be found.

What the Indians say of fruit is applicable to the ordinary pleasures of life. In the morning of life, they are gold; during the day, silver; and in the evening, lead. Not such is that happiness which depends on our progress in wisdom and in love. To seek truth and love it, to love love and practise it, even to our personal discomfort and disadvantage, if necessary, still leads nearer to God, and, consequently, to happiness. But it is not our purpose to point out the difference, the incompatibility we might have said, of pleasure and of happiness, nor to say in what either of them mainly consists. Since the world began mankind has received plentiful and complete instruction on these points: our main object is to insist that no happiness is perfect or desirable which is not founded on the fear of God and love of your fellow creatures, and in a life more or less devoted to the service of true religion, and, moreover, especially to declare that he errs who regards even happiness, however desirable it may be and is, as "our being's end and aim." Such happiness may be the result, but must never be the object of our actions. Duty to our God, duty to our fellows, duty to ourselves, these are the motives, which, in the order they are given, must impel all those who hope to deserve the love and merciful regard of their Creator, in which alone can durable happiness be found. Nor must our course, so directed, be expected always to lead to present happiness; do what we will, think and act as we may ever so rightly, there are troubles from without which we can never hope to escape, and sympathies and feelings within us which must inevitably cause all of us who are endowed with them, more or less disappointment, sorrow, and pain; and yet we would by no means be deprived of them for the sake of attaining a present greater happiness.

It is in the nature of all men to like and to love those things which afford them pleasure, to dislike and shun all things which give them pain. Who does not affect wife, children, friends, suitable dress, good food, and all such other mundane pleasures as are obtainable by money? Who does not appreciate a beautiful day, sweet scenery, the warmth and light of the sun, fresh and pure air; poetry, music, the arts, the sciences; all ministering to our spiritual, intellectual, and physical pleasure? And who, on the other hand, does not complain of the privation of such pleasures, and grumble at their loss if even for a time only? Yet such privations may be for our real benefit; and labour, pain, want and suffering, may turn out to be our best friends, though thus disguised as foes: for by their means are the souls of many disciplined and purified: Jean Paul has well said, "To love all mankind from the highest to the lowest, a cheerful state of being is required; but would we know and see into mankind, into life, and still more into ourselves, suffering is requisite." Some natures by suffering only can be led to God, and come to know and hate their own sins and hidden vices of the soul. They are wrong then, we think, who would teach men that happiness is the greatest aim of the Creator in His creation of man, it is assuredly the final aim and purpose of life, but not upon this Earth, in which we are training as it were for a higher state of existence, and which promises a happy future only to those who have learnt to combat and triumph over an undue, ill-regulated love of self; and seek, above all things, to be worthy of their Divine Creator's love. Such only can be truly and finally happy.

COMPENSATION.

Do not afflict yourselves, ye who are already afflicted, by useless and vain repining, for in all states and stations of life exists a compensating power which rights the balance and prevents misery and poverty from kicking the beam. I have been rich and have been poor, master and servant, joyful and sorrowful, in health and sick unto death; have been young and am now old, and in each state have found consolations and pleasures I never thought of or suspected; in all and each have met with some compensation, and you who want full and eloquent confirmation of this, get and read Emerson's essay on "Compensation."

Discontent is but a proof of folly, and repining of want of faith. That boatman, now resting against the "Pretty Jane," with the setting sunlight tinging his grizzled head and weather beaten, sarcastic, not to say grim looking, features, as he looks in through the open window and sees a traveller having a good dinner and wine at the best inn, with nothing to do, as he fancies, probably, but to enjoy himself in the world. Do you think he is grumblingly comparing his lot with mine? his hard work, hard fare, the same to-day, the same to-morrow, only doubly hard both ways in winter, with my condition? I don't think so; he looks a sensible man, one who remembers that he is blessed with a life passed in the fresh air, gets fresh eggs, fresh fish, fresh flowers—and all sailors love flowers,—has health, a wife, maybe, after whom his boat is named, and young hardy children, enough excitement to make life pleasant, and, no doubt, sees his way to the end, which I don't, and these things constitute his compensation.

Latterly, in my walks, I met a poor cripple, and, some way off, began to compare my fate with his, and thought how thankful I ought to be that I was not like him. When he came up to me he stopped, and in a whining tone asked for alms, stating, that besides being a cripple he had bad eyesight. I at once gave him—a penny, and passed on. Now, if you knew what annoyance and vexation my conduct gave me subsequently you would see, that in this rencontre the cripple came off best, was the happier man of the two, and had his compensation.

Disappointed in life, dead to "all thoughts, all feelings, all delights," with a strange and dull dreamy sense of being a moving corpse—dead myself, I took to communing with the dead, and found them most excellent and instructive company:

the dead brought me back to life again, and in this death I gained the subsequent compensation of increased and wiser life. In every bitter draught is a sweet drop sure to be found, just as in every pleasant draught, some bitter drop is mixed, the "*aliquid amarum*," which the happiest are bound to swallow. Here, in this lovely scene, with everything around me to inspire sweet and pleasant thoughts, only sad ones will arise: wherever I turn my eyes I see but emblems of my fate. I am no longer young, but aged; like the river in the valley beneath, not fresh, clear and sparkling, as at its source, but languid, turbid, and mud-stained as it nears its earthly course, and approaches ocean, its eternity: here is a butterfly, torn and soiled of wing after its brief summer life of joy, weakly fluttering over the pleasures of its prime—the sweet flowers—on which it fed: such am I. Or like that ancient tree round which no circling ivy clings, its bark torn and scarred with the names, and the names only, of bygone lovers: blighted at top, dry and hollow at its base, its sap withered up, and presenting little to the fury of the winter storms, but dry and brittle branches, which will soon be torn off and scattered to the winds. Or like that shrivelled and bloomless fruit tempting to no one, and despised even by the hungry tramp, who passes by the rotten plum to pluck the ripe blackberry. A rock on the sea-shore am I, torn from its parent cliff, worn out of shape by the storms and waves of many rough and changeful years, covered now with slimy sea-weed, rounded by constant rolling and driving to and fro, into a shapeless, ungainly mass, stranded on the sea forsaken shore.

In fine, an aged, world-sick, world-worn human being, without health, spirit or hope in this world: and yet not all unhappy, no, nor discontented. My compensation is still here, close by, within me—it is a treasure which I carry about with me wherever I go, and of which no human being can rob me—my immortal soul—an ever living, buoyant, youthful soul, full of aspirations, hopes, desires, longings, and sublime faith in its own future, full of trust and confidence in its Heavenly Father, into whose hands, now as ever, it resigns itself without a murmur and without fear. "O Thou who art in Heaven above, guide, I pray Thee, my steps; receive my soul, and in all ways and to all time Thy will be done." Fellow sufferers in this stormy voyage of life: this is our compensation when wrecked and lost to all hope of earthly aid, we see that the little remainder of life is likely to be passed on a bare desolate island, encompassed on all sides by the great world of waters: separated from our fellow creatures, from the hopes and the joys of life, till the moment comes of the great change, which shall free us from life's vicissitudes on Earth for ever. This is our compensation, that the greater our suf-

ferings and privations here, the more assured will be our happiness and blessings hereafter ; the measure of our pain will be the measure of our pleasure : a sure principle of compensation prevails for all things but sin, and for this will no compensation be found. Suffer, but sin not : preserve thy soul in patience, in hope, and in that constant faith, which, like a sun, shall brighten the darkest hour of thy earthly life, and irradiate with its beams even the gloomy vault of death itself.

MAN'S ESTATE.

ONE of the most ancient theoretical ideas of man, is that of a being either perfectly good or perfectly bad, and born with such a nature that either he must be always virtuous or always vicious. Hercules must make his choice early in life and is supposed to abide by it. You cannot serve two masters, but either God or Mammon. The tree is known by its fruit; a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Do men, it is asked, gather figs from thistles? can salt and fresh water flow out of the same bowl? and so forth. We answer: he would be considered insane who should expect such results; but the similes, we submit, are quite inapplicable: they may appear possible and true at first sight, but are, in reality, quite foreign to the subject. Man is neither like a single tree, or plant, or bowl of water; rather is he a microcosm, in whose nature grow plants of various kinds; a little world, in which both fruit trees and thistles, oceans of salt and rivers of fresh water, are equally to be found.

Spinoza has well defined all error as being imperfect truth, and arising from one aspect of truth being dwelt on to the neglect of the rest.

The Eastern mind has from time immemorial been addicted to parables, affects a truth presented to it under the guise of fiction and admires a supposed correspondence between subjects widely at variance. But this love of lessons conveyed in fables tends to most incomplete and even false deductions, or, as Sir Thomas Browne says of the people generally, "a piece of rhetoric is to them a sufficient argument of logic; they prefer parables to propositions, and proverbs are more powerful with them than demonstrations." Now, no simile ever was, or ever can be, perfect in its relations between the object and the subject: it does not, as the phrase is, go on all fours, but one leg, at least, halts lamentably, and thus, that which is in fact but half a truth is received into the mind as a perfect truth, and errors or falsities of various degrees of importance are thus introduced into the soul, received, approved, take root with time, and are finally most difficult to eradicate. Amongst these, the old parable of the tree and its fruit, as representative of man's nature, has always been a favourite. But between a man and a tree there is, in fact, but a very distant analogy; for we must see at once that man is born of necessity, with the germs of various fruits within him, and in

one human soul flourish various kinds of tree and plant, thistle and vine, poison berries and peaches, upas and banyan trees; nay, an infinite variety of each, all budding and bearing fruit in due season according as they are watered, nourished, or cut down in the garden of the soul, whilst each single tree bears only one kind of fruit, and that, season after season in succession. And this brings us to a better simile for man than that of a tree. Man is placed by birth in possession of a plot of ground, in which are planted the seeds of a great variety of trees, plants, fruits, flowers, and weeds. The choice of this piece of ground is not left to himself; he is not responsible, then, clearly, for the nature of the soil, nor of the seeds already implanted in it. He did not make it himself, and did not ask for it. Sometimes it seems such wretched, marly stuff, or such a hard, hungry, stony soil, that, labour as he will, everything appears wasted on it. No good or useful plant thrives, weeds spring up in spite of him, and often, in weariness, disgust, and despair, he prays to be quit of it altogether; but he must not give in, he must persevere, and do the best that in him lies, for the fact remains clear and incontestable, it is placed under his charge and in his care for a season. From the time he arrives at years of discretion he is appointed its keeper and gardener till death. Reason on the why and wherefore as he may: it is so, and it is not for him to glorify himself on the fineness of his crops nor to repine at their poorness, to grumble at the plainness of his soil or exult over its richness. It is his to set to work at once, and vigorously too, with willing cheerfulness to be ever on the watch for its improvement, spread richer soil here, drain this boggy marsh, cut channels to irrigate and quicken the grain and grass, clear out the thickset under-growth, and, above all, root out, carefully root out, each noxious plant he comes across, and carry on the work begun by his trustees whilst he was yet too young to take charge of it. There is enough for him to do, we know; he had need to sleep little and be ever ready to nourish, and water, and prop up the finer flowers, and to clear away those noxious weeds which will, in spite of the utmost vigilance, spring up with such rapid growth.

Various, indeed of infinite variety, are the flowers which he may plant and water and tend into beautiful life. Down there in the valley is a small plot of ground, in which humility is cultivated, and the sweet scent of mignonette is wafted on the breeze, bearing with it an odour of heaven. Close by this, we come upon a garden, tended by a fair maiden, full of violets (modesty), lilies (purity), snowdrops (innocence), and roses (beauty): all the sweetest and loveliest of garden flowers, each blooming in due season, and each an emblem of some womanly virtue. These small plots, full of rich grain and other crops

necessary to human life, belong to artizans and labourers: few weeds grow here, and on them the neighbours depend mainly for the bread of life. This is the garden of a wealthy God-fearing man, freely open to all his neighbours, and in it blooms all that is good for man; herbs medicinal, and many flowers of sweet odour and rich hue. Near it is the estate of the selfish millionaire, strictly private, presenting indeed a most imposing appearance from without, but when we come closer we see across the thickset thorny hedge nothing but masses of tulips, peonies, dahlias, and other showy and gorgeously coloured flowers, useless to man and devoid of scent. This fine domain, with its umbrageous foliage, sunny mountain peaks, secluded valleys, flowing streams, and distant glimpses of the limitless ocean, belongs to the poets: palaces also are here, in which are to be seen the most perfect groups of sculpture, the noblest paintings, rich in colour and grand in composition; the most exquisite and solacing music echoes from the inner courts, harmonising with the rippling, pattering sounds of fountains and flowing streams, the edges of which are bordered with the sweetest flowers; this is the public garden of the imagination, the home of poets and artists of every kind: and these beautiful grounds, true fairy land, are free to all mankind for purposes of recreation and blessed rest.

Some exhibit nothing in their little plots but a confused collection of varied plants and flowers, well enough in themselves, but none come to perfection: these belong to people who, "unstable as water," cannot excel in any one occupation, for want of perseverance. Others present us with a piece of ground in which, whilst the greater part of it lies fallow, we are struck and delighted with the magnificent growth of some single and beautiful flower: these are the men of genius, who excel all others in one branch of art or science, to which alone they dedicate all their time and care.

Thus, we might discourse of every kind of human garden; of those prim and neat plots, with their clean, well gravelled paths, where all is in order, though rather flat and uninteresting; of others, with rising ground and valley, not faultless in laying out, but still picturesque; of some stony and hungry lands, which seem incapable of producing any crop but a scrubby undergrowth of thorns and thistles; of large estates, which possess some of the finest park scenery, but which, through neglect, have fallen into a state of wild disorder. Here we come across fine rich native soil, but all uncultivated; garden plots unweeded and running to seed; whilst at times we meet with a bit of very ordinary ground, but so judiciously planted and well looked to as to form a model piece.

But, if the estates themselves are of such various natures,

the proprietors are perhaps even more so. Surely, many must be stark mad, indeed. This one sedulously rears a fine crop of stinging nettles, and in youth is rather proud than otherwise of his labours. Another has a fancy for arbutus berries, and when the crop is mature will have to eat them all himself as a treat. Some persist in planting and assiduously watering, showy flowers for which the soil is quite unfitted, to the utter neglect of some useful little plants of natural growth. Whilst others take a pride in cultivating a set of bitter herbs, and sloes, and crab apples, which they feel persuaded are of heavenly origin, and which, despite the wry faces of their friends, they insist on their eating as peaches and pine-apples.

Some you shall see stand, gaping, day by day over their hedge at the gardens of their neighbours, criticising, more or less maliciously, all that goes on around them, whilst with their idle hands in their empty pockets, their own ground in the meanwhile is being choked up with thistles and weeds. But to all, shirk their work as they may, the command has gone forth that every man shall be his own tiller of the land, and be responsible for the produce of his ground, whether a mere plot in extent or a vast estate, whether the soil be rich or poor, the seed full and good, or scarce and bad.

Labour, then, work away and fear nothing, the Lord of the entire territory is a just Lord, not a severe and exacting task-master. From each one, in his own way, He will only demand such a result as was obtainable with ordinary care, good sense, and watchfulness, and each one shall receive a reward, proportionate, not so much to the richness of his produce as to his sincere and anxious exertions in the improvement of his allotted heritage.

THE DEVELOPMENT OF RELIGION AND THE THEISTIC IDEA.

In the present brief and imperfect sketch of our theory, it is assumed that the reasoning power of man is one of his latest developed faculties, both individually and collectively: could we but know the truth by history, and trace the regular concatenation of facts, we should doubtless find that in the first period of human life, the power of the senses was predominant; this forms the earliest stage of human life, as among children, and among savages. The conception then of a power above and beyond that of man himself, is obtained through the medium of the senses: man, by their means, perceives that there is a Divine power or powers, a God or Gods, and learns to fear, rather than to love, such: as terror rather than gratitude at this time affects his soul, thus the earliest worship was that probably of the mere agents and most striking manifestations of the Divine power; such as thunder, lightning, the whirlwind, &c. Hence arose Fetish worship, or homage and adoration paid to these agents as living and destructive powers, such worship being paid to the objects themselves when possible, or else to rude images expressive of their nature, as in the case of all invisible agencies, the results of which are felt by man, either in a pleasant or in a fear inspiring form.

In the next period, when the idea of a super-human power has once been conceived and established in the mind, symbolism extends and pure image worship declines; Reason, somewhat developed, perceives that though minor agents are immediately active and dangerous to man, yet the sun is the ruling power of nature: and from the earth man's thoughts extend to the heavens; the sun and the moon then become the principal objects of reverence, and the sun especially is regarded as the peculiar symbol of the Creator, if not the Creator himself. A higher stage of psychical development is now reached: the reason being, however, still weak, and the senses still dominant, but both mainly influenced by the imagination, as among young people and half-educated races. All the objects now perceived by the senses and recognized as great and powerful natural agents of production and reproduction, are turned by the imagination into figures symbolic of the Divine attributes, which, combined with the earlier system of pure Fetish or image worship, led to the religious belief and practice which prevailed, more or less, throughout ancient Egypt and Asia, and

against which the superior intellectual power of some of the most favoured of Asiatic people, the Persians, and the Jews, *e.g.*, kept up a constant combat, with varying success. Symbolism, however, though vastly superior to the preceding system of worship, still left human nature unsatisfied; that nature which requires to consider its Creator under the most perfect form it can conceive. To give to the Divine idea a Divine shape, a tangible, sensible object for human love and admiration, no nobler form than that of man, is conceivable by him, and consequently the Divine power is shadowed forth in such a form, beautiful, terrible, gentle, strong, protecting, or destructive, as the case may be; and this, combined with a new perception, that of the Divine power of certain human qualities, as love, courage, intellect, &c., led to a further development of the Theistic idea in worship to Gods and Goddesses in human shape, to heroes and heroines, mixed up with the symbolic system of the preceeding and the Fetish system of the earlier period, producing anthropomorphism and the whole system of the ancient Greek mythology.

We come now to the third and highest stage, in which man, by means of reasoning, obtains the conviction that there is only one Creator; which idea, though floating vaguely through the symbolic era, was still only partially conceived by mankind in general, though the principle was held and strenuously defended by the most advanced and highly constituted people of antiquity. Man still requires a form in which to embody his idea: and no higher, nobler form can be imagined than that of man himself—thus the idea of Divine beneficence and wisdom takes human shape, and is even supposed to have lived as man on Earth in one or more human manifestations, one amongst Christians, and several amongst Buddhists, Brahmans, and various Mahometan sects. It is impossible, perhaps, at this stage of psychical development, to advance further; and this principle has been handed down to us so embodied, even to the present day. But, combined with this Deity in human shape, comes the necessity of having a fitting idea of His Divine attributes and qualities. Given the human form, it is difficult to avoid also the idea of human passions and feelings: such as we find the Jews ascribed to Him: and as Sir Thomas Brown has well described it, “man thus committed a sinne or folly, not only derogatory unto God, but to men: overthrowing their reason, as well as His Divinity. In brief, a reciprocation, or rather an invasion of the Creation: making God one way, as he made us another; that is, after *our* own image, as He made *us* after *His*.”—Vulgar errors, book 1, ch. iii. But the Divine form is not a human form, except in an unimaginable degree of glorious superiority, nor His spirit a human spirit; the one being Divine, infinite, and

perfect, the other, human, finite, and imperfect: and this necessarily in its very essence, to all time, and in every condition of being: and man foolishly reflects his own reason, spirit, ideas, passions and opinions in his Deity: injuriously to the Divine Creator of the Universe, and injuriously to the perception and knowledge of his own place in creation and his own peculiar constitution.

It is this reform in the idea of the Divine Creator, which the reasoning powers of man is, at this day, slowly and painfully evolving a perception of the great Creator as an Entity, as one only, actual, existing Being; the Generator of all existing things, the Father of all existing spiritual beings; the head and fount of all spiritual life which is derived from Him, and of which man forms an embodiment, his due place in creation being only determinable, by reflecting upon the vast interspace there must be, between his limited powers and human organization, and the unlimited power and Divine perfection of his Maker. By such means only can man learn to appreciate his proper place in creation, and the practical value and exact nature of the duties expected and required of him.

This constitutes the fourth period of the progress of religion, in which the senses are applied to their proper purpose, the perception and investigation of visible nature: the imagination is restrained within due bounds, serving mainly to keep man well sustained in the vital articles of religious faith; in truths not actually proveable but yet to be accepted: whilst the reasoning faculties pursue their course in developing the ideas of man, as regards his Creator and himself, and enlarging the sphere of his spiritual and intellectual action. Reason now becomes predominant, as with well constituted adult men, and all religious and theistic ideas must be subject to its judgment, or they cannot expect to be other than transient, and cannot permanently hold their place in the estimation of mankind.

Now, the prevailing Christianity of the day, in spite of its living anthropomorphism, renders the idea of God still more vague than that of the Jews, and indeed, as expounded in the Athanasian Creed, is truly "confusion worse confounded." Nor is our after state more clearly explained to us; and many learned divines would assure us that all human beings since the first creation, are still disembodied, unsettled, unjudged, and until the final day of judgment will so continue. Why, then, distress the soul with questions, which religion thus foolishly and vainly seeks to explain, leading men into barren disputes of unending perplexity? Why forget and neglect the great purpose of life, the wise use of the present? What can there be of catholicity in dogmas on which hardly two individuals can perfectly agree; We desire to render all men

brothers, and make them love one another; yet, the same book which announces this noble principle promulgates doctrines which form the Republican and Monarchist, the Puritan and the Papist, and are perpetual sources of strife and difference between us all. The same lips have asserted God's unlimited omnipotence, and yet have announced an eternal hell; to manfully combat Satan and yet not to resist evil. How, among conclusions so different, are we definitively to choose? We are told to take the spirit and not the letter; but, if the Spirit of God himself inspires the word, how can the doctrine be, not merely doubtful, but contradictory? Let us, however, give up too anxious an enquiry on this point; let us take the spirit, not the letter; that spirit is the love of goodness and of truth, of admiration to our Father who is in Heaven, and an earnest desire for our human welfare. That spirit once implanted in our hearts, in giving up the letter we give up that which appeals to the understanding, and are free to adopt such doctrines as appear to be most conducive to the desired results, most consonant with the spirit of the Word. For, the understanding must possess some ideas on the subject, and will take to itself those which appear most reasonable and conclusive, regardless of their consideration with the world or the meanness of their origin.

The principal points on which it seeks evidence seem to be the unity of the Creator, His providence, His love and wisdom: our own immortality, the purpose of our existence, and the relations in which we stand to Him; and those principles or doctrines which most fully enlighten us on these matters would appear, unquestionably, to form the truest system of religion. After that, yet, perhaps, of even still greater practical importance to mankind, comes the question of what our duties are towards our fellow-creatures, and, inextricably bound up with such, what our duties to ourselves. In whatever creed we find these questions most clearly and reasonably propounded and explained, and shown to depend intimately one upon the other, we must conclude is to be found the best religion; for religion, separated from these latter duties, from morals, the religion of theological "*credos*," is a mere *ignis fatuus*; a sun which dazzles and half blinds the eyes; a gaudy flower, but odourless; a tree which bears no fruit, or only poisonous berries. Such religion tends to error and not to truth; to mystical fancies and not to practical duties. Such false religion leads to insanity; the love and the intellect are ill-balanced, both become weak and sickly; wild and baseless fancies possess us; men are startled at their own shadows, and tremble and stumble in a dangerous twilight of the soul. But true religion, complete only with morality, tends to make society perfect; the love and intellect are alike

healthy and strong ; men walk without fear straightforward in the path of progress, and work with clear aim and vision in the light of the blessed sun of truth.

We should not allow ancient or speculative opinions to weigh at all with us when confronted with facts at variance with them. "When truth is revealed," writes St. Augustine, "let custom give place, let no man prefer custom before reason and truth." We know what our forefathers, endowed with intellectual powers as great, nay, in some respects perhaps, greater than our own, thought of the sun, this world, the stars, and the wonders of the heavens and of the earth, and their opinions would still have been our own but for the despised labours of the glass maker, the mechanic, the naturalist, and other unconsidered students and artificers ; and this should teach us that, by means apparently small, by studies and arts of no great apparent immediate value, and by powers essentially human, we can best obtain a just and worthy idea of our great Creator. Revelation asserts, but science proves, and this is the age of tests. We admit that some most important ideas, and necessary to the well-being of man, are to be found in all religions, but, also, many which bear the impress of the people and the period to whom and in which they are said to have been revealed. Some which are unmistakeably barbarous, often painful, and, not unfrequently, impious. In these revelations, allowing them to be such, we may well take all that which is good, but should seriously and resolutely reject all which are not consonant to reason, and do not harmonise with such undoubted truths as we now possess. From science, on the other hand, we obtain nothing but the most noble knowledge : ideas, down to which we are not obliged to force our mind, but up to which it is only difficult for us to raise it ; whether as regards the Creator's infinity in extension or compression, the universe or the atom, His inconceivable attention to the most minute wants of His creatures, His unceasing providence, His illimitable love and wisdom. The more we know, the more must we adore him ; not with the heart alone, but from the understanding. How greatly do they err who say that science makes atheists ! The pride of intellect and self love may lead astray some few of her votaries, but true science, combined with a good heart : the love of God and an intellect exercised under its direction, must ever raise the soul to the highest possible state of sublime adoration.

Science alone informs us of the past, science alone can suggest to us the future ; and from its teachings spring admiration, love, gratitude, consolation, love, and faith. It surpasses the highest flights of the imagination in its laboriously discovered facts, and makes the idea of one day the fact of the

next. So strong in its youth, what may we not expect from its manhood? We may well believe that, in ages yet to come, it will weave out the hidden workings of the hidden wisdom of God, proving to the understanding all that the purest, holiest heart can desire; assuring us of an ever present Deity, infinitely beneficent and wise: and spread with a power of proof which will admit of no possible dissent, the principles of universal life, the light of truth, the inestimable knowledge of the love and wisdom of the Creator, throughout the wide world, amongst nations and languages.

Blessed, indeed, is the lot and vocation of those who in the silence and holy stillness of the peaceful night watch with anxious eyes the paths of the orbs of heaven, and tremblingly catch the deep, harmonious strains with which they chaunt the eternity and infinity of their Divine Creator; blessed are those who wandering apart from the busy haunts of man, through nature's wildest or fairest retreats cull wisdom from the lonely flowers and plants: or those who study the lives of animals and the minutest insects, telling in gentle tones and clear of the great love and providence their Maker bore towards them in their creation; or those who investigating the make and mechanism of the world and its inhabitants observe with breathless attention the wonderful and inconceivable science of the Supreme Artificer; or those who inspired by the external semblances of all creation perceive only loveliness, delight, and beauty around them; hear fairy voices in the rustling breeze, see solemn visions in the obscurity of night, and other worlds in the splendour of departing day; or those to whom all nature is dear, even without the knowledge of how very dear it should be to us all, and bring with active love the sweeter aspects of its loveliness to refresh the eyes and hearts of wearied labourers in the smoky, brick-chained cities. Blessed are they all: may happiness and peace attend upon them for ever. Such are, indeed, the good and faithful servants of their Divine Master—such are truly his ministers, angels, messengers, sent to prepare His way before Him: such men experience joys unknown to less fortunate natures, and like the gentle murmur of wavelets on the sandy beach, so full of peace and repose are the feelings they induce: like a refreshing opiate to the fevered, restless body: so medicinal and heart-healing are their pursuits and studies to the worn and wearied spirit of man in his struggle through life.

Oh, believe not, that the way to Heaven, to happiness, to God, is narrow and difficult, for it is broad and pleasant to pursue—not a faculty, sentiment, thought, deed or occupation, but what if wisely regulated and used, under God's grace, has a sanctifying end, and leads like one of the small byepaths of the country side, into the main divine road, by which we

travel onward to the land of eternal bliss. Neither is the Book of the Creator's infinite love and wisdom printed in metal type alone: but its letters are also formed of the leaves and flowers, the clouds of Heaven, and all created objects upon earth. Well said Saadi the Persian, "On the green tree the clear eye of the wise beholdeth in every leaf a book of the wisdom of God." This orb is a tablet on which not the smallest blade of grass, the meanest atom of life, but bears the name and attributes of the Divine Creator legibly impressed upon it: each word, each letter of this record being truly rich in inconceivable treasures. Nor will you find His temple only in Rome or Mecca: in this or that so-called holy city: but in the pure and loving heart, in the enlightened wise soul of man: a living temple, more beautiful than the proudest efforts of earthly architecture. Happy and honoured be those few favoured mortals who pass their brief existence in this world in contemplation and study of this genuine Divine manuscript, and spread the results of their labours throughout all lands, for by such means shall the age of religious error pass slowly away. No longer shall we be frightened into obedience and worship, nor give, like children, heed to silly fables, but as men, having put away childish things, will endeavour to become worthy of our Heavenly Father, and make such return as we may for the unceasing and inestimable grace of His Divine love towards us, his unworthy children.

SYMBOLISM.

BETWEEN spirit and matter there must for ever be an intimate relation and a close correspondence; since all matter is a manifestation of thought, it is thought put in form; and thus, all forms and qualities of material and visible existence contain and express ideas and qualities of which they are the embodiment; this follows logically. How vast, then, and how interesting, must be that science which relates to everything animate and inanimate! to all created nature! We have here, as it were an unknown language, an inexhaustible dictionary of words, the meanings of which are barely known to us, and in the mass, are still undeciphered. This is the great storehouse of correspondences which yet requires investigation and arrangement. The poet, in prophetic mood, declares that—

“ Living things, and things inanimate,
Do speak at heaven's command, to eye and ear,
And speak to social reason's inner sense
With inarticulate language. * * *
And further, by contemplating these forms
In the relations which they bear to man,
He shall discern how, through the various means
Which silently they yield, are multiplied
The spiritual presences of absent things.
Trust me, that for the instructed, time will come
When they shall meet no object, but may teach
Some acceptable lesson to their minds. * * *
Thus, deeply drinking in the soul of things,
We shall be wise perforce; and while inspired
By choice, and conscious that the will is free,
Unswerving shall we move.”

Wordsworth's "Excursion." Book IV.

Symbolism is a science of great antiquity, and in the early ages seems to have formed the sacred language of the world.

Swedenborg the great philosopher, theosophist, and seer, is the only person, so far as we know, who has taken it up in a philosophical spirit, and by revealed means, as he himself believes, has formed it into a "Science of Correspondences," constituting the great bulk of that wonderful and important work, the "Arcana Celestia." But his renderings appear to us frequently very unsatisfactory and arbitrary, though of extraordinary ingenuity, and perfectly complete in themselves. Before him, Jacob Böhme had systemised similar ideas, and about the year 1600, being surrounded, according to his own account, by Divine light, was informed as to the essences and properties of plants and herbs, as evinced in their visible forms. Subsequently the whole of creation was

similarly explained to him, and was expounded in his work "De Signaturâ Rerum;" and in the year 1623 he published his "Mysterium Magnum," or allegorical rendering of Genesis. Symbolism in one form or the other largely entered into all his writings, and entire system of theosophy. Sir Isaac Newton, we are told, studied and admired Böhme; and after his death his "Observations upon the Prophecies" were published, the language of which, he says, "is taken from the analogy between the world natural, and an empire or kingdom, considered as a world politic." This theory, however, applies more particularly to the allegorical language of the prophecies, and not equally to the world of matter, as expounded by Böhme and the Rosicrucians. As applied to Christianity, the Church of Rome has always encouraged symbolism; and several writers belonging to the sect have explained its principles, amongst whom is particularly to be noted Durandus (13th century) in his "Rationale Divinorum Officiorum:" the allegorical meanings, however, attached by him to many usages and things, are very fanciful and unsatisfactory. Indeed, at the time he wrote, the true science of symbolism as connected with Christianity, was nearly extinct; he lived and moved in the age of mariolatry, and the purer allegories of the earlier church had become corrupted or lost sight of. It is on the early Christian tombs and mosaics, and on the buildings of the Romanesque epoch of architecture, that Christian symbolism is best studied, and may be seen carried out with meaning and order. We must go to an earlier period still, however, for symbolism in its entirety. As regards languages, it entered into those of all Eastern nations, and the New as well as the Old Testament, is full of it. Egypt and Greece, equally in their monuments, bear witness to its prevalence and universality. In a very interesting treatise on "Symbolism in reference to Art," by Dr. Barlow, to whom all students of Dante owe so much (papers of the Royal Institute of British Architects, March, 1860), the writer says, "Art, taken in its origin from a sacred source, and having an especial reference to sacred things, partook of their representative character, and became essentially symbolical. Egyptian tombs and stelés exhibit religious symbols still in use amongst Christians. Similar forms, with corresponding meaning, though under different names, are found among the Indians, and are seen on the monuments of the Assyrians, the Etruscans, and Greeks. The Hebrews borrowed much of their early religious symbolism from the Egyptians, their later from the Babylonians, and through them this symbolical imagery, both verbal and objective, has descended to ourselves * * * It is not merely that certain natural objects, as the sun, the moon, luminous ether, fire, &c.; certain animals, as the lion, the ox, the eagle, the peacock, the

dove, &c. ; certain trees and plants, as the palm tree, the oak, the sycamore tree, the hom (sacred tree of the East), the lotus, and the lily, play pretty much the same parts in all religious systems, in virtue of that established relation between mind and matter, which never changes: nor that in dogmatic theology certain conventional figures are made to signify certain specific things; and thus come to influence architecture and her sister arts: but that the very designs of sacred edifices—their forms, arrangement, and ornamentation—all have their origin in a significant symbolism, and were conceived and carried out in accordance with it."

Interesting as the past history of symbolism certainly is, and curiously as the emblems of ancient times and other creeds have been, in many cases, handed down and applied to modern Christianity, we do not propose to enter, at present, into the subject. But, premising that we regard symbolism as a vital principle in sacred art, and as the very life and soul of architecture, applied to whatever purpose it may be, lending an additional poetical grace and a positive meaning to works, otherwise merely pleasing in an æsthetic sense, we proceed to sketch briefly our ideas as to its application in the future.

There are first, then, the spiritual and invisible ideas, or qualities which are to be rendered into material form; and there are next, the material visible forms themselves, *i.e.*, all nature: to be studied as most fitly and strikingly capable of rendering such abstract ideas and qualities.

1. The heavens; sun, moon, and stars; fire; light.
2. The earth and its inanimate productions; rivers, rocks, trees, plants, flowers, minerals, &c.
3. The animal kingdom, consisting of three sections; walking, flying, and swimming animals; or, earth, air, and water.

In all past ages, and among various nations, symbols of one or other of these classes are to be noticed which are still applicable to our purpose, and may form part of our proposed new system.

AQUA PURA. AQUA VITÆ.
AQUA VITÆ. AQUA MORTIS.

TRUE and pure religion is like the purest, clearest water, whose really is athirst will cry aloud for it to slake his parched lips. But men generally are not so thirsty as this comes to, they only want a good draught of something liquid and tasty at the same time, a drop or two of liquor just to satisfy their present want, pleasant to the taste and acting as a gentle stimulant to the soul. When a man once knows what thirst really means, once has passed through the sandy, sun scorched, fiery desert of life, and cried out to God for wherewithal to quench his burning thirst, then, and then only, can he know what joy a good supply of blessed pure water will afford him; what life in death, what strength in faintness, what hope in his despair: what gratitude then fills his heart to the great Giver of all good things, chief amongst which, to the soul athirst, is water. It is not our purpose to dilate on the pleasures and virtues of pure, clear, cool, pellucid water: those who have suffered in the rage of a burning fever will have practically experienced them; those who have had the burning fever of the soul quenched by spiritual water, flowing from a perennial heavenly fount, will know their priceless value. Our purpose is mainly to point out that, what the Churches offer to mankind in place of this pure and precious water, hardly deserves to be called water at all, or, at best, it is water of a very thick, muddy, and unwholesome description; which we would rather not see through a magnifyer, before we placed the cup to our lips; not water of any kind, however, as a rule, but very good liquor maybe in its way; and taken in moderation, specially comforting, perhaps, to a deranged digestion: but very dangerous to drink too much of, leading to inebriation, downright drunkenness, ruin, madness, and death.

Are the churches to blame for this? The thirsty souls who come to them ought to know that they are public houses, in which, though a bottle of stale water may be placed on the counter for the look of the thing, and for those whose weak stomachs cannot stand their drink undiluted, yet, the liquor sold in these places is either beer, gin, brandy, rum, whiskey, or wine, according to the natural strength of constitution, the particular tastes, and pecuniary resources, of those who resort to them for strength and consolation. It is not so much merely to quench a natural thirst that they apply to these priests of the temple of Bacchus, but to tickle

their palates, gratify an acquired taste, or raise their depressed spirits; not the pure "*aqua vitæ*," or water of life, is what they ask for, but for that impure compound which goes by its name, and which should more justly be called "*aqua mortis*." Without being over fanciful, we cannot but regard all the churches in this light, and we note that each rival house is famous for some particular tipple, as it is familiarly termed. At the sign of "The Lutheran" you will get good sound lager beer enough, and its frequenters drink such enormous quantities of it, that, though very worthy honest folk, they become quite bemused in their brains. The "Calvin's Head" is great in the "Geneva" line; gin and Hollands form its staple supply; dram drinking prevails to a fearful extent, gin and bitters being in special favour; and, though beer is also taken in, it is but poor, thin, and sour stuff. The very particular and morose landlord of the "John Knox," who keeps up, moreover, two establishments, the "Old" and "New Kirk," respectively and respectably: goes in principally for whiskey, but only on week-days; Sunday is devoted to tears and sack-cloth and ashes, for the other six days excesses. "Brandy and an open Bible" is the motto of the various dissenting houses of call, mostly for the English and American trades, amongst which, "The Whole Hog," and "Neck or Nothing," are favourite signs. A curious custom is practised by numerous frequenters of these houses, who are plunged bodily into a cold bath, and then are supposed capable of any amount of dram drinking, with peculiar benefit to the constitution. Of course, this process is decently conducted, and the following advertisement from an American paper will explain the method of proceeding:—

BAPTISMAL PANTS.

"The subscribed would respectfully inform the reverend clergy, that he manufactures and offers for sale a superior article of baptismal pants, expressly designed for baptising purposes. They are manufactured from vulcanised metallic rubber macintosh cloth, resembling in appearance black bombazine; are easy and pleasant to wear, and perfectly waterproof. All orders for baptismal pants should be accompanied with the number of inches round the breast and hip, length of the leg, and the size of the foot."

It appears to us that the efficiency of the bath would be made null and void by these means, but we leave that question to the judgment of all Baptists, particular or not, as may be.

The "Crown and Mitre," that old established house, sustained by government patronage, mainly stands up for fine old crusty port, though some of the more dissipated are addicted to bowls of Roman punch and mulled wine. Lately, however, it

has sadly fallen off in this respect, and has taken to deal largely in sherry. But, spite of whatever Falstaff may boast about your sherries and sherry sack, it is by no means equal in strength and fulness of body to your wine of Oporto, and has been found of late years very apt to turn sour on the stomach. Believe us, as old experienced toppers, whom even Robelais would not have disdained, he who once deserts port for sherry is rapidly on the road to ruin; *i.e.*, champagne or cognac: sherry is the "media via," which so many endeavour to keep, but which requires some practice in the art of balancing. The most ancient and largest establishment of all is that tumble-down, tawdry, dirty, antique old building, known as the "Cross Keys and Faggot," the character of which, for respectability is too often, and we fear, too justly impugned by its younger rivals, being kept by an old lady who has seen better days, and has known what pleasure is herself: it has an enormous sale for ginger pop, mixed with spirits and beer *ad lib.*, constituting a large assortment of fancy liquors and cordials of every kind, sweet and luscious to the taste, but most pernicious to the health. Roman punch and champagne, however, are the favourites at the "Cross Keys," and as to champagne the old lady avers that she can send out the very best in any quantity, at prices that defy all competition.

Now, as to the genuineness of this article, we cannot speak, for we never drank a drop of it ourselves, but here is a French gentleman who has indulged largely in it, and although allowance must be made for his becoming somewhat excitable and maudlin by turns, in his cups, owing perhaps to a certain natural softness of heart, this is the effect it produced in him. His name is Avrillon, and his friend Dr. Pusey has favoured us with the following translation of his effusions:

"Introduxit me rex in cellam vinariam" (Psalms ii.)

"The King, says the bride, brought me into his wine cellar. Is not this mystic cellar, into which thou broughtest thy beloved, thine own heart? for she loved thee with all the tenderness of hers, and thou bringest there all who love thee like her. (Fancy a cellar full of them, all going on in this strain!) Is not this delicious wine with which thou hast inebriated her, that of violent love, which deprives her of all human feelings, to be conscious only of thy Divine operations; which causes in the mind a happy alienation of natural reason * * * inebriate me with the precious wine of thy love. I shall never have more temperance and wisdom than when I shall have entirely surrendered myself to the holy inebriation and the wise folly of thy love."

The champagne of the "Cross Keys" is potent at any rate, if not, perhaps, over good for the health; still, its intoxicating

power is indubitable, and we fancy there is more than an ordinary or just proportion of alcohol in it than even "Veuve Cliquot" would approve of. This stuff would just suit those who, like the old black fellow, "no drinkee for drinkee, but drinkee for drunkee."

We are assured by that simple-minded, honest priest of Bacchus, and faithful hanger-on of the "Crown and Mitre," (especially the mitre), who also acts as a sort of "tout" for the "Cross Keys," that the above rhapsody is exquisite mysticism; and this is possible, for we have heard mysticism not inaptly described as sentimentality gone mad. A liquor of a similar (but better) kind as the "Cross Keys" champagne, which can hardly be called "sparkling," and yet is certainly not "still," appears to be a favourite with the frequenters of the "Golden Crescent," in Persia.

Thus inspired, sings Hafiz, the poet. "The roses have come, nor can anything afford so much pleasure as a goblet of wine. Learn to estimate present happiness; for the pearl will not continue for ever in the shell.

"Alas! what an inextricable path is the path of love; for they succeed therein who take the least thought.

"Tear your books, if you wish to study with me, for the science of love is not to be found in writing.

"Hear me, and attach yourself to the lovely: for her beauties do not depend upon jewels.

"Come, O father! and drink such a bowl at the tavern as you will not find in heaven.

"By Allah, I have such a lovely idol, as is not to be found in the house of Azr.

"I am the slave of his presence, although he may not think of me.

"I swear by the radiance of his crown, that the sun shines not with so much splendour.

"Be thankful, and drain the bowl in the garden: for in another week the roses will be no more.

"Give me such a bowl, O heaven! that I may have no after headache.

"O heaven! fill the golden cup with ruby wine and give it to the poor and distressed.

"Those only will find fault with the verses of Hafiz, who are devoid of merit" (intelligence). Again—

"Come, for the house of hope is raised upon a weak foundation: bring wine, for the foundation of life resteth upon the winds.

"I am the slave of his opinion: who is independent of all things under the azure canopy of heaven. * * * Shall I tell you the advice which I heard last night from an invisible voice * * *

"O, soaring bird! who resteth upon the Sudra, thy station is not this confined place of sorrow.

"Thy voice reacheth the very summit of heaven, I cannot account for your having fallen into this bondage.

"Do not be vexed at the world, and remember my advice, 'devote yourself to contentment, and smooth your wrinkled brow: for the door of choice is barred against us.'" Again—"The Soofee, by the inspiration of wine, discovers hidden mysteries.

This ruby liquor discloses the virtue of every one.

The bird of morn alone knows the quality of every plant.

It is not all who contemplate the page of nature, that penetrate its meaning.

I have exhibited everything of either world to a disinterested heart.

It considered all as nought but love of thee!"

So sweetly sings mystically inebriated Hafiz, worthy of his fellow singers, Saadi and Jamee. The wine they drank was indeed pure, and of the generous juice of the grape, very different to the heady stuff of the "Cross Keys" cellar: nor unknown to him, who in still higher, though unequal strains, poured forth like ruby wine, the liquid song of mystic love, ascribed to the Jewish King.

But we must not take the reader's attention from the main point, to wit, the effect of the "Cross Keys," champagne, upon the brains of poor M. Avrillon, as related to us by his admiring and sympathising friend the Rev. Dr. Pusey, who, we fear, may at times have taken a drop too much himself from the same bottle. "What is more familiar and tender than the converse between God and the soul which loves Him alone. What outpourings of heart! What Divine caresses! What chaste pleasures! What reciprocal complacencies! * * * Desire then ardently, O my soul, to draw near to this Divine brother, this adorable bridegroom, to give him the chaste kiss of a sister and a spouse, and to stain thy lips with his blood: there caress tenderly this infant brother, who abridges his immensity that he may be contained in the elements; there suck the milk of the children of God!" &c., &c. As St. Bernard expresses it, this is "the new wine of Divine love, which causes to the soul a holy inebriation and a most wise folly: "mustum divini amoris in sapientem compellit insaniam," &c. "These torrents of Divine consolations inundate, absorb, and deprive the soul of sense: it knows no more what it says or does: in a word, it is inebriated with the delicious excess of what it sees and what it feels!" and so on proceeds this abominable spiritual drunkard Avrillon, till, as he says, he swoons and requires support, and becomes to our simple human eyes, a very sickening sight, whose maudlin ravings should be con-

fined within the walls of the lunatic asylum, in which his friends, if they are wise, will carefully keep him from public view, or the old landlady of the "Cross Keys" will not get many customers for her spurious heady champagne. He is only one of many "fearful examples" of the vice of intoxication, whom we would hold up to our young people as a warning of what they may come to if they indulge too much at the tap of the "Cross Keys."

Well has a sharp-witted, clever American writer expressed himself when he says, "We frequently see persons in insane hospitals, sent there in consequence of what are called religious mental disturbances. I confess I think better of them than of many who hold the same notions and keep their wits, and appear to enjoy life very well outside the asylums. Any decent person *ought* to go mad if he really holds such or such opinions. It is very much to his discredit in every point of view if he does not. I am very much ashamed of some people for retaining their reason, when they know perfectly well that if they were not the most stupid, or the most selfish of human beings they would become *non compos* at once."—(Dr. O. W. Holmes, "The Autocrat of the Breakfast Table.")

We will not quote more of what Dr. Pusey so admires, but earnestly request every father of a family to purchase "The Year of Affections," and "A Devotional Work for Advent," translated from the French of Avrillon, by E. B. Pusey, from which a good idea may be formed of the sentimental ravings, irreverent profanity, and inconceivable trash which result from inebriation on the spurious, frothy, bad, champagne, served out by the old landlady of the "Cross Keys and Faggot" to her unfortunate victims, with such profit to herself. Also, are to be read the lives of Teresa of Spain, Francis of Assisi, Catherine of Siena, and the works of Bonaventura and Liguori, who all drank largely of this frothy poisonous stuff.

At one of the branch establishments, founded by the proprietor of the "Calvin's Head," and well known to the British public as the "Soul and Gridiron," presides a fat and somewhat greasy landlord, who encourages dram drinking to a fearful extent. He is, indeed, a fellow of infinite mirth withal, though we must admit, a most profane jester. "The next best thing to being in good spirits," he funnily remarks, "is good spirits being in you." And when his customers are somewhat out of sorts with over drinking, or uneasy at heart from irregular living, he presents them with a special electuary, composed, it would seem, mainly of brimstone and treacle. What they want, he tells them, is not anything to quench their thirst, but a drink which will make them feel jolly and

comfortable inside. "The heart of a man," he shouts out, "is deceitful above all things, and desperately wicked" (not his own, however, of course): he thunders out damnation and destruction to all who won't take his reviver, till he frightens some poor fellows out of the little wits drinking has left them, and they come trembling to him for some of this special cordial. "Gave you a shock, didn't I?" says he. "Oh, yes," responds miserable sinner, suffering from the blues, "Oh, dear, yes, oh, whatever can I do? I feel I am in for it. Do give me something to save me, there's a dear, good creature." "All right," replies the landlord. "Here, take a drop of this cordial; cordial of the Elect, have tried it myself, and know that it is first-rate. Here's the bottle, labelled blind faith. Now then, ready you are, and right; hold your nose, shut your eyes, and of with it, will you?" "Oh, yes, anything," answers the patient, and drains it off joyfully. "Now then," says landlord, "don't you begin to feel something working a change in you?" "Ay, that I do," says miserable sinner. "Something soothing and comforting inside." "Most soothing, indeed, heaven be praised," replies M. S. "I thought so," says our facetious landlord, "that's the spirit working in you. *You* are all right, friend. Now then, tope away, you may slip, and slide, and stumble about as good topers are wont to do, nothing will hurt you. You are branded (no joking now) and marked as one of the 'Elect': and by Final Perseverance, friend, you will never more feel ill effects from any future debauch you may like to indulge in. That's my plan, now show me a better if you can." And so the poor fellows go on, drink, drink, drinking, till they fall blind drunk into their graves: and instead of the favoured and innocent sheep which they have thought themselves, may chance to wake up, not with a sheep-like bleat, but, to their own great astonishment and discomfiture, with a most sonorous and unmistakeable bray. Our description is not a merely fanciful one, but is a sketch from a living model, whose abilities we appreciate, but whose creed we cannot treat seriously.

At the sign of the "Patriarch and Virgin," whereat Greeks and Russians most do congregate, a good deal of quiet drinking goes on: but principally wines of home manufacture, and we all know what that is, very much adulterated and not very heady, yet stupifying. Amongst some classes in Russia, a greater consumption of *botki*, or bad brandy, takes place than is good for the health: so far, however, as we know, these are very quiet, dull sort of folk as a rule, who keep steadily to their own liquors, and neither muddle themselves with heavy beer, get mad drunk on gin, or become maudlingly excitable over, bottles of gaseous champagne and other vapoury, fizzing, deleterious concoctions.

We need only mention a few other instances, as for example, the French Calvinists or Huguenots, who appear to indulge very moderately in claret, and other light, somewhat acid wines. Their claret is not bad, but still is fairly open to the sneer of Johnson, "that all claret would be port if it could." Talking of port, puts us in mind of the old Port Royalists, a very worthy and enthusiastic set of people; they must have kept, we suspect, to very weak wine and water: but whatever they drank, gave them no stamina, for it does not seem to have had any body, nor was it pure water alone: at this distance of time, we cannot precisely say what it was, but Pascal, Arnauld, Le Maitre, Harmon, d'Andilli *et C^{ge}*, were not a bad set by any means: though they committed a few foolish excesses at the "Jansenius Arms" and "Augustine's Head."

The landlady of the "Cross Keys" and her friend Louis Legrand, lord of the manor, however, soon put a stop to the business of these houses, which now only exist in records of the past.

What some of our English divines drink, 'is difficult enough to find out. Some few adhere to good, old orthodox port, but these, alas, are rapidly decreasing: the greater number mix their liquors, we fear, in a very indefensible manner, one with this dish and another with that, a glass of good ale with the cheese, and a nip of curacoa with the pastry, until their palates become vitiated, their taste quite destroyed, and their heads very confused. A great number slink round by the "Cross Keys" whenever they have a chance, and are often to be seen decidedly inebriated, even in broad day: a few have gone unblushingly over to the old lady's house and spend their entire time drinking at the bar, but she is not quite sure of their custom: easy come, easy go, she thinks: besides they are too particular about the quality of her wines and cordials to please her. "Hoity, toity," she says when asked if this or that is really now quite genuine. "Marry, come up, child, drink and be thankful, ask no questions and you'll get no lies: if this is not the real thing, I'd like to know what is: why, it's been on tap in my cellars for any length of time, your fathers got drunk on it before you, and do you think I'd adulterate, no, no; drink away and be easy, its all right as a trivet," and so on. Nevertheless some seceders seem to have got sick on her liquor, and sick of her garrulous boasting too, for they have left her now, and wander about without aim, popping in at any public they come across, and swearing at all in turn. Some, who still stick to the "Crown and Mitre," yet protest against her logwood port and Cape sherry. They are more addicted to light German wines, still, not sparkling hock, is their favourite: any product of the German vintage does

not come amiss to them, but these are very timid, abstemious drinkers indeed, and are not very far from coming to pure water altogether.

Let no man think because we have thus lightly spoken, and somewhat scoffingly treated, the spiritual claims of certain churches and preachers, that we hold such claims, in themselves, lightly at heart. If founded on truth, justice or good sense, we should respect and admit them: but for shams and counterfeits we do not profess, nor do we hold that they deserve, anything but ridicule and scorn.

We know of a surety, that there is a Divine fount, from which all men may drink of the water of life freely, and which to those who truly thirst, brings consolation, happiness, hope, and strength: but those who drink from that pure source will never be intoxicated, and become drunken to their shame; nor by unnatural ecstasies and maudlin sentimentality proclaim their folly and their weakness to all who, sick and disgusted with their madness, regard them as they might some repulsive sot, who reels and raves along the streets.

Yes, from that pure source we have quaffed refreshing draughts, and our experience of their effect has been far different to that which Avrillon felt in his cups. After the first overpowering sense of spiritual bliss has passed away, a state in which all personal sense of life is lost, in the one deep feeling of the universal presence of Divine love and beneficence: we have known and felt full surely what we ourselves are. Our souls were then filled with an awful and reverent devotion, a most tender and timid love towards Him who has made us living spirits, towards the Great Giver of all good, the only Source of all happiness and of truth: we acknowledged the immeasurable difference between ourselves and our Heavenly Father, and felt the deepest sense of His Divine and Infinite goodness, mercy and long suffering patience towards us. We became truly and sincerely humble: we were humbled by our own littleness, our shortcomings, follies, vices and sins; yet proud, ay, gloriously proud to know, that He, the Divine One, would not therefore reject nor hate the meanest, lowest, most weak or most sinful of us all: if we but repent us of our iniquity and follies, and sue to Him with contrite, lowly, penitent heart, to be received into the favour of His offended majesty, of his neglected and forfeited love. It was this sense of His universal love and mercy which rendered our gladness perfect, and free from all selfish taint; that we are *all*, without exception, His well beloved children; the measure of His love, being meted out solely according to our own worthiness, our own capacity to appreciate and enjoy it, and that for ever.

The mystery, the fear, the doubt, the vague terror of an Omnipotent power, the sense of personal unworthiness, the

misery and wretchedness of life to those who are miserable and wretched, and their name is legion, now fled away, and vanished like a disturbed dream of the obscure night, before the bright, piercing, all pervading, blessed light of truth and warmth of love: before the presence and influence of the Holy Spirit, the Comforter, even the Divine Spirit of Truth itself. We are God's, and He is ours: *all* of us without exception. Have no fear: the most poor and abject of us all belong to Him, and are objects of his care and love. Life is of itself a glorious privilege, which, however brief here, and however painful to some, places us in the fore court of the Royal Palace of the Eternal Sovereign of the universe: the knowledge of which, should make even long years of earthly suffering count as nothing in the balance: and this is true, God's own truth, which should render human life blessed to all time.

It was in no church or temple built by human hands, nor by any priests that this lesson was taught to us. Mournfully, and sad of heart did we turn away from them, their wranglings and mummeries, to seek the holy solitude of nature: 't'was there we heard it: on the hills and among the great eternal mountains; it was wafted to us on the soft summer breeze, in sweetest whispers full of happiness, hope, and peace; the sounding spirit of the unresting deep bore it eloquently to the shore, and re-echoed it among the voiceful rocks: it pierced like an invisible presence, with the rays of that Sun, which is the symbol of the spiritual Sun of all life, into the innermost recesses of our quickened soul; wherever we moved in this temple of the living God, we saw this message of consolation and of joy written upon every leaf which danced to the music of the air, in every lovely flower that blows, and all living things bore unto our soul the same divine message. Such is the state, described by Wordsworth, such the

"Blessed mood

In which the burden of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened—that serene and blessed mood,
In which the affections gently lead us on—
Until the breath of this corporeal frame,
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things . . .
For I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Not harsh, nor grating, though of ample power

To chasten and subdue. And I have felt
A presence, that disturbs me with the joy
Of elevated thoughts, a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man,
A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things.

Nor in nature alone did we meet with this Gospel, this true
"good news": for men have lived in all ages who have been
its evangelists, and by whom it has been enounced to man-
kind, who have by-spoken and by written word, spread this
divine truth over the whole world.

This is the pure water of life from which all may drink
freely, and cannot drink too deep.

This is that bread, the staff of life, which all may eat and
be filled.

Those who hunger and thirst after righteousness, will find
in this, the knowledge of the love of God to all men without
exception, who will only turn to Him and obey his laws: that
satisfying food which nourishes and strengthens their spiritual
life now, and forms the basis of its extension and development
hereafter and for ever.

A BRIEF LIST OF MARTYRS TO THE
CAUSE OF TRUTH,
PERSECUTED OR KILLED BY AUTHORITY
OF THE CHURCH OF ROME.

"A religion which imprisons, burns, and curses, cannot flow from a good source, or must have been very much changed on its way, and instead of giving men the water of Heaven to drink, offers them the blood of their fellow-creatures shed by itself as executioner."—Lamartine, "the Stonemason of Saint Point."

Godescalchus (a German), theologian and monk, publicly degraded, whipped, and imprisoned as a heretic; died in prison, A.D. 870.

Joannes Scotus Erigena (Ireland), the most learned theologian and philosopher of his time; his writings ordered to be burnt at Rome, A.D. 1059.

Berenger (France), a follower of Scotus; one of the most learned divines of the 11th century, condemned and threatened with torture for denying transubstantiation; died, worn out with persecution, A.D. 1088.

Abelard, Pierre (France), professor of theology and philosophy; his works burnt, himself imprisoned and prohibited from writing any more; his death hastened by persecution, A.D. 1142.

Arnold of Brescia (Italy), monk, religious and political reformer; strangled, his body burnt, and his ashes cast into the Tiber, A.D. 1155.

Waldo, Pierre (France), reformer: his doctrines condemned in the year 1179, and himself obliged to fly from his country; died in exile.

Bacon, Roger (England), the greatest practical philosopher and man of science of his time. At 63 years of age (A.D. 1278) his writings condemned and himself imprisoned for ten years.

Ockham, William (England), divine and philosopher; excommunicated, died A.D. 1340.

Wickliffe, John (England), theologian and reformer; translated the Bible into English; his writings condemned, he and his followers subjected to imprisonment and excommunication. A.D. 1382. Forty years after his death the Papal Council of Constance ordered his body to be exhumed and burnt, and his ashes to be cast into the river.

Sawtree (William), a follower of Wickliffe and a priest; burnt alive in London, A.D. 1400.

Badby, John (England), a follower of Wickliffe; burnt alive, A.D. 1409.

Huss, John (Bohemia), theologian and reformer, cited before the Council of Constance, A.D. 1414, arrested, publicly degraded, and burnt alive.

Jerome of Prague (Bohemia), the friend of Huss, condemned and burnt alive, A.D. 1415.

Claydon, John (England), a follower of Wickliffe, burnt alive, A.D. 1415.

Oldcastle, Sir John (England), called "the good," a writer and follower of Wickliffe; suspended in chains and burnt alive as a heretic, A.D. 1417.

Taylor, William (England), a priest and follower of Wickliffe, burnt alive, A.D. 1422.

White, William (England), a follower of Wickliffe, burnt alive, A.D. 1430.

Hovenden, William (England), a follower of Wickliffe, burnt alive, A.D. 1430.

Badeley, Thomas (England), a priest and follower of Wickliffe, burnt alive, A.D. 1431.

Gregory, priest of the Moravian Church, imprisoned and put to the torture, A.D. 1457.

Gooch, John (England), a follower of Wickliffe, burnt alive, A.D. 1473.

Boughton, Joanna (England), a woman eighty years of age, follower of Wickliffe, burnt alive, A.D. 1494.

Savonarola, Girolamo (Italy), monk and reformer, condemned to death, strangled, and burnt, A.D. 1498.

In the above list, Abelard is distinguished as the great pioneer of speculative philosophy, founded on reason.

Waldo, as the advocate and champion of pure principles of religion, founded on the doctrines of Jesus and his apostles, as given in the New Testament.

Bacon, as the originator and expounder of the practical sciences, and the champion of true philosophy.

All three being representative men for principles now recognised as good and serviceable to mankind by the most civilised communities.

The crime of Wickliffe and his followers was their demand for, and championship of, an open Bible, to be printed in the living languages of living men, so that they might—of themselves—read, mark, and learn the noble principles enunciated therein. The fear, which led to their persecution and cruel deaths, was that the Bible might possibly destroy the Popedom. Jesus and the Pope, it was felt, could not possibly co-exist in the heart of mankind; one or the other must fall,

their principles and practice being in almost every case antagonistic. This danger was felt to be so imminent by those who lived in honour and thrived in riches on the Papacy, that all other and minor questions as to transubstantiation, election, &c., were for the time set aside, and *the* one great and unforgiveable criminal act, against which the penalty of death was now to be decreed, was the translation, publishing, reading, and studying of the Bible. For this cause, and this only, was the soil of every country in Europe stained and saturated at times with the blood of martyrs of both sexes. For this was that infernal tribunal, the Inquisition, re-organised, established with full authority, and set to do its bloody work by the Papacy. In the 15th century, the followers of Waldo, Wickliffe, Huss, and other advocates of free and reasonable religion, had become so numerous, and their principles, through the newly-invented art of printing, threatened to become so widespread, that the Inquisition, which had been gradually gaining power, was now regarded as the particular champion and saviour of the Papacy, and instructed to root out and exterminate, by all and every means, its now numerous enemies. A few years had only elapsed from the first issue of a Bible printed in Spanish, A.D. 1478, when Torquemada was instituted by the Pope to the office of Inquisitor-General for Spain and its dependencies, A.D. 1486; and in the following century, the Inquisition, in its various ramifications throughout Europe, hounded on by successive Popes and their advisers, sought to quench in blood, burn out by fire, or terrify into submission by torture, the new spiritual life which, by means of Bibles printed in living languages, and by principles of free thought arising therefrom, began to assume form and activity throughout Europe.

The atrocious crimes and cruelties perpetrated by the Papal Church—at this and till a much later period; in fact, until public feeling and the Protestant power became too potent to be withstood in such an anti-christian and inhuman spirit—occurred, remember, within the last four centuries, or within the lives of six men of seventy years of age; not so long since, then, as yet to merit oblivion; and the last human sacrifices took place almost within the memory of man, or in the latter part of the 18th century. During the three hundred years in which the Spanish branch of the Inquisition was in power, Llorente, an impartial writer and a Roman Catholic himself, estimates that by its orders (consequently by authority of the Papacy) 32,000 persons accused of heresy, that is for the crime of thinking for themselves, were strangled or burnt alive; 17,000 burnt in effigy, and 291,000 condemned to prison, the galleys, or to other penalties, making a total of 340,000 crimes in Spain alone. During the eighteen years of Torquemada's presidency,

8,800 persons in Spain are stated to have been burnt alive. Wherever the Canon law of Rome is recognised, this same principle of disgrace and death adjudged to all dissenters from the Papacy, is still in existence, though not perhaps in force. The principle lives, though the practice may lie dormant; and if it does, believe us this is not through any want of will in the Papal authorities, but from want of power to carry out their principles and their laws. We call on all men to sever their connection with this Church, stained as it is with the best blood of Europe, and with systematic persecution of all freedom of thought, of true religion, and of science. To remain in it still is to claim participation in its crimes, and is a personal disgrace to each individual adherent.

We will now continue our list of martyrs, premising that we only bring forward comparatively few cases, though enough to illustrate the principles, practice, and laws of the Papacy; nor have we entered into the repulsive details and diabolical cruelties of those martyrdoms of women, old men, and children, which bear eternal witness to the inhumanity engendered by a Church claiming Infallibility.

The great Reformation of the 16th century, that grand movement towards freedom in matters social, as well as religious, had now commenced in earnest.

In the year 1520 the works of Martin Luther, the German reformer and theologian, were condemned and publicly burnt, and Luther himself excommunicated.

Zuingli, Ulrich (Switzerland), theologian and reformer, slain by Papal soldiers at the battle of Cappel, his body burnt, and his ashes scattered to the wind, A.D. 1531.

Le Clerc, Jean (France), founder of the Reformed Church at Metz, burnt alive, A.D. 1524. This is but one case out of many. Six Protestants were burnt alive in Paris, under Francis I., A.D. 1535. Again, at the coronation of Henri Deux, A.D. 1549, numbers of Protestants were burnt alive in the streets of Paris, as part of the fêtes! After this, A.D. 1572, came the massacre of St. Bartholomew, by order of Charles IX., when 70,000 Reformers are stated to have been murdered. This massacre was approved of by the Pope, a special service was performed in St. Peter's, Rome, to offer up thanks to God, and medals were struck in its commemoration. This, remember, is but one of numerous similar massacres perpetrated by the Papal power; by order, or from the incitements of the Court of Rome, in other countries, as well as in France, where the Reformation and the principles of religious and political liberty were drowned in the blood of thousands of martyrs, holy men, and learned, guilty only of the crime of thinking; nor were women and children spared, as the history of the Waldenses, Albigenses, Huguenots, Moravians, Camisards, &c., &c., will bear witness.

IN HOLLAND.—Cornelius Grapheus, citizen of Antwerp, was forced to recant Protestantism on the scaffold (*circa*), A.D. 1523.

Henry Voes and John Esch (Holland), imprisoned and executed as reformers, A.D. 1523.

John Van Backer (Holland), a young priest and reformer, strangled, and his body burnt, A.D. 1525.

The Duke of Alva boasted that he had delivered into the hands of the executioner 18,000 reformers in Holland alone, and 120,000 Dutch Protestants are stated to have been driven into exile by the persecutions of Papal Rome. In Italy and Spain the principles of the Reformation during the 16th century, were successfully rooted out by means of the most horrible persecution, tortures, and cruel executions.

Giordano Bruno (Italy), monk, philosopher, and reformer, burnt alive, A.D. 1599.

Mollius (Italy), strangled, and his body burnt.

Farinus (Italy), eminent as a scholar, burnt alive.

Galleazzi Tricio (Italy), burnt alive.

Francis Spinola and Sega (Italy), killed by drowning.

Antonio Ricetti (Italy), executed.

Pomponius, Algerius (Italy), burnt alive at Rome.

IN PRUSSIA.—Leonard Keyser, and Peter Spengler, for holding the reformed faith were, one burnt alive, the other drowned.

Juliano, Fernando (Spain), circulated the Bible in Spanish: whoever read it was condemned to death, great numbers were thus executed, as many as twenty being burnt to death in one *auto da fe*!

Pontius (Spain), confessor to Charles V., died in prison on a charge of heresy, his body and writings were subsequently burnt in public by order of the Church.

Cazella, Dr. Augustine (Spain), with thirteen others, amongst whom were his brother Francis, and his sister Blanche, burnt alive at Valladolid. His mother, Leonora, died in prison.

Egidius (Spain), a divine, died in prison, and his body burnt.

Juan Gonsalvo and his sister (Spain), he strangled, and she burnt alive, at Seville.

Blancas, Garcia (Spain), monk, burnt alive.

Bohorquia, Maria and Jane (Spain), the first burnt alive, the second died under the application of torture.

Indeed, throughout Spain and Portugal, the blood guiltiness of the Papal Church, working by its accursed instrument, the Inquisition, reached its height. There is no account of horrible tortures and cruel murders, marked by refined cruelty and diabolical ingenuity in any age or country, which can

equal it. Thus the rise and spread of free thought and pure religion was successfully stifled by persecutions, torture, and death.

Our own country presents a long lists of martyrs; here are a few of them.

Roye (William), and Burton (Nicholas), (England). The first assisted Tyndale in his English translation of the Bible; both put to death in Portugal for their religious principles.

Six men and a woman burnt alive at Coventry, A.D. 1519, as heretics, for teaching their children the Lord's Prayer, the Creed, the Ten Commandments, &c.

William Tyndale, translator of the Bible into English, arrested near Brussels, imprisoned for a year and a half, strangled, and his body burnt at Antwerp, A.D. 1536.

John Frith and John Rogers, assistants in Tyndale's work, also executed as heretics.

Miles Coverdale, reformer and scholar, he and his printers summoned before the magistrates at Paris for printing the Bible; and the copies of it (2500) ordered to be burnt. Imprisoned, and exiled by Queen Mary, under the Papal authority. At this period the following martyrs to the Papacy suffered various cruel deaths, mostly torture and burning alive.

John Rogers, Dean of St. Paul's, who had assisted Tyndale in his translation of the Bible; Archbishop Cranmer, Bishops Ridley, Latimer, and Hooper: in all one archbishop, five bishops, twenty-one clergymen of exemplary life and great learning; eighty-four tradesmen, some hundreds in the lower ranks of life; fifty-five women and four children.

Scotland also was the scene of most cruel persecution against all who were inclined to follow their good sense, instead of that blind guide, the Pope. Patrick Hamilton, of noble birth, at the age of twenty-three, was burnt alive at St. Andrew's for this crime, A.D. 1527. George Wishart suffered the same death, 1546, and John Knox, the establisher of reformed principles in North Britain, was persecuted and imprisoned, and forced to fly from his country, A.D. 1554.

The Papal Church now met with a rival in its spirit of persecution, and after the above, come a noble army of martyrs persecuted, executed, and burnt alive by the Established Church of England, under Queen Elizabeth, a kind of female Pope, who took up the trade, *con amore*. We refer our readers for a description of the sufferings to which all Dissenters were subject at this period, to Fox's "Book of Martyrs." This weak, divided, and still decaying church of the State, however, may be left to die its natural death. Let us return to our Bill of Indictment against the Infallible (!) Church of Rome, and her guilty confederates, the various governments of Europe, too many of which still recognise and uphold her rule.

In the year 1665 the Waldenses were again attacked, at the instigation of the Papacy ; thousands of them were most cruelly tortured, butchered, and burnt alive, solely for the simple purity of their religious creed and practice, and their nonconformity with Rome. A second massacre of them took place in the year 1686, and a third in 1696, by which last glorious effort they were nearly exterminated.

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold."—MILTON.

The poets cry is answered. Retribution has come from Piedmont, and some of the descendants of these same persecuted Vaudois will have been instruments in the Pope's ruin.

Under Louis XIV., in the year 1685, the "Irrevocable" edict of Nantes, under which the Huguenots lived in safety, was revoked, and again free thought was sought to be rooted out by the most violent and cruel means. Men, women, and children, suffered the most diabolical tortures, and underwent fearful deaths, at which many Popish priests were not ashamed to assist in person. Besides those who were martyred, as many as 800,000 Frenchmen are stated to have been driven into exile, to the shame of the Papal Church and the Papal Government of France, and to the great advantage of those lands, England especially, in which those good and conscientious people found a safe refuge.

At the beginning of the 18th century occurred the celebrated "dragonnades," or war with fire and sword against the Protestant inhabitants of the district of Cevennes in the South of France. A war of extermination from the results of which that part of the country suffers to this very day.

The mere suspicion of possible disaffection to the Church was made the reason for persecution ; and the Port Royalists, numbering amongst them such celebrated names, and such saintly people as Blaise Pascal, Henri Arnaud, Nicole, and the Duchess of Longueville, did not escape the hatred of the Jesuits, who obtained a Royal decree in the year 1709, for the suppression of their establishment at Port Royal.

Fenelon, Archbishop of Cambrai, celebrated for his eloquence and holy life, was censured by the Pope for certain of his opinions, and was obliged to read the sentence of his condemnation from his own pulpit : whilst Pasquier Quesnel, a priest of the "congregation of the Oratory," a learned and pious man, was banished from France, imprisoned at Brussels, and died in exile in Holland, A.D. 1719, on account of his writings. Throughout Europe the same spirit of persecution was strong, and Michael de Molinos, of Spain, a good and learned divine, who published his *Guida Spirituale* in 1675, the work of a pure and devout spirit was, subsequently, found guilty of heresy, and condemned to imprisonment for life.

We have now brought forward a sufficient number of instances to illustrate the spirit and Infallible divinity of the Church of Rome, and beg you to remark, that commencing with the persecution and murder of individuals, that blood-stained Church extended its peculiar methods of argument and repression to whole masses of people, and so long as it could, *slew* all its opponents: and only when their increasing number and power prevented that happy consummation, did it fail to attack by persecution, torture, and death, all who opposed its way, or questioned its infallibility.

Do not say, oh these are things of the past, times are changed, and the spirit of the Church is changed with them; but consider well our motto, read also the lately published list of anathemas issued from Rome, and come out from among a Church which is guilty of such conduct, a Church claiming for itself Infallibility, and necessarily the same in spirit now as then, at present as in the past: and which in its Canon law, which still is recognised in the principal Roman Catholic countries, retains every principle which regulated its conduct heretofore, which led it to imprison and torture Galileo, the great Italian astronomer, and forced him to recant those scientific theories, which are now admitted to be true, and which have rendered him celebrated throughout the world. Remember, moreover, that the *Index Expurgatorius* of this Infallible Church, by which it has sought to suppress the development of science, philosophy, and free thought, because it knows they are all antagonistic to its faith, and indeed fatal to its existence, is still published annually under the highest authority. And let the shame of servitude, and the hate of intolerance, lead you to forswear a Church, which is the originator and sustainer of both.

A MODERN MIRACLE.

IN the year 1869, a girl of twelve years of age, residing in Wales, was stated by her parents to be able to exist without taking food. We believe that they professed this abstinence to have lasted for about two years, when it attracted the notice of persons who denied the possibility of such a miracle, and, finally, four nurses were appointed to watch the girl, who died whilst under their surveillance: the body was opened, and found to contain food lately taken, but too little, or too late, to save her life. An inquest was held on her body, and the verdict was "Manslaughter" against the father of the child. We now give extracts from some of the principal papers on the subject.

First of all, the *Times*, December 24, observes:—

"If Welsh parents, doctors, and clergymen are capable of such *gross superstition* as to believe that a human being can exist without food, it is the duty of those who are better informed to set them a wholesome example."

Again:

"The *medical* men who formed the watching committee were stated by the Chairman to be half sceptics and half *believers* in the girl's story. They were prompted," continues the *Times*, "by *credulity* and *superstition*."

The *Daily News*, December 25, observes:—

"Is it, altogether, creditable to the age, that a committee of gentlemen, some London doctors and nurses, the starving a girl to death, and a coroner's inquest resulting in a verdict of manslaughter: should be required to prove that it was not possible to live without eating? We said, at the first, that even an inquiry into the possibility of the thing was *superstition*. . . . The experience of mankind in all ages has been, that food is the condition of life, yet, no sooner do some ignorant people in Wales set up a pretence of disproving the universal experience, than it is regarded as a subject for inquiry. There are certain pretensions which on the face of them are false, and the pretension to dispense with the *regular order of nature* is one of them. Ridicule, reprobation—in some cases, even punishment—are the fair reply to such claims; audience, investigation, inquiry are out of place respecting them."

The article ends with the very just remark, that

"It is quite possible for people to make fools of themselves in the name of scientific inquiry, and very probable that *supernatural pretensions* may end in crime and punishment."

The *Saturday Review* is still more strong in its opinion that

"No scientific man ought ever to lend himself to any investigation which implies that the great laws of nature and science may possibly be untrue."

Again :

"On such a point science does not want to satisfy itself: nor ought science to admit, as the medical men and clergymen did inferentially admit, that a law of nature might perhaps not be true. This is the moral of this discreditable event: it serves to show what a loose and uncertain hold the greatest and simplest truths have on the popular mind."

The *Lancet* says:—

"From the first moment that we heard of this so-called miracle we did not hesitate to characterise it as a *gross imposition*. Every scientific man knew that it was a palpable absurdity, and in contravention of all known laws and experience."

To begin with, we would call attention to the expression, "laws of nature," used by these writers, which is not strictly correct, they are the laws of *God* in nature.

The above are only a few out of many assertions of utter disbelief in the pretence, on any one's part, of producing results contrary to or outraging the well-known and established laws of God in nature: and yet the entire system of Christianity is founded on one most glaring instance of such pretension, which, however, to every sensible and impartial mind must be placed in the same category as the above pretended miracle.

We hold these writers to their words, when they assert that any such pretension to break through or dispense with the regular and established laws of the Creator is not worthy even of consideration, and is to be regarded by all educated and rational men as, *ipsó factó*, false. We ask on what grounds, or for what possible reason, are we to make an exception in favour of the Jewish girl's miraculous or supernatural conception? Vague prophecies and fanciful visions are quite valueless as evidence. We must remember that we have only *her own* assertion, and a professed dream of Joseph, her affianced husband, to weigh against this divine order which she declared was in her person contravened. Investigation into her claims would have been as impossible as we hold it would have been ridiculous. In one only way is the conception and birth of man effected; and to assert the contrary is a proof only of ignorance, delusion, or deception.

Christianity is doomed.

Just in proportion as a belief in miracles dies out—as it must gradually but surely do—so surely will die out Christianity with equal foot. But, when that will be, we do not venture to predict, since a proneness to the grossest credulity and superstition seems as common with the educated and those who should know better, as with the ignorant million; and, so long as "Spirits" are lively, Christianity may still keep its hold on mankind.

Now, be candid. If this story of the miraculous conception of Jesus is not true, would you not still wish it was so?

We have little doubt but that your answer would be "Yes." Then do we declare to you that the love of Truth dwells not in you. By such a declaration you have placed yourselves out of the pale of truthful and just, and, consequently, of good men; and, until you desire and long for the truth, and the truth only, *for Truth's sake*, and not from any other motive whatever, you are not, and cannot, be fitted to enter into the presence of the God of Truth.

Are you believers, really and truly, in the miraculous birth of Jesus? Say you "We are?" Then, listen to what Jesus is stated to have said by Mark: "These signs shall follow them that believe: in my name shall they cast out devils (!): they shall speak with new tongues: they shall take up serpents: and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover." When you can do any of these things, we will believe you are believers—till then, out of regard to Jesus himself, we must fain think you speak falsely. The early Fathers were, according to their own account, so gifted, and were consequently, believers. The miracles they effected were even more astounding than those of their master. They regarded those magic powers as essentially the certificate of their being the genuine and special favourites of the Deity; and St. Patrick, speaking contemptuously of what the Druids could do, says proudly, "Christ is *my* Druid;" and to this day the Irish are as credulous and superstitious as ever, though in vain would Cardinal Cullen, for one party, or the Archbishop of Dublin, for the other, try and work the commonest miracle, and would not, we suspect, venture on swallowing half a pint of prussic acid each, satisfied that, as firm believers in the divinity and saving powers of Jesus, it "shall not hurt them." Nay, we fear that even the Holy Father at Rome himself, the infallible and divinely-appointed vice-gerent of Jesus on earth, would not venture on such a proof of his orthodoxy, or of his assumed semi-divinity.

Be assured by us: the age of miracles is not past, for it never existed. Ignorance, credulity, a love of the marvellous, a proneness to exaggeration, an actual love of superstition, on the one side; and, on the other, the love of power, the lust of dominating over other men's souls, superior gifts, combined with some amount of science kept from the public knowledge and used to priestly advantage, self-delusion, and a heated fancy, have led to the assertion and acceptance of miraculous powers, of which we find relations which bear on the face of them their own condemnation. It is most decidedly false, that Joshua ever made the sun stand still—for the best of reasons—that it does not move; and he, as certainly, did not make the earth stand still, nor caused strong walls to fall down at

the blast of his trumpets. Water was never changed into wine, you may be sure, except in the usual way of manufacture; an iron axe never floated like wood on the water; no man ever really dead has been brought again to life; nor, after a thousand people were filled by a few loaves, did the remaining crumbs fill any number of baskets, great or small. These stories, as the writers we have quoted, well observe, are not even worthy of the slightest consideration—they are simply false, and are no more to be believed than the innumerable and stupid legends of the Papal Church, or than the legendary myths of the more ancient creeds of Egypt, Greece, and Rome, or those of existing mythologies in Asia and Africa, with their myriad fables.

If miracles were ever needed, they are so now, when the world wants reassuring in matters of creed; and, if there was faith, even as a grain of mustard-seed, according to the very words of Jesus himself, miracles would still take place: if they do not, it can only be because there is no faith left. But we hold that there is much, and too much faith left in superstitious practices and foolish opinions and creeds, which are an outrage on good sense and good feeling. There are no so-called miracles now; there never have been, and there never will be, for the divine laws are majestically sure in their action, and in the certainty of their unchangeability lies our confidence in the great Creator, Preserver, and Sustainer of the universe, whose essence is Perfect Love and Perfect Wisdom. It is a fact, that the greatness of the miracle always corresponds with the darkness of the age. When people are most ignorant, then will be found relations of the greatest miracles, and in proportion as the people become educated, miracles cease to occur. The priests—those black birds of ill omen who batten on miracles, and who, without a belief in them would be deprived of their power, their position, and their very livelihood—naturally uphold them, but they are unable to work any miracles themselves, and are reduced to trading on the supernatural stories of their predecessors. Winking Madonnas, liquifying blood, and a few standing miracles of that class, still are supported by these miracle-mongers; but who does not hold them (the miracles, of course, not their reverences) in contempt, and know them to be cunning tricks, and tricks only? Can you suppose, for a moment, that the grand and divine power of the Creator of the universe is employed in such puerile affairs: as devoid of meaning in themselves as they are useless for any practical purpose for good, serving only to give a temporary notoriety to a decaying creed and a crafty priesthood?

True religion will have nothing to do with such unworthy and petty devices, but emphatically condemns them, and scouts

their false aid, which, instead of assisting to advance the true interests of religion, brings it into contempt and covers it with ridicule.

And yet miracles do exist: one of the greatest being that men have eyes, yet see not; ears, and yet are wilfully deaf; understanding, yet refuse to exercise it. Again: it is a miracle, or a marvellous thing, how people, like those blasphemous ones now playing their comedy at Rome, dare to parade their poor, old, painted, bedizened idols before the world, and complacently require us to fall down in admiration and adoration before them. It is also marvellous that people should refuse to exercise their common sense in religious matters, and not only that, but doom to perdition all who do. Passing strange is it that they should prefer nonsense to sense; fiction to fact; allegory to plain speaking; wrong to right; silence to discussion; and, in a general way, error of every kind to truth of any kind, preferring fog and obscurity, dimly lighted with tapers and gas, to a clear atmosphere, a bright sun, and the holy, blessed light of day.

We are tired of speaking about miracles: it is a weary and unprofitable subject. For our own part, we do not require any special miracle to satisfy us that man is now, as in former days, too often credulous, superstitious, and gapingly stupid; or that, in spite of all that, the world moves forward and civilisation progresses: whilst, above all, the wise and the foolish, the good and the bad alike, reigns supreme the Infinite Love, Mercy, Wisdom, and Providence of the great Creator, our Heavenly Lord and Master, the Sovereign Ruler of the Universe—the God of Truth.

RELIGION AND MORALITY.

It is the severance of morality from religion, the creed of salvation by Faith, and not by a life well spent alone, which has brought and still brings religion into disrepute with all sensible people. Now, not only has this separation of morals from religion done injury to the latter, but we consider that without a morality as part of the religion, no true religion can exist, for, know, that that which is somewhat contemptuously termed *mere* morality is, in fact, the ordinance of God. Moral rules are the laws of God for the government of mankind, in breaking which no greater or more serious outrage, against God or man, can be committed, for this is to violate the law of God in a manner more calculated to affect the wellbeing of yourself and of your fellow creatures than any other act perhaps we could mention. Therefore do they err in the very principle of religion who would separate morality from it and regard it apart, as something of mere human creation. The laws of God form the basis of morality for mankind, and to steal, and rob, and murder, and slander, and bear false witness, is to outrage the Divine ordinances in the worst of ways. Now these moral laws do not affect individuals alone, as is too frequently held to be the case; the same laws which are binding on individuals are just as binding, nay, if anything, are more binding on nations, as represented by their governments, since they affect much more extended interests. Each government has a personal identity, and is answerable for the actions of the nation as though it were but one individual. This personality of nations is recognised indeed as a fact, and John Bull and Uncle Sam are as much individual entities as though they were really but one in person, and must be regulated in their political action by the same religious or moral rules as individuals—if they act otherwise, they will suffer for it just as individuals do.

In the mutual dealing of governments there must be perfect justice, good feeling, patience and honesty, and if they act deceitfully or violently, thinking thereby to forward their self-interests, they commit a grievous error, for which the nation will suffer, and for which it will have to atone. But as Governments are now, they are all more or less irreligious or immoral, and act without the fear of God before their eyes or love of Him in their breasts. Working all by diplomacy or force—as they think, most pitifully—for the interests of the nations they represent, and are only restrained by superior

force, be it that of another armed power, or of that of public opinion, at home or abroad, from acts of injustice, robbery, spoilation and violence, which can bring nothing but misery on the nations finally, however for the present they may seem to succeed well, or to be advantageous for them. But this will never be till the governing men are actuated by a feeling of deep religious morality. So true is it that the love and fear of God is the beginning of all wisdom. Believe us, there may be learning, and cleverness, and great ability, and great cunning, but no true wisdom where the love and fear of God is not the first motive power of men's actions, and once having true religion to guide them, and when they feel truly the advantage and beauty of it, the governing power will not rest until it has made the whole people participators in the same advantages, and the religious instruction of the people will become its first duty and primary care, so far as it can affect it without trenching on the rights of parents to instruct their children in such creeds as they hold fit; but for the mass of the poor and quite uneducated, and for those who may be willing, schools should be instituted in which the main principles of true religion are instilled into the young of both sexes.

As regards political principles, we hold it as a fundamental truth that all power rests with the people in its entirety, is derived solely from the people, and is responsible to the people for its acts. Its object in governing is the welfare of the whole people, so far as possible, and it is amenable in everything to the decision of the majority of the people. To attempt to represent minorities as well as majorities, is to try and put two opposite principles into effect at the same time, which is impossible; the majority must always rule, and the minority may always oppose, but there its power ends, and indeed, the exercise of such opposition is desirable and wholesome if kept within the bounds of speaking and writing—for a minority is often right, and by the patient agitation of its principles, may in time become a majority, and would then rule. Thus, it is the duty of a minority to endeavour to spread its opinions, and, according to their merit, to the faith, and energy, and wise action of those who hold them, will they succeed. Perfect freedom and *protection* by the civil power is to be given to minorities holding religious, political, or other opinions; so long as they speak and write only. This is the very first requisite, that all minorities have a clear right to demand and receive from a power which, if it cannot represent them, is bound at least to protect them.

Unpalatable or not to a government, it is its first duty to protect from violence those of a minority who seek to spread their opinions by speaking and writing. Those who differ may

stay away from any meeting called, but in violently disturbing it they should be made amenable to law.

If religion were nothing more than a mere receipt for the comfort of individuals here and their enjoyment of a future state of happiness hereafter, we might well leave it and them alone. It becomes, then, simply a question between each person and his Maker, and we should not only tolerate all creeds, but hold in respect those who conscientiously practised them—silly as many are in our eyes.

Indeed, were this all, we should never have troubled ourselves about the matter. But Religion means, and is, something far more important than that. It sifts old opinions—it influences all present life—and it affects, most powerfully, the future progress and welfare of the whole world, however little it may change the character of individuals in this life—for it must be admitted that good and bad people are to be found in all creeds—yet does it mould the character of nations, and shapes the destinies of mankind. On such a subject we must take into consideration the whole world, and the future well-being of the whole world. This is the aim and object of the Universal Church; and that we should hold the Truth, or get as near to it as we can, is of the deepest import to us all.

We *must* triumph at last, for God is our Leader, and time and science our allies.

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AGAINST THE
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20

A LETTER

TO THE LORD BISHOP OF LONDON

MY DEAR LORD BISHOP,—The letter addressed by your Lordship to the Rev. R. T. West, and likewise sent to those of your clergy who signed the “Remonstrance against the Decision of the Judicial Committee, in the Case of *Hebbert v. Purchas*,” is one which more deeply concerns the laity than the clergy. For all that relates to the public worship and ritual of the Church vitally affects us, and is essential to the edification and salvation of ourselves and our children. On this ground, therefore, I venture to make some remarks on that letter, which I trust your Lordship will not consider disrespectful.

“At this crisis of our Church’s history, when her peace and usefulness, her weal or woe for generations to come, depend, under God, upon the course taken by her bishops and clergy now,” it behoves the faithful laity to stand forth boldly to protect and maintain their own spiritual rights and privileges, as well as the rights and liberties of the Church and clergy, against the encroachments of the State, and to restrain, as far as may be, our bishops from yielding to those encroachments. It was with pain and distress that I read the expression of your Lordship’s earnest

desire and direction to the clergy "that the rules now laid down" (by a one-sided, partisan decision of the Judicial Committee) "for the ornaments of the minister, and the conduct of public worship, may be the rules of our diocese." In the judgment of a large number of learned and devout Churchmen, both clerical and lay, the acceptance and adoption of this unhappy, contradictory judgment, as the guide and rule for regulating the public worship of the Church, would grievously wound the consciences of thousands of her most able and zealous sons, mar her teaching, mutilate and degrade her ritual and worship, and so bring her under the rule of a secular court as seriously to endanger her status as "a true and living branch of the Church Catholic." In this opinion I most entirely concur, and as an old and loyal member of the Church of England, which I love, and for which I have laboured with all my strength, I cannot go down to my grave without publicly abjuring any complicity or acquiescence in a course which appears to me so fatal to her independence and spiritual life.

While I do not sympathize with or defend all that has been done by some of my own friends, with all my heart I unite with the 4,700 clergy, and thousands of laymen besides, in most solemnly protesting against the surrender of her doctrines, her rights, and liberties into the hands of a State court, which has (say what we will) dealt with eternal verities as shifty, uncertain things. I protest against a secular court interpreting or misinterpreting the mind of the Church, and devising a new order of worship of which she knows

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spiritual rule, which the Judicial Committee can neither give nor take away. By virtue of this you have a discretionary power, with which the courts have refused to interfere, which enables your Lordship to refuse to issue a monition, if you think fit. Your Lordship has "the option" of leaving things alone, and pardon my saying that you must either exercise this "option," or, in common justice and fairness, compel all your clergy to obey all the rubrics, which form part of the statute law of "this Realm."

The bishops themselves must also set an example at their Confirmations, and celebrations of the Holy Eucharist, and at royal marriages perpetrated in Lent. No wonder that a high ecclesiastic should wish to drive the priest from before the altar when he himself disregards the command of the Church about covering the sacred vessels.

As loyal subjects we heartily desire to obey the law of the land in things pertaining to this world—as Churchmen we owe allegiance to the higher spiritual laws of the Church, from which the State cannot release us. Let our bishops rule us by these, instead of by secular laws which come within the province of magistrates and policemen.

I know, my dear Lord, how abhorrent it is to your feelings to act in this capacity. Why, then, inflict the pain upon yourself when the whole Church is sick of the everlasting cry of "the law, the law"; and we want the guidance and the bread of the household of God—not the husks of mere human law.

Your Lordship tells us that you are bound both in

law and conscience by the recent decisions of the courts. How so, my Lord, when those decisions clash, as thousands believe they do, with that solemn vow taken by all the clergy "to give your faithful diligence *always* so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and *as this Church and Realm* hath received the same" ? Your Lordship reminds us that "the *Church* hath power to decree rites and ceremonies."—Yes, truly she, and she alone, hath the "power," but whence does the Judicial Committee get it ? It has no power to do anything of the sort. We utterly deny and abjure its right to do so, and we cannot accept its rulings, especially when, as in the Purchas case, they are at variance with the whole history, teaching, and practice of the Universal Church, and are intended to repress all that is Catholic. At the Lambeth Conference the whole Episcopate of the Anglican Communion exhorted us all to "hold fast the creeds, and the pure worship and order which of God's grace ye have inherited from the Primitive Church." And now your Lordship calls upon the clergy to accept the ruling of a court which says we shall do nothing of the kind, but shall accept a one-sided, arbitrary, and tyrannical decree of the 19th century against one party in the Church. Again, the Lambeth Conference declared "with one mouth we make our supplications to God, even the Father, that by the power of the Holy Ghost He would strengthen us with His might—to supply the things which are lacking, and to reach forth unto higher measures of love and zeal in worshipping Him."

Whereas, by this miserable judgment you would suppress this "love and zeal," and reduce His worship to a cold and heartless Puritan level. God forbid!

Oh, "ye faithful in Christ Jesus, the priests and deacons, and the lay members of the Church of Christ in communion with the Anglican branch of the Church Catholic," whom will ye obey? The seventy-six Fathers in God, speaking in the name of His Church, or this decision of a State tribunal which would fain rob us of our glorious, blessed Catholic heritage? May we not take up the words of S. Ambrose, who says, "law has not brought the Church together, but the *faith of Christ*." "We are loyal to the Emperor, without sinning against God—for the Emperor is *with-in* the Church, but *not over* the Church, and a *religious* sovereign seeks, not rejects the Church's aid. This is our doctrine modestly avowed, but enforced without wavering. Though they threaten fire, or the sword, or transportation, we, Christ's poor servants, have learned not to fear."

I respectfully submit that the offices of the Church are the rightful heritage of all the faithful, and that, therefore, it is not competent for any single bishop or parish priest to order and settle, or to unsettle, as may be, the ritual and worship of the Church, regardless of the deep convictions and devout desires of the *laity*, for whose edification they were appointed. For when our ascended Lord gave to His Church apostles and prophets, evangelists, teachers and pastors, it was not that they might exercise an absolute lordship over God's heritage, much less surrender up its liberty to the secular power, but, "for the perfecting of the

saints, for the work of the ministry, for the *edifying of the Body of Christ*, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man."

The discretionary power given to the bishop, "for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in the Prayer Book," is restrained, so that he cannot "order anything contrary" to it. Yet, unhappily, we continually find that this discretionary power is exercised in favour of disaffected members, rubrics are disregarded, and the services of the Church are marred and mutilated to satisfy the whims and ignorant prejudices of "weak brethren" who never strive to grow strong, but, "like children, tossed to and fro," neither come themselves, nor will they suffer their more zealous brethren to come, "unto a perfect man, unto the measure of the stature of the fulness of Christ." Parish priests, on the other hand, are allowed to withhold, without reproof, some of the most precious privileges from the laity, and to order their services in the most slovenly manner, to the disgust and injury of their flocks. And yet, amid all this irregularity, unbridled licence, and disregard of undoubted laws ecclesiastical, your Lordship feels "bound in law and conscience" to enforce a new judge-made law, of which the Church knows nothing.

Your Lordship seems to imply that those clergy who resist will be "unquiet, disobedient, and criminous." But surely this would be to condemn the Apostles and great champions of the Church, who, while submitting, for conscience sake, "to the powers that be," whether

Jewish, Pagan, or Arian, steadfastly refused to subject the truth of the Church of Christ to the powers of the world. What was their reply to the demands of their persecutors? "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." And so we say to our judges: we cannot but believe and practise what has been taught us by the Catholic Church in all ages. Take again the example of the great S. Basil, when the Prefect Modestus failed to overcome his scruples by using soft words about the folly of going counter to the times, and troubling the Church about questions of trifling importance; he then assumed a threatening tone (like the Privy Council, with its pains and penalties), and asked, "What is the meaning of this, you, Basil, that you stand out against so great a prince, and are *self-willed when others yield?*" S. Basil meekly and calmly asks, as the next unhappy victim that comes within the relentless persecuting grip of the Judicial Committee may well ask, "What would you, and what is my extravagance?" The reply of the Court would be similar to that of the Prefect: "*Your not worshipping after the Emperor's manner, when the rest of your party have given way and been overcome.*" But what says the great Saint and Bishop when threats of punishment are made? "When God's honour is at stake we think of nothing else, looking simply to him—therefore insult, threaten, do your worst, make the most of your power." If we are "disobedient and unquiet," so likewise were these great champions of Christ. Nevertheless they had

God's blessing withal. If it be argued that the decisions of the State Court in a Christian country cannot be compared with the decrees of Arian Emperors, I ask, wherein do they differ? Reduce, as the Judicial Committee have done, the doctrines of the Church of England on Baptism, the Holy Eucharist, Inspiration of the Scriptures, and Eternal Punishment to a set of vague uncertain propositions, and Arianism, if not Atheism, would soon eat out her life.

Your Lordship invites the clergy to throw the responsibility of their acceptance of the ruling of the Judicial Committee upon you. Can they do this? It may be, that under an absolute despotism a man would be free from responsibility and guilt, when compelled by brute force to do some things against his conscience. But how can any man, having entire freedom of choice and action, and "strong convictions" as to the duty he owes to the Church, under most solemn vows, shirk that duty, and shift his responsibility on to the shoulders of another without incurring a double guilt; especially when he knows that by so doing he would enable some one in authority to do that which, in his inmost conscience, he believes would be an injury to the Church, and therefore ought not to be done? According to this theory any Priest would be free from the guilt of heresy, in accepting the decrees of an Arian Sovereign (as in S. Basil's day), if ordered by his Bishop. Is there then no such thing as *truth*? How can the vow of *canonical* obedience release the clergy from the more solemn one as to ministering "the doctrine and sacraments?"

Believe me, my dear Lord, it is not self-will or self-gratification, or a determination to maintain mere private opinions and feelings, that impels the remonstrants to put themselves in antagonism to their bishops, and the so-called law of the land. It is most painful to all loyal men to be compelled to withstand their rulers in Church and State; but what else can they do, as Churchmen, when their spiritual Fathers, who ought to be the guardians of the faith, and defenders of the Church's law and liberty, call upon them to substitute the law of the State for it. "A very heavy responsibility, this."

Far from wishing to "contravene the first principles of Episcopacy and of all good government," we desire above all things to return to those principles. We long intensely to put an end to that exercise of private judgment which leaves each individual bishop or parish priest to force his own private opinions upon us, instead of the spiritual laws and rule of the Church. In the restoration of "the first principles of episcopacy," lies the remedy and safeguard against the evils which now threaten to destroy us. Those principles would of necessity restore the synodical action of the Church; for as it is of the very essence of episcopal rule that nothing shall be done without the bishop, it is not less true that the bishop did not ordinarily any public act without the advice and assistance of his presbyters or synod. To the bishop thus ruling his diocese through his synod, all faithful Churchmen would be bound to render a glad and willing obedience, which they are not bound by any law to give to his mere private opinions.

Whether the rules laid down by the diocesan or provincial synod happened to coincide with their own opinions or feelings "would matter but little, as they would have no option but to obey." By this course the bishops may restore union, abate "intestine dissensions," and unite "the energy and ability of many able and good men" to "grapple with ignorance, error, and vice." But if, instead of so acting, they are resolved to force State law upon us, and allow the Church to be gagged by the secular power, then, alas, all the sad forebodings of your Lordship's letter, disestablishment, disrapture, and anarchy, and a creedless religion will come quickly upon us. But on whose heads will the awful responsibility and sin rest? Certainly not upon those who resist tyranny and injustice, but on those who at "this crisis of our Church's history" failed to maintain her rights and liberties, her doctrine and worship.

If, my Lord, I have spoken too freely, I pray your Lordship to pardon me; trembling, as I do, for the Church, for my Diocesan, and my friend, I could not but earnestly implore your Lordship to stay your hand before it is too late.

I will now conclude with the following solemn and weighty words of a thoughtful lay friend:—"As we have said before of the bishops, great and awful will be their responsibility if they refuse to govern their flocks spiritually, and to gather them in one, round their Fathers in God. So now we say of all others, clergy and laity alike, great and terrible will be our responsibility if, should such

spiritual rule be offered to us, we allow faithless distrust, or self-will, or prejudice, or want of charity, or any other thing, to stand in the way of its accomplishment. We must, if need be, sacrifice ourselves on the altar of love for the brethren's sakes, give up all we personally care for, except the Faith of God, and the truth of spiritual authority, for the recovery of unity and the rebuilding of our broken walls."

With earnest prayer that we may all act in this spirit,

I remain,

Your Lordship's faithful servant and friend,

ROBERT BRETT.

STOKE NEWINGTON, *May*, 31, 1871.

P.S.—The following summary of an able analysis, by a barrister, of this miserable judgment, shows clearly and forcibly what a perversion of justice it will be to enforce it as a law of "this Church and Realm." The Court, indecreeing it, and Her Majesty, in giving it the force of law, have inflicted a deep wrong and lasting injury upon the Church of England, which, for many years, will bear most bitter fruit.

At the time when the Church, awakened by the warning voice of the Son of God to the "angels" of the Churches of Sardis and Laodicæa, has begun to learn how vain have been all the boastings of the establishment which "sayest, I am rich, and in-

creased with goods, and have need of nothing ;” whereas she had become “ wretched, and miserable, and poor, and blind, and naked ;” and when moved by the Spirit of the Living God again “ to be watchful to strengthen the things which remain, and are ready to die,” that, “ clothed in white raiment, the shame of her nakedness should not appear ;” it is then her overseers seek to make and enforce a new law which will bring her again into bondage to that spirit of the world, which will keep her “ lukewarm, neither hot nor cold,”—the rejected of her Lord. When tens of thousands of the hearts of this great nation are burning with the love of Jesus, and an ardent desire to “ *reach forth to higher measures of zeal and love in worshipping Him,*” as His Church has ever done in her highest act of thanksgiving, in the Holy Eucharist, it is then that our rulers in Church and State seek to chill the throbbings and desires of those hearts by the icy fetters of a *new human law*, which says that we shall not so honour and worship our Lord in the beauty of holiness, but in a cold, dreary service divested of all that is beautiful and symbolical, and unearthly, and that speaks of the spiritual and supernatural. Welcome persecution, the loss of all things, and even death itself, rather than that English priests and laymen should be found wanting to their Lord and His Church. Instead of a priest ministering before the Lord and His people, surrounded by all the accessories of dignified worship, the Judicial Committee would have us believe that the meaningless, unedifying spectacle of a bare sanctuary, an almost naked altar,

with one "minister" kneeling at the north end, and another looking in his face at the south, is what "the Lord hath commanded, and this Church and Realm hath received."

R. B.

"For by their judgment in this, the *Purchas* case, the Privy Council have directly contradicted the previous judgments of the same tribunal in '*Westerton v. Liddell*' and '*Martin v. Mackonochie*.' They have given a force to the Canons repudiated by every Court of Justice in England. They have stated that construction of the ornaments Rubric in our Prayer Book to be 'a modern one,' which has been held by every Court of Justice, and by every legal authority (with the one exception of the opinion of Lord Cairns, Lord Justice Mellish, and Sir R. Palmer), from its very enactment down to the present day. They have relied on the argument from usage and desuetude, when the very foundation of that argument has been sapped by an historical analysis, unnoticed by them, though necessarily before their eyes, when the argument has been rejected by their own Court in a former case, and when it would, if true, destroy as well their own conclusions. They have quoted authorities when in their favour, and have not even recorded the same authorities when they were against them. When we find phenomena such as these occurring in a Judgment drawn up by men of ability and of great position, we regret that it should seem impossible to explain them on any other hypothesis than that of a **PREDETERMINED AND INERADICABLE INTENTION**, in the minds of the majority of the Court, to condemn, *at all hazards*, the 'novel practices' of the so-called Ritualists."

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While I do not sympathize with or defend all that has been done by some of my own friends, with all my heart I unite with the 4,700 clergy, and thousands of laymen besides, in most solemnly protesting against the surrender of her doctrines, her rights, and liberties into the hands of a State court, which has (say what we will) dealt with eternal verities as shifty, uncertain things. I protest against a secular court interpreting or misinterpreting the mind of the Church, and devising a new order of worship of which she knows

nothing. May God grant the clergy grace to stand firm to their principles in this hour of the Church's need, for on this depends her future, and that of our beloved country. It is *now or never*. Yield now in matters of (supposed) little importance, and soon we may have to give up fundamental doctrines. Once acknowledge the authority of the court in these things, the principle is gone. If tempted to regard some of the points at issue as small and unimportant, let them look back to the Council at Nicæa and see how tenaciously the far-seeing intellect of S. Athanasius clung to the small point upon which the doctrine of the Eternal Sonship rested. And I would fain, if I may, as a layman in your Lordship's diocese, as a friend who has long loved and revered you for your high conscientiousness, kindness, and forbearance—I would fain most respectfully yet earnestly reiterate the “trust” expressed by the remonstrants, and implore that, for your own sake, and for the peace and usefulness of the Church, you “will abstain from acting upon this judgment.” For any attempt to enforce it will inevitably provoke a spirit of quiet but determined opposition, which will be disastrous to the diocese. For many are resolved that, *come what may*, they will resist all efforts to bring the Church under the dominion of the Judicial Committee. “As a magistrate” you are “bound by law to take cognizance of ecclesiastical offences, if duly brought before you.” But we cannot for one moment forget that as a bishop in the Church of God, you are something infinitely higher than this—a Spiritual Father in God, invested with authority and power to exercise a

spiritual rule, which the Judicial Committee can neither give nor take away. By virtue of this you have a discretionary power (with which the courts, in four cases, have refused to interfere), which enables your Lordship to refuse to issue a monition, if you think fit. Your Lordship has "the option" of leaving things alone, and pardon my saying that you must either exercise this "option," or, in common justice and fairness, compel all your clergy to obey all the rubrics, which form part of the statute law of "this Realm."

The bishops themselves must also set an example at their Confirmations, and celebrations of the Holy Eucharist, and at royal marriages perpetrated in Lent. No wonder that a high ecclesiastic should wish to drive the priest from before the altar when he himself disregards the command of the Church about covering the sacred vessels. (*See Note A.*)

As loyal subjects we heartily desire to obey the law of the land in things pertaining to this world—as Churchmen we owe allegiance to the higher spiritual laws of the Church, from which the State cannot release us; and we ask our bishops to rule us by these, instead of by secular laws which come within the province of magistrates and policemen. I know, my dear Lord, how abhorrent it is to your feelings to act in this capacity. Why, then, inflict the pain upon yourself when the whole Church is sick of the everlasting cry of "the law, the law"; and we crave the guidance and the bread of the household of God—not the husks of mere human law.

Your Lordship tells us that you are bound both in

law and conscience by the recent decisions of the courts. How so, my Lord, when those decisions clash, as thousands believe they do, with that solemn vow taken by all the clergy "to give your faithful diligence *always* so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and *as this Church and Realm* hath received the same" ? Your Lordship reminds us that "the *Church* hath power to decree rites and ceremonies."—Yes, truly she, and she alone, hath the "power," but whence does the Judicial Committee get it ? It has no power to do anything of the sort. We utterly deny and abjure its right to do so, and we cannot accept its rulings, especially when, as in the Purchas case, they are at variance with the whole history, teaching, and practice of the Universal Church, and are *intended* to strike at Catholic doctrine. At the Lambeth Conference the whole Episcopate of the Anglican Communion exhorted us all to "hold fast the creeds, and the pure worship and order which of God's grace ye have *inherited from the Primitive Church*." And now your Lordship calls upon the clergy to accept the ruling of a court which says we shall do nothing of the kind, but shall accept a one-sided, arbitrary, and tyrannical decree of the 19th century against one party in the Church. Again, the Lambeth Conference declared "with one mouth we make our supplications to God, even the Father, that by the power of the Holy Ghost He would strengthen us with His might—to supply the things which are lacking, and to reach forth unto higher measures of love and zeal in worshipping Him."

Whereas, by this miserable judgment you would suppress this "love and zeal," and reduce His worship to a cold and heartless Puritan level. God forbid!

Oh, "ye faithful in Christ Jesus, the priests and deacons, and the lay members of the Church of Christ in communion with the Anglican branch of the Church Catholic," whom will ye obey? The seventy-six Fathers in God, speaking in the name of His Church, or this decision of a State tribunal which would fain rob us of our glorious, blessed Catholic heritage? May we not take up the words of S. Ambrose, who says, "*law* has not brought the Church together, but the *faith of Christ*." "We are loyal to the Emperor, without sinning against God—for the Emperor is *within* the Church, but *not over* the Church; and a *religious* sovereign seeks, not rejects the Church's aid. This is our doctrine modestly avowed, but enforced without wavering. Though they threaten fire, or the sword, or transportation, we, Christ's poor servants, have learned not to fear."

I respectfully submit that the offices of the Church are the rightful heritage of all the faithful, and that, therefore, it is not competent for any single bishop or parish priest to order and settle, or to unsettle, as may be, the ritual and worship of the Church, regardless of the deep convictions and devout desires of the *laity*, for whose edification they were appointed. For when our ascended Lord gave to His Church apostles and prophets, evangelists, teachers and pastors, it was not that they might exercise an absolute lordship over God's heritage, much less surrender up its liberty to the secular power, but, "for the perfecting of the

saints, for the work of the ministry, for the *edifying of the Body of Christ*, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man."

The discretionary power given to the bishop, "for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in the Prayer Book," is restrained, so that he cannot "order anything contrary" to it. Yet, unhappily, we continually find that this power is exclusively exercised in favour of disaffected members, rubrics are disregarded, and the services of the Church are marred and mutilated to satisfy the whims and ignorant prejudices of "weak brethren" who never strive to grow strong, but, "like children, tossed to and fro," neither come themselves, nor will they suffer their more zealous brethren to come, "unto a perfect man, unto the measure of the stature of the fulness of Christ." Parish priests, on the other hand, are allowed to withhold, without reproof, some of the most precious privileges from the laity, and to order their services in the most slovenly manner, to the disgust and injury of their flocks. And yet, amid all this irregularity, unbridled licence, and disregard of undoubted laws ecclesiastical, your Lordship feels "bound in law and conscience" to enforce a new judge-made law, of which the Church knows nothing.

Your Lordship seems to imply that those clergy who resist will be "unquiet, disobedient, and criminous." But surely this would be to condemn the Apostles and great champions of the Church, who, while submitting, for conscience sake, "to the powers that be," whether

Tabular view of the Book of Revelations.



A.D. **I.—The Era of Apostolic Fathers.**—Chap. i. to v.

95. Seven epistles addressed to seven Churches.

II.—The Seven-Sealed Book.—Chap. v. to viii.

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|--------------------|---|---|
| 33 to end of time. | } | First seal, rider on a white horse.—Christ's conquests. |
| 66 to 138. | | Second seal, rider on a red horse.—Civil and other wars. |
| 138 to 193. | | Third seal, rider on a black horse.—Famine. |
| 192 to 250. | | Fourth seal, rider on a pale horse.—Persecutions under the Roman Emperors. |
| 250 to 306. | | Fifth seal, martyrs crying for vengeance.—Another period of persecution, more severe than the previous one. |
| 306 to 324. | | Sixth seal, earthquake &c.—Destruction of Rome pagan. |
| 324 to 337. | | Seventh seal, short silence.—A time of peace to the Christians. |

III.—Seven Angels Sounding Seven Trumpets.—Chap. viii. to xi.

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|-------------|---|---|
| 339 to 396. | } | First trumpet, mixed storm of hail, fire, and blood.—Wars and persecutions. |
| 395 to 476. | | Second trumpet, burning mountain cast into the sea.—Irruptions of the Vandals and Goths into the Roman dominions. |
| 476 to 553. | | Third trumpet, star falling from heaven.—Destruction of the Western Empire. |
| 568 to 758. | | Fourth trumpet, a third part of the sun, moon, and stars eclipsed.—Further desolations on Rome. |
| 758 to — | | Fifth trumpet, a star (the Pope) falling from heaven, having, as he presumed, the key of the bottomless pit. |
| | | Sixth trumpet, four angels loosed "in the great river Euphrates"—referring to Turkey. |
| | | Seventh trumpet comprises the |

IV.—Seven Angels with Seven Vials of God's Wrath.—Chap. xvi.

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| 1516 to 1566. | } | First vial, poured on the earth.—The reformation. |
| 1566 to 1617. | | Second vial, sea becomes as blood.—Romish nations lose power. |
| 1617 to 1648. | | Third vial, rivers become blood.—The Papists lose Germany. |
| 1648 to 1792. | | Fourth vial, the sun scorches men.—Downfall of the house Bourbon and other Romish powers. |
| 1792 to 1870. | | Fifth vial, on the seat of the beast.— <i>The overthrow of the temporal power of the Pope, and commotions in Roman Catholic kingdoms.</i> |
| 1870 to 1900. | | Sixth vial, the River Euphrates dried up.—Troubles in connection with Turkey, Mahomedan, and other pagan powers. |
| 1900 to — | | Seventh vial, voice out of the temple.—The Millennial period. |

V.—Judgments upon the Enemies of Christ.—Chap. xvii. to xix.

VI.—The Millennium and Restoration of the Jews.—Chap. xx.

VII.—Eternal Glory.—Chap. xxi. and xxii.

PROPHETIC.—Seals, Trumpets, and Vials.

* * The xiii. and xiv. chapters comprise further of the state of affairs under the six trumpets preceding, and the xv. and xvi. appear to be preliminary to the periods of the seven vials being poured out upon the Papacy and Mahomedanism.

saints, for the work of the ministry, for the *edifying of the Body of Christ*, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man."

The discretionary power given to the bishop, "for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in the Prayer Book," is restrained, so that he cannot "order anything contrary" to it. Yet, unhappily, we continually find that this power is exclusively exercised in favour of disaffected members, rubrics are disregarded, and the services of the Church are marred and mutilated to satisfy the whims and ignorant prejudices of "weak brethren" who never strive to grow strong, but, "like children, tossed to and fro," neither come themselves, nor will they suffer their more zealous brethren to come, "unto a perfect man, unto the measure of the stature of the fulness of Christ." Parish priests, on the other hand, are allowed to withhold, without reproof, some of the most precious privileges from the laity, and to order their services in the most slovenly manner, to the disgust and injury of their flocks. And yet, amid all this irregularity, unbridled licence, and disregard of undoubted laws ecclesiastical, your Lordship feels "bound in law and conscience" to enforce a new judge-made law, of which the Church knows nothing.

Your Lordship seems to imply that those clergy who resist will be "unquiet, disobedient, and criminous." But surely this would be to condemn the Apostles and great champions of the Church, who, while submitting, for conscience sake, "to the powers that be," whether

their tongues for pain." We see these words fulfilled this autumn (1870), for not only Rome, but Paris and Madrid, the sources of papal strength and power, are "full of darkness"—more, full of infatuation, for as it was stated in the *Echo* newspaper, of the 1st Oct., "100,000 heads will have to fall in France before Paris will come to its senses." Another London paper of the same date said, "A blind fatality seems to await every new effort of France." Then there is not only this "darkness"—a sort of blindness to their own good—but the excited and frenzied agony of mind which the course of disastrous events daily bring, is a fulfilling of the words, "they gnawed their tongues for their pain."

It is true that the success of the German arms against France is attributed by some men to the unskilfulness of the French commanders, but history does not warrant the statement. History shows us that from some inexplicable means great powers have suddenly lost their prestige, and even the weak been made strong. Such events have formed great turning points in history, and all men have said, is the old proverb: "Whom the gods wish to destroy, they first make mad." Surely the uninterrupted success of the Prussians, the fatality which follows every movement of the French, the manner in which her skilled troops flee in panic before their enemies, and the lawlessness of the soldiers, show us that God is overruling the war, confounding the strong, and "making the wrath of man to praise him."

In short, then, the political commotions of Papal Europe at the present time embrace: a revolution in Spain, followed by the overthrow of the sovereign power and the establishment of freedom of religion; a revolution in France, embracing the collapse of the Napoleonic dynasty, the overthrow of cities, and a great humiliation of the country; and the end of the temporal power of the Pope through the taking of Rome by the troops of the King of Italy, effected on that memorable day, Sept. 20th, 1870. Nor ought we to overlook the fact that the recent massacre in China, and the destruction of buildings, was a calamity directed against Roman Catholic teaching, established by the French on a large scale.

How clearly, then, have the Scriptures been fulfilled! Books and pamphlets were published, as we have intimated, during the last 150 years, and particularly towards the middle of the present century, pointing out that according to the scriptures, great events, disastrous to papal Rome, would take place in 1866 or soon afterwards. The writers of these works are, in some instances, dead, but their words, written in a humble and godly spirit, prove that they were careful students of Scripture and that they were blessed with a wonderful insight into the *meaning* of the prophetic records, which in their time was not so easy to comprehend as the time of their fulfilment. The statements of the writers on the prophecies, both those dead and those now living, have been ridiculed by some as "prophecies," whereas they were but fair deductions which, as students of the Word of God, they had a right to make in common with other men whom recent proceedings have shown to be very bold in reference to their study of the sciences. In fact the Book of Revelations and that part of Daniel's prophecies relating to the latter times, are now being accomplished with surprising rapidity and prodigious effect, and just as analytical chymists have the right to analyze the component parts of matter, or an astronomer to search the heavens for a planet of whose existence he is convinced by the perturbations of some of the sister spheres, so have good men the right to study the Sacred Records and make such deductions from them as are most obvious to their Godly-illuminated minds. Our

Lord expressly rebuked men because, though skilful in some things, they could not discern the signs of the times. Indeed, the men of that day greatly erred in not studying prophetic scripture, and hence they rejected the Son of God. It is for us to profit by these examples, and also to remember that no man can reverse the "blessing" pronounced upon those that read and study the words of prophecy, and, like good old Simeon and Anna, "wait" and "look" for the salvation of God.

The reader of Daniel and Revelations will perceive that the expiration of the 1260 years will be the destruction of the enemies of the church, who are respectively termed, the "little horn," "the beast," "the false prophet," "the man of sin," "antichrist," &c., so that when it is determined who they are, and when they began to be, (which, although to the early christians was not an easy task, should, to us who live on the eve of their accomplishment, be somewhat plain,) the year for the end of the first prophecy, or 1260 years, can be obtained, and we shall then more easily, understand the time of fulfilment of the two others.

There are three distinct periods mentioned by the prophet Daniel, the fulfilment of which had to be looked for, namely:—

1260 years,* which is the first, mentioned in Dan. xii. 7, vii. 25, and Rev. xi 3, xii. 14., and which is understood to refer to the completion of the downfall of Papal Rome, in 1866-73, followed by the commencement of the destruction of the Mahommedan imposture, and Paganism.

1290 years—thirty years later (1900)—which is the second period, mentioned in Dan. xii. 11, and which will comprise the completion of the outpouring of the vial by the sixth angel upon the great river Euphrates, representing the Mahommedan power. (See Rev. xvi. 12.)†

1335 years—forty-five later still, or seventy-five after the 1260 (viz., 1945)—which is the third period, recorded Dan. xii. 12, and which will comprise the completion of the outpouring of the vial by the seventh angel "into the air, followed by a voice out of the temple of heaven, from the throne: It is done!" (see Rev. xvi. 17) and is the period termed "blessed" in Dan. xii. 12. This is considered to be the full commencement of the Millennial period, embracing the restoration of the Jews who will be "received as life from the dead."‡

These three periods form a part of each other, and gave rise to much

* The reader will find on referring to these passages that the words denoting these periods are in Daniel spoken of as "time, times, and an half," "time and times and the dividing of time," and in Revelations as "a thousand, two hundred, and threescore days," and "time, times, and half a time;" in another part of Revelations "forty-two months," all signifying the same length of time, namely "a thousand, two hundred, and three score," for when we reckon "a time," which is a year, as containing 360 days (old calculation), we then find that time, times (or two times) and half a time is three years and a half, or forty-two months, either of which is 1260 days. Now a day in prophetic language is symbolical of a year, hence we have the period 1260 years. For further proof of a day being for a year see Numb. xiv. 34, Ezek. iv. 4, 5, 6, Dan. iv. 29.


† What may be regarded as a strong confirmation of the completion of this 1290 period in 1900, is the fact that the Caliph Omar took possession of Jerusalem in 640, from which year to the present time the city has been avowedly trodden down. "If, therefore (says an able writer), we consider another 1260 years to commence with a. d. 640, the period of its deliverance will not be till 1900, when the times of the Gentiles will be fulfilled and this dispensation drawn to a close."

‡ The predictions respecting the Jewish Restoration are given at length in Ezek. xxxviii., xxxix., and will be effected through a northern power, probably Russia.

conjecture concerning their fulfilment commencing about this time; for it must be distinctly remembered that the words of Daniel are that "they (the saints) shall be given into his (the Pope's) hand until a time, and times, and the dividing of time," which we have seen is 1260 years. When we add 1260 to 606, the period when the Roman Emperor Phocas constituted Pope Boniface III. Universal Bishop and Supreme Head of the Church, we have as a result 1866, shortly after which the revolution began in Spain, the powerful stronghold of the Pope's power, followed by the overthrow of the French Empire, and the downfall of the temporal kingdom of the Roman Pontiff. Pope Gregory the Great, who preceded Boniface four years, said respecting the title "I speak it confidently that whosoever calleth himself Universal Bishop, or desireth to be so called, in the pride of his heart he doth forerun Antichrist." After the death of Gregory the Great, Sabiniaus became Roman Pontiff. His short and cruel career was soon ended, and he was succeeded by the ambitious Boniface III. who immediately upon ascending the papal chair demanded the very title which he had heard Gregory repudiate. It was this Boniface also who publicly authorised the opening of the Pantheon; only instead of idols he placed therein statues of the Virgin and martyrs for the adoration of the people. What was this but image worship and public idolatry?

It is also worthy of remark that this notorious year 606 was also the period when the Mahomedan power arose, the downfall of which we are next to look for.

DANIEL'S PROPHECIES.

HAT the casual reader may have the subject brought before him as readily as possible, we will endeavour to condense and arrange some of the observations made by biblical students on the subject, and also mention the chief passages of Scripture from which they establish their opinions. The historian Rollin tells us that the following prophecies of Daniel were shown and explained to Alexander the Great, by the High-Priest of Jerusalem, some three centuries before the rise of Rome, and, what is remarkable, that great conqueror, like the present King of Prussia, was deeply impressed that the success of his arms was to be attributed to God rather than man.

Daniel ii. 31—45, contains Nebuchadnezzar's dream:—

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, and stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the

strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

We see by the above that the Almighty showed Daniel the progressive plan of the world's future condition. There were to be four great empires, which would be succeeded by a fifth that should stand for ever. History has in a most "certain" way fulfilled the prediction, for the four kingdoms were:—

1. The Babylonian empire, represented by the head of the image, and of which Nebuchadnezzar was king.

2. The Medo-Persian empire, symbolized by the silver breast and arms of the image.

3. The Macedonian empire, represented by the brazen belly and thighs.

4. The Roman empire, symbolized by iron and clayey feet branching into ten toes.

These four empires have passed away, with the exception of the ten toes, which represent the ten kingdoms into which the Roman empire was divided when it fell. The FIFTH kingdom, represented by a mountain which ultimately filled the whole earth, is MESSIAH'S, and "of the increase of his kingdom there shall be no end." Again, the Scriptures say, "He shall have the heathen for his inheritance and the uttermost parts of the earth for his possession."

THE PAPAL POWER.

DANIEL gives us, in chapter vii., a much fuller description of the fourth, or Roman power. The description given of "the horn that had eyes, and a mouth that spake very great things" is a most remarkable representation of the Roman Pontificate, especially when we regard the "eyes" as representing a seer, and the "mouth" as symbolizing the great utterances of the Popes.

"After this I saw in the night visions, and behold a fourth beast,* dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it: and it had ten horns. I considered the horns, and, behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten

* Sir Isaac Newton, in his "Observations on the Prophecies," remarks that for understanding the prophecies, we are in the first place to acquaint ourselves with the figurative language of the prophets. For instance, a beast signifies a tyrannical and idolatrous empire; the heavens the political body; the sun, the sovereign power; the moon (or waters) the people; the stars, the princes and nobles of the realm; an earthquake, a great political commotion or division; and thus we read of the sun scorching men with fire, which we may understand to be a grievous tyranny exercised by the supreme power over a people. A horn, a temporal or spiritual power; a chaste woman signifies the true church; a harlot is a symbol of an apostate and idolatrous church, apostacy and idolatry being spiritual whoredom. These remarks should be borne in mind.

thousand stood before him; the judgment was set and the books were opened. I beheld then because of the voice of great words which the horn spake; I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, *one* like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. I Daniel was grieved in my spirit, in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me to know the interpretation of the things. These great beasts which are four, *are* four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails of brass; *which* devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that *were* in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said: The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom *are* ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

It requires no effort of the mind to see a clear representation of the papal power in this prophetic vision. The pope is Roman,—three kingdoms fell before him, viz., Heruli, Ostrogoths, and Lombards, and so he wore, till this autumn, the triple crown. The eyes symbolize a seer or prophet. The mouth speaks very great things,—the popes always did. It made war with the saints,—many a sad page of ecclesiastical history informs us of this.

The learned Mede, whose writings are in great repute, and Bishop Newton, in his "Dissertations on the Prophecies," argue that the Papal power is the anti-christ mentioned in the scriptures. But some recent able commentators think that peculiar definition of infidelity cannot strictly be applied to the church of Rome alone. But all protestant writers admit that she is the "little horn," "the man of sin," &c.

In 2 Thess. II. 3—10, we have a remarkable prediction by St. Paul of "that man of sin," whose coming would be attended with apostacy, and the working of Satan with signs and lying wonders, *sitting in the temple of God*.

The Rev. A. Barnes, in his notes on this part of scripture says: "Though there may have been some exceptions, yet there never has been a succession of men of so decidedly wicked character as have occupied the Papal Throne since the great apostacy commenced. A very few references to the characters of the popes will furnish an illustration of this point. Pope Vigilius waded to the pontifical throne through the blood of his predecessor. Pope Joan—the Roman Catholic writers tell us—a female in disguise, was elected and confirmed pope, as John VIII. Platina says,

that "she became with child by some of those that were round about her; that she miscarried, and died on her way from the Laterian to the temple." Pope Marcellinus sacrificed to idols. Concerning pope Honorius, the council of Constantinople decreed, "we have caused Honorius, the late pope of old Rome, to be accursed; for that in all things he followed the mind of Sergius the heretic, and confirmed his wicked doctrines." The council of Basil thus condemned pope Eugenius: "we condemn and depose pope Eugenius, a despiser of the holy canons; a disturber of the peace and unity of the church of God; a notorious offender of the whole universal church; a Simonist; a perjurer; a man incorrigible; a schismatic; a man fallen from the faith, and wilful heretic." Pope John II. was publicly charged at Rome with incest. Pope John XIII. usurped the pontificate, spent his time in hunting, in lasciviousness, and monstrous forms of vice; he fled from the trial to which he was summoned, and was stabbed, being taken in the act of adultery. Pope Sixtus IV. licensed brothels at Rome. Pope Alexander VI. was, as a Roman Catholic historian says, "one of the greatest and most horrible monsters in nature that could scandalize the holy chair. His beastly morals, his immense ambition, his detestable cruelty, his furious lusts, and monstrous incest with his daughter Lucretia, are described by Guicciardini Ciaconius, and other authentic papal historians."

For the fuller examination of the rise of the papal power, we turn to the Revelations; chap. xiii. begins, "And I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of Blasphemy." In verse 5, "and there was given unto him a mouth, speaking great things and blasphemies; and power was given unto him forty and two months." In verse 7, "and it was given unto him to make war with the saints and to overcome them." This is a fuller description of the little horn of Daniel's vision, and we also find from it that time, times and half time, are forty-two months. In chap. xvii. the papal power is more fully described under the name of Babylon, and the Great Whore; and the seven heads are thus explained in verse 9, "the seven heads are seven mountains on which the woman sits." This answers to the seven hills on which Rome stands. Then again, as though no room were to be left for doubt as to what is intended, verse 10 says, "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." Now every reader of history knows that there have been seven kings, or forms of successive government in Rome. Five are mentioned by the historians Tacitus and Livy (the five past or "fallen,") viz: kings, consuls, dictators, decemvirs, and tribunes of the soldiers; "one is" (i.e. at the time the apostle saw the vision) emperors; and "the other is not yet come" can be no other than the next which arose after emperors, viz., the papal power. He it is "when he cometh must continue a short space," or in other words continue longer than the others, which has been the case with this last form of Roman government—popes.

In Rev. xiii., verse 18, we read "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six. Now the Greek word *LATINOS* signifies the Latin man or the man of Latium, from which city the Romans derived their original and language; and this word contains in numerical letters exactly the number 666. It ought to be observed (says Mr. Fleming, an eminent biblical writer), that not only the Greek word, but even the Hebrew contains the number 666 in the numerical

letters thereof; whether we make use of the Hebrew ROMITH, or the Greek LATEINOS, as will appear from the following scheme:—

R	O	M	I	I	TH	
200	6	40	10	10	400,	total 666.
L	A	T	E	I	N	O
30	1	300	5	10	50	200,
						total 666.

But a still more probable explication (continues Fleming) may be found in the title which the Roman pontiff has assumed, and which is inscribed over the door of the Vatican, "Vicarius Felii Dei," (Vicar of the Son of God). In Roman computation this contains the number 666, as will be seen below:—

V	I	C	A	R	I	V	S
5	1	100	0	0	1	5	0
	F	I	L	I	I		
	0	1	50	1	1		
		D	E	I			
		500	0	1,	—in all 666.*		

MOHAMMEDANISM.

RESPECTING the power of Mohammed, it arose at the same period as the papal, 606. He is the little horn of the the-goat and abominating desolation. Mahommed retired to the cave of Hera in 606 to consult the spirit of fraud and fabricate that false religion which soon after darkened the whole oriental world. His earliest converts were his wife, his servant, his pupil, and his friend.

"The setting up of the abomination of desolation (says Bishop Newton) may be applied to the Mohammedans invading and desolating christendom, and converting the churches into mosques," and this latter event seemeth to have been particularly intended in Daniel xii. 11. "If this interpretation be true," continues the Bishop, "the religion of Mohammed will prevail in the east the space of 1260 years, and then a great and glorious revolution will follow; perhaps the destruction of Antichrist; perhaps the restoration of the Jews; but another still greater and more glorious will succeed, the beginning of the millennium."

ANTICHRIST.

MUCH has been written on the subject of Antichrist as to what is its particular form. Some writers have applied the term exclusively to Popery, whilst others think that something worse than either Popery or Mohammedanism must be looked for as constituting Antichrist. The fact is, whatever is not of Christ is Antichrist, whether it be an unscriptural form of religion—as Popery and Mohammedanism—or lawless infidelity.

FRANCE.—The Rev. G. S. Faber, who wrote his work on the Prophecies in 1806, argues that infidel France is Antichrist. He says the Church of Rome or Mohammed, cannot be such, because Antichrist is denying the existence of the Father and the Son, and to be the blasphemers of the name of God. Whereas the Church of Rome and Mohammed believe in

* It is a singular fact that the Latin name of Napoleon also answers to 666.

† See Dan. viii. 9—13.

both Father and Son. But France is the infidel kingdom which was to arise after the Reformation and near to the termination of the 1260 years. "I conceive," says he, "the infidel King to be France, from the epoch or the revolution to the end of 1260 days, under whatever form of government, whether republican or imperial, it may exist during that period." He writes at some length on the abolition of both civil and religious government by the French nation, when the clergy were driven out of the country, the name of God publicly blasphemed, a naked prostitute worshipped as the goddess of reason, and death declared to be an eternal sleep. Antichrist, he says, was lurking in the world in the days of the apostles, but it was not bodily revealed until the latter time of the first great prophetic period. Mr. Faber also speaks of an hypocritical alliance of France with the Church of Rome, which will terminate disastrously for the papal power. How wonderfully has this been fulfilled in the case of Napoleon III, when we bear in mind that Faber wrote sixty-six years ago.

The observations of Faber and the events of the past few months lead us to believe that France really is a country upon which the vials of the wrath of God have been poured out. Fleming held the same views, and although he wrote before the first French Revolution of 1794, he spoke positively of the commotions which must arise in France. Since he wrote there have been three revolutions in that unhappy country, viz., 1794, 1848, and 1870, and it is remarkable that he said the alliance of France with the Roman Papacy would terminate unhappily for the French kingdom. Nothing in history can be compared with the disasters which have overtaken the Gallic kingdom; and our newspapers have daily bewailed the darkness, infatuation, and ruin of the French. Truly she is drinking to the dregs the cup of God's wrath, not only for the part she has taken in destroying spiritual religion—the massacre of St. Bartholomew for instance—but in order that she may no longer be able to give "power and strength to the beast," the papal form of idolatry. It is a sad thing to write thus of France, but we cannot close our eyes against the evidence of facts. The power of the Pope has been supported of late years by the troops of France occupying Rome, and now she herself falls with a rush to destruction which appals the world. The victorious King of Prussia in fighting against her is astonished, and in one of his dispatches exclaims "What a wonderful dispensation of God's providence!" and in another he writes "that he feels convinced that God has used his army to humble France." Indeed, numerous incidents show us that the present disasters of France arise from the fact that that country forms a part—and a most material one of the empire of the beast; and it is somewhat remarkable that minor events are continually arising in confirmation of this great truth. This October we find that the sympathy of the Roman Catholics of Ireland has manifested itself in various ways. The Corporation of Cork discussed for a long time the propriety of voting £100 towards the "French" wounded; and the *London-Colonial News*, of the 10th October, 1870, says:—

Mr. Smyth, of 40, Lower Sackville-street, Dublin, arrived in Tours last week, as a delegate from a numerous committee, at the head of which are Alderman Bulfin, the Lord Mayor elect, Alderman M'Swiney, a past Lord Mayor, and Mr. Patrick McCabe Fay, to offer a complete ambulance as a present from Ireland to France. The whole staff, with horses, carriages, and everything necessary, will arrive at Cherbourg in a few days. Viscount de Flavigny, the delegate of the Ambulance Committee at the Palais de l'Industrie in Paris, cordially and gratefully received Mr. Smyth, and said that as soon as the ambulance arrived at Cherbourg, the committee would send to meet it, and would decide in what part of France it might be most useful to send it."

SPAIN.—This is another power which has been remarkable for giving strength to the papacy. In fact the very mention of the word Spain has filled the mind with sadness owing to a recollection of imprisonments, tortures, and deaths inflicted on thousands of mankind for refusing to acknowledge a religion full of ceremony, but utterly destitute of saving power. And not only has Spain been such a persecuting power within her own borders, she has sought—as in the instance of the armed fleet sent to England—to destroy liberty of conscience and Bible christianity abroad. It was no wonder then that the political sufferings in Catholic Europe at the present time should have begun in Spain, and that she should have contributed an ex-Queen to complete the trio of ex-crowned potentates who have recently fallen from the political heavens. Spain, with garments drenched in the blood of martyrs, has well earned the definition of Antichrist.*

THE LAST FORM OF ANTICHRIST.—A writer, well-known for his Biblical erudition, published in 1850, under the *nom de plume* of "Delta," a volume on the Revelations of St. John, in which he remarked that the 11th to 18th verses of the xiii. chapter "led to the conclusion that in the last days there would be a more signal manifestation of spiritual power on earth, both good and evil, than we had any conception of." He grounds his opinions on the fact that the verses just mentioned state that St. John saw "another beast coming up out of the earth, having two horns like a lamb, but speaking like a dragon." It was supposed that this second beast would rise during great political commotions out of the ruins of the papacy and would gather strength by flattering the tendencies of the age. We may remark that the events of the past twenty years, since "Delta" wrote, have singularly proved the correctness of his suppositions. An unsettled spirit of lawlessness prevails both in the world and in the Church. In the world it shows itself under a restless desire to revolutionise existing governments. It "comes up out of the earth," i.e. out of a state of things already planted and developed amongst men, and thus is diverse from the first beast, which arose out of the sea, or nations. It manifests itself as "a lamb," denouncing tyranny and flattering the world that it is for peace, but in actions it is "like a dragon," and although it seeks for the abolition of standing armies, its dragon-like power, as seen in the immediate infliction of death upon those who oppose it, is most terrible to behold. In some Departments of France its dragon-like spirit has shown itself by declaring that "all property is a robbery." Then as to the existence of lawlessness in the Church. A form of religion called Ritualism, has come up out of the existing state of things, which shows a great contempt for spiritual authorities. It asks for union, even at the sacrifice of sound doctrine. It asks to form a brotherhood amongst men, even at the expense of sterling and scriptural truth. Like a cage of unclean birds, it cares not what a man is, he may come in and fraternize with it.

* Dr. More thus sums up the barbarities of Papal Rome, as collected by him from various sources which he carefully particularises: "Pope Julius, in seven years, was the occasion of the slaughter of 200,000 christians. The massacre in France cut off 100,000 in three months, and in the persecution of the Albigenes and Waldenses 100,000 lost their lives. From the beginning of the Jesuits, up to 1580, that is less than forty years, 900,000 perished, many of them in Spain. The Duke of Alva put 36,000 to death; and the inquisition, which was very powerful in Spain and France, destroyed 150,000 persons in thirty years."

Within the space of one month, 60,000 Protestants were killed in connection with the massacre of St. Bartholomew in France. When the intelligence of this massacre was received at Rome, the greatest rejoicings took place, and a medal was struck to commemorate the victory of the faith.

Its worship is the beautiful, with the pomp of Romanism, and thus coming up out of the ruins of the Papacy it may prove a terrible power to persecute. Infidelity is a third form of this later antichrist, and it also comes up as "a lamb," having a show of humility in the assertion that as to "whether there is a God, or not, we don't know, and must follow the guidance of our minds and the dictates of our convictions in our dealings with one another." But in its actions this form of infidelity displays its dragon-like propensities by the most arrogant blasphemy that the tongue can utter. A few years more may show us further manifestations of this later form of Antichrist which, like a vortex, is drawing men away from the gospel; or, ere long, its short career may be brought to an end by the judgments of God.

EXPLANATION OF THE MYSTERIES OF REVELATIONS.

THE explanation of the mysteries recorded in the Book of Revelations may now be pointed out in a few plain words. The prophetic character of the book comprise (as will be seen at a glance at the tabular view at the back of the title-page of this pamphlet) the seven-sealed book, the sounding of seven trumpets, and the outpouring of seven vials. The first of these—the seven-sealed book, refers to events commencing with the early Christian Church, from the resurrection of Jesus Christ up to the fall of the Roman empire, and need no further comment in this pamphlet. It is the other two septenaries—the trumpets and vials—that we have most to consider. Any one opening the book of Revelations will observe that in chap. viii. and ix., seven angels came forward to sound seven trumpets; and in chap. xvi., seven angels also were sent to pour out seven vials of the wrath of God upon the earth. Each trumpet sounded by the first seven angels, and each vial poured out by the other seven, have a remarkable similarity. It is very instructive to compare, for instance, the first trumpet with the first vial, the second trumpet with the second vial, and so on; and from this relationship, and the fact that there is an allowance to be made for the difference of time, between the sounding of the trumpets and the outpouring of the vials, we gather that the trumpets refer to the rise of the enemies of true and undefiled religion, and the vials to their overthrow and destruction. If therefore the reader bears in mind the observations of Sir Isaac Newton (see page 7), that "a beast signifies a tyrannical and idolatrous empire, the heavens the political body, the sun the sovereign power, the stars the principals and nobles, an earthquake a great political commotion," &c., he will at once have a very interesting key to the whole mysteries; and then by noticing the historical events in the past centuries, and the great commotions now taking place (September, 1870), he will be able to see and judge for himself.

With a view, however, to make the matter as clear as possible to the reader, the following explanation of the Rev. Robert Fleming (written let it be remembered so far back as about 1701, and since then carried out by the editor of his work on the *Rise and Fall of Papal Rome*, will be of much service in marking out the particular years when the vials recorded in the xvi. chapter of Revelations were poured out. If the reader pencils in the margin of his Bible the following dates, placing them relatively opposite those verses speaking of the commencement of each vial the whole matter will be presented to his mind in a clear form of what is termed "a bird's eye view."

"The first vial, (says Fleming) which fell upon the earth, to the tor-

menting of the subjects of the beast, (chap: xvi. 2,) doth denote God's judgments upon the foundations of the papal power; the earth being that on which we walk and build our houses. So that by this I understand the Popish clergy and the papal dominions and revenues, as they are upheld by them. This, therefore, began with the reformation. And we may easily conceive what a mortification this was to that party, when the pope and his officers saw themselves driven out of so great a part of their dominions, and so much of their yearly revenues lost. Whence they are said to fall under a noisome and grievous ulcer, or sore; being this way pained and vexed inwardly. So that this vial began with the rise of Luther and the other reformers in the year 1516 and 1517, and continued to the year 1566: for by that time all the reformed churches were settled, and had published their creeds and confessions against Rome.

"The second vial (verse 3) must, therefore, begin where the other ended. Now I find that in the year 1566, the war between the king of Spain and the states of the Netherlands, began. And though the Spaniards were often victorious at first, yet they were forced to declare them free states. It was then that the sea became blood to the Romanists, their votaries being miserably defeated in their expectations. In 1588 the Spaniards lost their vast Armada, and the Duke of Guise, the inveterate enemy of the Protestants was killed, and in 1598 the edict of Nantes was given out in France in favour of the protestants. So that, as the period of this vial began in 1556, we may reckon it continued about fifty years—viz. to the year 1517.

"The third vial (xvi. 4—7) was poured out upon the rivers and fountains of water, or those territories of the papacy which were as necessary to it as rivers and fountains are to a country. In the year 1617, Ferdinand being forced upon the Bohemians by the Emperor Matthias, and crowned king, the fearful religious struggle known as the thirty years' war, commenced. At first the protestants suffered a series of defeats, and were fearfully persecuted, but the tide suddenly turned. For in 1630 Gustavus Adolphus entered Germany and conquered everywhere until 1648 when the peace of Munster was declared. The period of the third vial must now be supposed to end, having lasted thirty-one years. Now as this began with cruelties upon the protestants, so at length the angel of the waters is heard to give thanks for making the papists drink of their own blood at last.

"The fourth vial (verse 8 and 9), which was poured out upon the sun must denote the wars that followed the peace of Munster. The French hostilities and wars in Flanders began about this time. The sun and other luminaries of heaven are the emblems of princes and kingdoms, therefore the pouring out of this vial must denote the humiliation of some eminent potentates of the Romish interest. These must be understood to be the houses of Austria and particularly Bourbon in France and Spain, though not exclusively of other Popish princes who under this vial would be humbled. It is not unusual with God, to make his enemies crush and weaken one another. And thus, I suppose, this vial is to be understood, when it is said that upon the pouring of it out on the sun, power was given to him to scorch men with fire."

Fleming, from whom we have been quoting respecting the character and periods of the foregoing four vials, could go no further than here, his own generation. But how remarkable it is that we can carry the subject of this vial out much further and more clearly. Two Emperors have arisen in France this century, and her armies, particularly those under the first Napoleon, were a terrible scourge in Europe, and in this sense bore out the words—scorching men with fire.

We come next to the fifth vial (Rev. xvi. 10-11), which the angel poured out "upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain." From what has been already said, it will be gathered that the meaning of these words are, that the vial was poured out upon those nations which by their influence and arms gave support and strength to the papal power, and thus in reality formed a portion of his throne or kingdom. The outpouring of the vial refers to great commotions such as we have seen, viz., Fenianism in Ireland; revolution and overthrow of the sovereign power in Spain; an awful and devastating war in France followed by the overthrow of the dynasty; the long-looked for and complete extinction of the temporal power of the Pope by which he ceased to be a king and was reduced to the position of a Bishop. Students of the Bible were looking for these commotions three years almost before they began, and their sudden outburst was no more than was expected; but no man was prepared to see them take place on such an extensive scale. It is somewhat singular that they began immediately after the Ecumenical Council in Rome agreed to the Pope's infallibility, and it seems that just as in the days of the proud King of Assyria, the hand writing on the wall announced the judgments of God upon Belshazzar when he was in the presence of all his princes and nobles, so in the case of the Pope, when his great dignitaries were assembled with him in Rome, have the judgments of God gone forth against him.

The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, &c. This we may now look for, and we may expect that as surely as the destruction of the papal power began through the pouring out of the fifth vial, so certainly shall we see a wasting and drying up of the power and influence of Mahomedan and Pagan nations. The conflict may begin any day now, and will, it would appear, be completed before 1900. When the way is made for the eastern Pagan powers to renounce their Paganism (represented by the words, "that the way of the kings of the east may be prepared"), three unclean spirits—already abroad in the later form of Antichrist—(verse 13, 14), will endeavour to lead them to adopt a spurious form of Christianity. Then will come the battle of Armageddon—perhaps some very cunning and great attempt to overthrow Christianity, or a fearful war in which Satan with cunning and malice will aid the wrath and destructive military powers of wicked men. But by the special interference of Christ, they will be defeated and destroyed by terrific judgments.

CALCULATIONS OF BIBLICAL STUDENTS.

HAVING given a description of the enemies of the church, to wit, the papal power, Mohammedism and infidelity, or antichrist, we will now present to the reader the opinions of various students respecting the time when the great prophetic periods are to be fulfilled; the first of which, namely 1260 years, is the downfall of the enemies of the true church, when Popery, Mohammedanism, &c., shall be destroyed.

The writers on the prophecies respecting these things may be divided into four classes. The *First* consists of those who date the rise of the papal power in the year 455, when the city of Rome was taken and sacked for fourteen days together, by which the foundation of the See of Rome was laid. This is the earliest period from which any person has made calculation. The *Second* class comprises those who think 532, when Justinian gave his vast prerogatives to the Bishop of Rome, ought to be

the year for the commencement of the 1260 prophetic days, and accordingly 1792, the period of the great French revolution, is the time when the Church of Rome begins to decline rapidly. Their next date, as seen by the Tabular Statement below, is 1822 when the decline of Mohammedanism commences, termed in the Revelations "The drying up of the Euphrates." Then comes the forty-five years longer bringing us to the year 1867, which, if this class of writers be the most correct one, is the time termed "blessed" by the prophet Daniel. The *Third* class consists of those who regard the year 606, when the Emperor Phocas created the Pope of Rome Universal Bishop and supreme Head of the Church, which was giving the saints into the power of the papacy. It will be seen therefore, that the termination of the 1260 days with this class of scripture students, is about the same time as the ending of the 1335 prophetic days of the second class of writers, so that which ever system is the most truthful, the year 1866-7 was a very critical time. It was this coincidence which gave rise to much attention to the year 1867. The *Fourth* class (a small one) comprises those who date the commencement of the 1260 days from 727, when the temporal power of the Pope was at its height.

Nome.	Dated from	From what circumstance calculated.	end of 1260	end of 1290	end of 1335
Mr. Mede	455	Supposed rise of Papal Power.	1715	1745	1790
Mr. Dobbe	455	do. do. do.	1715	1745	1790
Mr. Bicheno	529	do. do. do.	1789	1819	1864
Rev. Edward Irving...	532	do. do. do.	1792	1822	1867
Dr. Cumming	532	do. do. do.	1792	1822	1867
Rev. E. B. Elliott.....	532	do. do. do.	1792	1822	1867
Archdn. Woodhouse } Rev. Robt. Fleming } Rev. G. S. Faber ... }	606	{ Pope made Supreme Bishop } and the Saints given into } his hands. }	1866	1896	1941
Bishop Newton	727	Height of Pope's tempnl. power	1967	2017	2062

The various powers bestowed on Pope Boniface III. as Supreme Bishop of Christendom, lasted from 606 to 613, seven years, so that the fulfilment of the 1260 years began in 1866 and is not completed till 1873. More than one hundred students of these prophecies pointed out the years 1866 to 1873 as the fulfilment of the 1260 period.

Now from the above tabular statement it will be seen that the papal power arose according to Mr. Mede in 445, according to the Rev. Edward Irving in 533, or as Mr. Bicheno supposes 529. They erred in making their calculations too early as the events have proved. Had these estimable men not wearied themselves in finding some imaginary circumstance from which to date their calculations, and attended only to the plain works of Daniel, who says the 1260 years are to be dated from the year in which the saints were given into his hand * [the hand of the little horn], these inaccuracies of date would not have occurred amongst biblical students.

There are a few other commentators who have erred in the same manner. Extremes are common amongst men; and it seems because one set of students erred in dating too early, another class of divines such as Bishop Newton, equally err in computing too late, fixing the commencement of the 1260 years when the pope's temporal power was at its height! about the 8th century. It is strange that such a thoughtful man as Bishop Newton should have overlooked that particular verse of Daniel as to giving of the saints into the hand of the little horn being THE period from which the 1260 years were to commence.

* Dan. vii. 25.

RELIGIOUS EQUALITY

IN THE
LIGHT OF HISTORY.

A LECTURE,

BY THE

REV. J. BALDWIN BROWN, B.A.,

OF LONDON.

DELIVERED IN THE FREE TRADE HALL, MANCHESTER,

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RELIGIOUS EQUALITY IN THE LIGHT OF HISTORY.

I THINK that we Nonconformists have reached at last the borders of our Canaan. After ages of weary wandering, the promised land of religious liberty, equality, and brotherhood is in sight. Yes, brotherhood! for which in some shape or other all human hearts are ever pining; which shone out with sweet promise once from a little company assembled in an upper chamber in Jerusalem; but which establishment has banished, and as long as it endures must banish, from the home in which it was set to reign, the broad sphere of the Christian Church. I stand here to-night to plead for Christian brotherhood. Religious equality is set down in the programme of my lecture. The only equality I care for, or care to contend for, is the equality which reigns among brethren, not the jealous, contentious, armed equality of which Revolution dreams; but the equality which recognises men as the common brethren of the Divine elder brother, which is rooted in reverence and compacted by love. I frankly confess, humiliating as the confession may be here in Manchester, that I am but a poor politician. I leave it to far abler thinkers than I can pretend to be in this sphere to lay down the bases and to define the range of the politics of Nonconformity. You listened to a masterly handling of that subject in this hall a few weeks ago. The longer I live the more profoundly do I become convinced that the fundamental questions of politics are spiritual. The question of questions, which lies behind all our social and political agitations, is how to get truth, righteousness, and love to reign in human hearts and in human societies; that is, as I understand it, how to make the Lord Jesus King in this

distracted, tormented world. More truth, more justice, more mercy, more love, is what we want to save us; and I for one care little for any movement, by whatever name, sacred or secular, it may call itself, which does not promise to give truth a freer course, justice a firmer hand, and love a wider and benigner range. Establishment is to me chiefly an evil thing, a doomed thing, because it hinders the free play of thought and conviction in the region of man's highest activities, and because it inevitably sets brother against brother, and engenders rancour in that holy fellowship in which Christ established brotherhood as the fundamental condition; and whence He meant the spirit of brotherly love to emanate and permeate the world. And I bear my witness against it, and watch and pray for its overthrow, because I believe that more than anything else in the nature of an institution, a thing which man can set up and man can overthrow, it hinders the free course of the Gospel, and bars its benign ministry to mankind. And let none think that it is in the spirit of political indifferentism that I care chiefly for the question because of its spiritual aspect and bearings, its influence on the moral nature and relations of men. The springs of our commonest daily activities flow down from the unseen, eternal world.

From worlds not quickened by the sun,
A portion of our gift is won.
An intermingling of heaven's pomp is spread,
On ground that mortal creatures tread.

Secular and religious interests are simply inseparable. You think that you can divorce secular and religious interests in education. I deny it utterly. If there be such a thing as a religious duty, the culture of the faculties which God has bestowed on a child is a most sacred religious duty. My own belief is strong, that looking at the kind of thing for which men are battling as religious education, we are really taking an important step forward for the ultimate religious interests of the children, in contending for thorough national secular education. What goes by the name of secular in education is just that portion of the whole religious duty of a child's culture which the State can profitably handle, and for which it has an admirable instrument, while for the culture of the spiritual nature in its divine relations it has none:

and heaven knows that it has none, and has provided an apparatus of finer temper and higher use in the voluntary ministry of loving and believing hearts.

Religious equality in the light of history is the question of to-night. Let us understand first what religious equality truly means. Equality is a popular word just now, and like all popular words—and, I am afraid, popular men—it is apt to mean “a great deal in general and nothing in particular.” I believe that there is a good deal of confusion of thought about this word, and that on some glib lips it means much that others who love it would question and even dread. Equality is the watchword of an extreme political party. The tendency of a certain school is to seek, by reducing everything to a dead, monotonous level, the Divine ideal of human society. They would level the aristocratic mountains and fill up the democratic valleys, or the hills of capital and the dells of labour, and make all equal in position, in culture, in calling, and in everything which distinguishes men. For myself, I have no belief in dead levels. Chiefly because, as far as I can see, Heaven has none. I can understand how the process seems fascinating to the masses who are below the level—the readjustment which they dream of seems to them a magnificent elevation of their lot. But the seeming is delusive—not by that path lies their way to their promised land. There seems to be nothing in the plan of Providence, as far as we are permitted to discern it—nothing in the structure of the earth, in the order of the heavens, in the Scriptures of truth, or in the constitution and history of our race—which should lead us to see anything even faintly hopeful in a scheme to equalise, as far as may be possible, the character, condition, and activity of men. Large diversities of level, of character, of condition, inducing strong action and reaction, and exchange of diverse influences, seem to be essential to the higher developments of society. Men shrink instinctively from the levelling doctrine, and when we talk about religious equality, many good people, not knowing just what we mean, feel a kind of repulsion, and class us among the dangerous experimentalists and revolutionists of the times. And revolutionists we are, as Christianity was revolutionary. “*These men, who have turned the world upside down, are come hither also.*”

We, too, want to turn this established religion upside down ; we want to remove it from the narrow points of privilege and protection, on which, as an establishment, it has for centuries been uneasily balancing itself, and to rest it on the broad, firm, everlasting ground of truth as a Christian Church. But we are not revolutionary in any other sense. We are the mildest and most conservative of men. We want order to reign in society ; the only order which has a conservative principle in the heart of it—the divine order. We want spiritual things set free to settle themselves according to their real relations and affinities. The overthrow which we are seeking to accomplish, is the overthrow of a principle, which, in our firm conviction, keeps things in perpetual strife and turmoil, hinders their natural arrangement, and is ever disturbing, by the efforts of worldly power, in a sphere in which it is plainly incompetent to organise anything, the order of the spirit of God. But now about religious equality. I have some things to say which I am afraid may not be quite popular with a Non-conformist audience in Lancashire. But I am here to say how, after some thought and observation, the matter shapes itself to my mind. That is what you ask from me. I am persuaded that you do not want to hear the mere echo of your own opinions from your lecturers, but their own honest and clear belief. And I am persuaded further that you have mastered that easily besetting sin of all strongly Liberal communities, the disposition to listen impatiently to whatever does not accord with their opinions, and to put all which crosses the set of their convictions, perhaps of their prejudices, under a ban.

I do not mean by equality, either in politics or in religion, that one leader is just as good as another, and ought to have the same weight in the management of affairs. I do not believe this politically. Government by creating of heads is a method the reverse of Divine. The principle which the democracy of Paris tried at the last election to force on Victor Hugo, that the representative should be the mere mouthpiece of the voice of the electors, notably of those who can scream the loudest, seems to me simply disastrous. Popular government would be to me a very Babel of confusion, unless the people felt that they were called to choose men wiser, more cultivated, more far-sighted than themselves, to rule and to guide them.

I value the principle of representative government because it appears to me to offer altogether the best chance of getting the best men to the front ; because I believe that men in general have an instinctive discernment that men are not equal in gift and in power, and have further an instinctive disposition to look up to and to trust that which visibly ranges in a higher sphere. So in religious matters. We do not mean by religious equality that there are not better and worse, wiser and more foolish, the more helpful and the more helpless. What is the Church but the institution ordained of Heaven, whereby the wise may teach the unwise—the strong may support the weak—the men and women filled with the Spirit of God, may help the men and the women filled with the spirit of the world or of the devil ? I do not believe that if you were to take a dozen men at random and seek their guidance in matters of life and duty, you would find the guidance as true as if you studied the life, or heard the words of the wisest and most experienced Christians—mind I do not mean official Christians. As such I have little hope of them. I do not mean Convocation—I do not mean the bench of Bishops—I do not mean the Wesleyan Conference—I do not mean the General Assembly—I do not mean the Congregational Union of England and Wales, which you will forgive me for thinking the wisest of the bodies which I have named. Bodies of Christians, acting in a corporate capacity, seem to me to be capable of as much pure folly, and to be liable to as idle fancies—a crucial test of folly—as any bodies of people in our world. I mean by wise and experienced Christians those whose life marks them out as spiritual persons, whose life is full of the light of Divine Truth, and to whom men, if we would but leave them to their instinct, would naturally turn for counsel and help in spiritual needs.

The true Divine principle of equality does not ignore these differences between man and man out of which so much that is beautiful, divinely beautiful, in the helps and ministries of human society spring. What it asserts is that all men have an equal right to pass for what they are, and to weigh for what they are worth. Don't weight the scales by your state establishment and endowment ; let men be weighed in the just balances of heaven. Don't say, this man must be a better teacher and a safer guide,

because he has that badge strapped by the State upon his arm. Don't make any man whom the politicians may choose the bellwether of the Christian flock. Don't create, not by natural but by legal selection, an aristocracy of religious pretension and power, and count all not tarred by that brush of the State mere "hewers of wood and drawers of water" to the established congregation of the Lord. Leave in this sphere, in which the one vital matter is the unseen relation of the unseen spirit to the unseen God, God himself to mark his own and to appraise their worth. The State is absolutely powerless to deal with this unseen thing—the religious life. Let it frankly confess its powerlessness, and leave it to God to govern and to guide; let it renounce false weights and measures, for that is what it has been employing for ages, marking manifest blatant incapacity with the stamp of its authority, and driving the most glorious spiritual culture and faculty into the wilderness branded with its ban. Fancy the balances which, weighing Bancroft and John Robinson, sent Bancroft to the Primacy and Robinson into a poverty-stricken exile, out of which Heaven, with no help from King James, drew the sacred clay and the still more sacred fire which has fashioned the form and kindled the spirit of the United States. No! Weigh men in all that concerns their visible life—as citizens of this world—with balances of this world, and leave God to weigh the invisible life in the balances of heaven; whose readings men will discover if you leave them free to study them, and do not, by a mechanical and blundering political authority, which is blind as a mole in these higher regions, take the opportunity of studying it out of their hands. We plead with the world not to tamper with the marks of heaven, which are set, patent enough, on every man's brow. There are diversities, immense diversities, of gifts, powers, and ministries, in the spiritual endowments of men; these are ordained of heaven, and for heavenly ministry. We hold that when the political powers undertake to discriminate these gifts and to certificate them, they create inevitably a dire and deadly confusion, and are fighting against the order which, if they would suffer it, would grow up benignly in Christian states under the moulding hand and quickening breath of the Spirit of the Lord.

The denial of the principle of religious equality seems to me

to lie at the root of the chief evils which have distracted our world. The civil ruler has one thing to do with relation to the religious life of his subjects, to respect it ; to refrain from touching it because it is too great, too divine a thing to endure the manipulations of his hand. Here all men are equal, with right and power to commune directly with the Father of their spirits, and to hold themselves accountable directly to Him about all the interior concerns of their spiritual life. I speak of right. I like rather to transpose it into the sacred key, and to call it duty. We shall never be in a sound state as regards ecclesiastical and secular politics, both masculine and feminine—politics is of both genders now—until we cease battling for rights, and possess them by transposing them into duties. Do the duty, the right is won. It is the bounden duty of every man to commune in secret with the Father of his spirit, and to hold himself accountable to him for the words of his lips, the works of his hands, and the dispositions of his heart. And it is not only rank injustice, the mother of all wrongs, for a government to interpose its authoritative action between him and God, but it is the most utter folly. The State has everything to gain and nothing to lose by allowing the fullest religious freedom to every subject, and making it easy for him to live out, without let or hindrance, his own spiritual life. I often think of that sad sigh of Queen Elizabeth when it was borne in upon her that Barrowe and Greenwood, whom she had handed over to the executioner, were among the most excellent Christians in her realm. “Dr. Ragnolds, who had attended upon them in their last days, was asked by her Majesty ‘what he thought of those two men, Henry Barrowe and John Greenwood.’ Ragnolds was unwilling to express an opinion, and replied that ‘it could not avail anything to show in judgment concerning them, seeing they were put to death.’ Her Majesty, however, was not thus to be put off, and insisted upon his expressing his opinion faithfully. Whereupon he answered ‘that he was persuaded, if they had lived, they would have been two as worthy instruments for the Church of God, as God had raised up in that age.’ On this, her Majesty sighed and said no more.” (*Fletcher*, II., 164.) Had the eye of the government in those days been able to behold the things that are equal, had it but been able to see that Percy, Barrowe, Greenwood,

Ainsworth, Robinson, Brewster, Bradford, Cushman, and a host of hardly inferior names, were the religious equals, I will put it no higher, of Parker, Grindal, Whitgift, Beacroft, Abbott, and Laud, that they lived as near to God, studied His word diligently, and were as manifestly filled with His spirit, England and the world might have had a different and a benigner history. It is the denial of equality where God has made equality so manifest that every open eye *must* see it, which has generated all the most tremendous distractions and convulsions of the world. Men can fight their political battles with tolerable calmness. It is the denial of religious freedom and equality, where Scripture asserts and conscience knows that God meant all men to be equal and free which maddens men, which has kindled in all ages the fiercest passions and plunged the world into its bloodiest wars. And the reason of this is simple: Man is a religious being. It is his distinctive characteristic; it makes him man. *Man* can worship; the ape cannot. The question of religious equality touches his humanity to the quick. He can bear all material diversities and inequalities, I will not say patiently, but without bitterness, if his brother man recognises the brotherhood in all that touches his religious life. Deny that, and the social and physical inequalities become charged with an element of intense bitterness, which poisons all the vital springs. One of the most profound and interesting problems in history, to me, is this. How Christianity, which preached such subversive doctrines about liberty, about equality, about the brotherhood of man, addressing poor slaves as priests and kings, managed to maintain the order of society. How could it avoid shattering the social system, in which the noble, in his proud insolence, lorded it unrestrained over the slave in his pure misery. I believe there is but one answer, because it maintained firmly the principle of religious equality. Let men be recognised as brethren in the fellowship for which they chiefly care, and they are ready to regard with tolerable patience the miserable inequalities which afflict their earthly lot. I think that I may state the truth of the matter almost in a single sentence. Grant religious equality, and everything in this sad, jangled world becomes tolerable to men; deny it, and everything becomes intolerable. Christianity established it as a fundamental

principle, and thereby saved the very framework of human society. "*One is your Master, even Christ, and all ye are brethren,*" was the saving gospel of man's social world.

This leads me to a somewhat wider historic review. The world has known three great conquering faiths. Buddhism, Christianity, and Islam. These religions alone, on a large scale, have shown expansive power; the power of laying hold on, mastering, and converting men. I mention Buddhism first as the eldest. But in truth I ought to speak of Christianity as the eldest of the great religions of the world. Judaism was but Christianity in the bud. I have not the faintest sympathy with Mr. Matthew Arnold's school in their contempt of Judaism, and what they are pleased to consider the Judaic element in Christianity. I am persuaded that a true understanding of the religious development of mankind would demand a very earnest and loving study of the Christian element in Judaism.

Judaism, like Christianity, was an expansive religion, and was making real way in the Roman world in virtue of its positive knowledge through revelation of the mystery of God, when Christianity adopted and carried out its work. Taking this view then, the true one, the Christian would stand first in *order*, as well as in truth and in power, in enumerating the great conquering religions of mankind. These three faiths have one strong feature in common; it is a mainspring of their power; it gives them the right to conquer and the power to conquer, the nature of which we will for a few moments explore.

Buddhism and Mahometanism are distinguished from all other heathenisms by a certain native inbred vitality. They have endured fierce and long persecution, and have triumphed over it; they have grown strong by suffering, they have armed men and women to endure, they have overrun wide regions, and they hold a great portion of our race to this day under their spells. This is not the devil's work. No one believes that any great work of reformation or expansion, anything which has the glow of life and power in its cheek, draws its inspiration from the devil. These faiths, compared with other faiths, have grown, have won converts in myriads, have conquered kingdoms; yes, and have wrought righteousness, because there was something in them which the

human heart yearned after, and which fed it so far with some crumbs of the bread of truth. The one feature in which these religions are at one, is this principle of religious equality.

Some of you may be surprised by my mentioning the religion of Buddha in the same breath with the religion of Christ. The one is all truth in your judgment, the other all lies. About the first judgment I am at one with you, not about the last. Lies do not spread among men like flame—lies do not stir the enthusiasm of multitudes—lies do not inspire the martyr's spirit—lies do not carry a faith (which was born of a pure and self-denying life) through vast continents, and make it through centuries, through millennium, the most wide-spread religion of the world. Depend upon it there must be some vital truth to do that; something borne down in some way from the fountain of truth; something which must be regarded as the foreshadowing of the great truth which Christianity came to reveal in its fulness, and to make the common property of mankind; and that truth I discover among many very wise and deep sayings and doings of the founders of Buddhism, and those who caught their inspiration from his life, in the proclamation of the religious equality of men. The Brahminical faith, against which Buddhism rose up as an Oriental Protestantism, with which it struggled desperately and which it has fairly eclipsed, was the grand proclamation of religious inequality. Brahminism asserted that man was made originally in ranks and orders—some from the head, some from the shoulder, some from the foot of the Supreme; some of pure clay, some of base clay, essentially diverse in texture, position, and destiny, and meant by the hand that formed them to maintain the same relative character and positions to the end of time. Gautama Buddha proclaimed one grand truth, which spread like flame through India, through Asia, and touched more deeply than we think the civilisation of the Oriental Empire of Rome—that man as man, the poorest Soodra, the most cultivated Brahmin, as capable in equal measure of the same divine afflatus, and might rise by the same spiritual discipline to the height of God. Men who had been groaning for ages under the wrong and misery of a system which seemed to set heaven's seal to all the injustice and wretchedness of the world, which seemed to make some men inevitably beasts

and some men inevitably gods, caught at this new doctrine with wonderful enthusiasm. Persecuted, like the early Christians, they bore it with admirable fortitude; scattered abroad, they carried the seeds of their new doctrine with them, the seeds rooted themselves everywhere, and now Buddha numbers among his disciples one-third of the human race. I have looked into this Buddhism as far as I could, by such helps as Oriental scholars afford; and I believe that this great doctrine is the root of its power, and—poor and base superstition as it has come to be—it will make it a power until Christians reveal a greater power, by raising from the dust of decay and oblivion, in which theological dogmatism and worldly establishments have buried it, the oneness of men in the brotherhood of the Christian Church. You think that you will overthrow Buddhism, that it is a poor and decaying superstition and will vanish before your Gospel. Never, till you have mastered the first principle of your own Christianity, which Establishment denies—“*One is your Master, even Christ, and all ye are brethren.*” I am not able here to do more than touch the outline of an argument which I would gladly develope more fully. I believe that had I time, and did you care to listen to dry quotations, I could prove to your satisfaction that position about Buddhism, which I must be content thus simply to lay down.

The second great conquering faith of the world is Islam. It repeats the same feature with the same result. Here again is a faith which when it was preached spread with marvellous rapidity, and well nigh in its first youth overran the whole Oriental world. A grand proclamation of Islam was religious equality. “Only believe,” it preached, “and, though the poorest outcast that crawls the earth, faith places thee on the same level with the Caliph, confers the same rights and obligations, and makes thee sharer of the same hope.” The successor of the Prophet and the poorest believer are absolutely equal before Mahomedan custom as well as law. The proclamation of the message, of which this was one mighty word, lifted by a breath a wretched, slavish, idolatrous, wrangling, desert rabble into a host of heroic warriors, who moved swift as fire and resistless as fate on the decaying Christian civilisation in which the doctrine of brotherhood—every believer, Christ’s priest and king—was forgotten or scorned. The truth caught from heart to

heart like a vital glow. Wherever the armies of the faithful moved they carried their creed as successfully as their lances and swords. You will say, perhaps, that they fought like heroes under the inspiration of a martial fury, and the hope of a sensual heaven. But such martial fury as theirs has to be accounted for. You must discover what it is that fires. You will find always, in such mighty national movements, that the fire is kindled by some spark, some great idea, which has come down from a higher world. Hope of a sensual heaven! No! that accounts for nothing on a scale like this; a sensual hope never made men heroes. The sensualist always trembles before death. No doubt in small companies of men you may meet with very splendid courage, inspired by the basest and most brutal motives. A pirate crew will fight like devils for a beast's satisfactions; but then they do fight like devils, not like heroes. The early history of Islam is a brilliant history, in which the loftiest human qualities are conspicuous, and generosity, magnanimity, clemency, and purity are not rare. The one thing which inspired men with such inspiration as Islam could afford, was the sentence which seemed to come from God's own lips, that the believer was his personal soldier, witness, and friend, that not even the august head of the nation stood nearer to God than the humblest sutler of the army, if the formula of the faith had once solemnly passed his lips. And this religious equality has had a most powerful influence on the organisation of the Mahomedan society. There is no caste or class distinction among the faithful in Mahomedan countries; just as there was none among the circumcised in the Jewish state. The poorest beggar, if he be but one of the faithful, puts no dishonour on the proudest princess by asking her in marriage. It is not an essential inferiority which would ever be pleaded in bar of his suit. There is no blue blood among the followers of the Prophet but that which flows in every believer's veins, and whose fountain, they believe, is the life of God. Very interesting results flow from this, on which I have not time to dwell; but the faith is vital still. The old fire, too, is kindling. It is precisely the Puritan Mahomedan party, who hold fast this fundamental and precious tradition of the prophet, and who are for making it once more a power; who are the only enemies of our Indian empire

whom we need honour with our apprehension, who are capable of kindling against us a really formidable religious war.

There is a third great conquering faith of which we believe through a sure word of prophecy, that it shall conquer until its triumphs fill the world. Christianity is older than Islam; older than Buddhism. It is the eldest religion of the world. It really dates from the primeval promise which the third chapter of Genesis records, in which the advent of a Redeemer was not dimly foreshadowed to the world. But practically we may take up the history of revealed religion when it first took definite form and began to organise society; when the chosen people were led under God's own guidance from their Egyptian bondage to the Promised Land. I cannot argue the question here; but I wish to express in the strongest form my dissent from the school which regards the Jewish people as a nation of narrow-minded selfish bigots, and which treats the elements drawn from Judaism as the blemishes on the Christian Church. Remember that Judaism stood alone among the ancient religions as a faith of vitality and expansive power. Even in its decline it was the only religion which offered any serious resistance to Rome. The Jews were the only people whom the Romans honoured with their hate. Like the Puritans in Scotland and in England in the 17th century, those Jews had a belief which reached down to the very roots of their life as a nation, and rendered them unconquerable while their faith endured, so unconquerable that in their case alone the clement Romans were driven to the policy of extermination.

Still more wonderful is the spell which for nearly two thousand years they have laid on Christendom. Paul, Origen, Augustine, Gregory the Great, Charlemagne, Alfred, Anselm, Bernard, Frances, Aquinas, Dante, Luther, Cromwell, were one at any rate in this profound penetration, possession, by the spirit of this old Jewish literature, and worship of the Divine humanity which Judaism brought forth, and presented in dying as its legacy to the world. Christianity was no new-born institution 1870 years ago—it was no new thought and manifestation of God. It was but the full revelation of the thought which had been working through the calling and history of the elect people, from the night when Moses led them forth from Egypt, and when, Von Bunsen says, history

was born. That which made Judaism a power is essentially that which makes Christianity a power, on its social side, in its broad action on human society. Every child of Abraham enjoyed absolute equality in all that concerned his personal political and religious life. There was a priesthood in Judaism, but remember its origin. It represented simply the first born of the nation, that is, it was the consecration of the whole nation as a great company of God's priests and kings. And lest that priesthood should in time become tyrannous, as it did under Eli, God in his government of the people constantly put honour on men not connected with the priesthood; set the unsacerdotal prophet in the front place and sent the priesthood to the rear.

I often think of that grand sentence of Moses, in which the whole spirit of the dispensation, the divine thought about religious equality, flashed forth, when they told him that some young fervid spirits, nowise authorised to speak save by heaven, were prophesying in the camp, and urged him, "*My lord Moses forbid them,*" they are unauthorised, unqualified, and it may be dangerous rivals. "*Envied thou for my sake,*" he answered, "*would God all the Lord's people were prophets and that the Lord would put His Spirit upon them.*" It is the fashion now to sneer at Judaism, as narrow and exclusive, as belonging to the times of the ignorance of the world. Had Parker, Grindal, Whitgift, the lords of the Church in Elizabeth's days, dared to utter the same aspiration, and to act it out as Moses did, England had had a different history, the hateful negatives, *Dissenter*, *Nonconformist*, never would have been known, and the world might have been ready to believe by this time that Christ came forth from God. But you see that the grand feature in the life of the nation which God set forth as a model of national living to the world, was pure religious equality. And who can question that the proclamation, "*There is neither Greek nor Jew, male nor female, bond nor free, but ye are all one in Christ Jesus,*" was one of the most powerful factors in that resurrection of the social and political life of mankind, which marks the apostolic ages as the crisis of human history. This is fundamental to Christianity. This is the legacy which he who was cradled, not in imperial purple but in the manger of the stables of an inn, whose life was

spent among poor men, who found poor men most receptive of his doctrine, and trusted poor men to carry it through the earth, bequeathed to human society. Society, I say. I am not speaking of the yet deeper matters which concern each man's personal salvation. It is the social aspect and influence of Christianity which I am considering, and amongst the very grandest elements of its power in apostolic times was this—the proclamation of the religious equality of believers before Christ and before the Church. It promised to solve the problem which had been tormenting the world for ages, to heal the ulcer which had been draining away its life. Citizen and helot, patrician and plebian, master and slave, Roman and barbarian,—it held forth to them all a doctrine of brotherhood; it summoned them all as equal brethren to the same home, and gathered them around the same hearth-fire. The sad weary world started forth with a new inspiration of energy and of hope. It cried, "Eureka, I have found it, I have found it," a gospel which can make brotherhood a reality in a world which has been crushed by tyranny and maddened by hate.

This is Christ's legacy, and our complaint is—it is the complaint of the Christian ages—that priest and ruler have stolen it, have robbed the world of the legacy of its Lord. The misery of having lost it, the struggle to recover it, are the chronic agony of Christian society. There is a story told of an Oxford official, that he once relieved the burden of his heart with the sentence, "Well, I have heard all the University sermons for the last twenty-five years, and thank God I am a Christian yet." This really opens one of the startling problems of history. How has Christianity survived the open, habitual, and shameless denial of its fundamental principles, which has marked the policy of Christian states? How the Christian faith outlived the later mediæval Church is one of the puzzles of mediæval history. How the Christian belief of Englishmen—and Atheism has not the feeblest hold of England, and least of all, perhaps, of the best of our working-men—but how it has survived establishment and all the degradation of pure Christian ideas which it has brought in its train, is one of the puzzles of these modern days. One thing I am sure of, a religion which could survive establishment, in the form of the Georgian Church, and extricate itself from its toils, *must* have its springs in a

higher world. The one fundamental doctrine of the gospel as to the relations of men to God and to each other, is that which priest and ruler in all ages have set themselves to falsify. The commandment of God they have made of none effect by their tradition of lewd and sacred classes in the great human family of Christ. But I must not indulge in vague complaints and protests, but try to point out, as far as my few minutes will allow me, how the thing has wrought practically in Christian history.

"Call no man master," said Christ. And now, looking at Christendom, one must say that the lordship of man in spiritual things is about the most patent and disastrous fact of its life. Very early the company of brethren whom Jesus left to be His witnesses became two bands, the lords of the heritage and the subjects of their tyrannous spiritual sway. The idea of the brotherhood of believers was in danger of literally dying out of the Church of the Lord Jesus when the monastic orders for a time rescued it. They organised societies in which religious equality was the basis of the fellowship, in which prince and beggar, saint and sinner, did realise their unity in Christ, and did base on it all the relations and duties of life. I am no apologist for monasticism. I am firmly persuaded that in the long run only one thing, God's ordinance, succeeds in the world. The men and the communities who violate it, violate it under tremendous penalties. Any system which condemns it carries within itself the seeds of its corruption. The stronger that system is the more thoroughly it succeeds in trampling God's ordinance under foot, the more terrible the wreck to which it dooms itself at last. But we are not afraid in these days of hearing the truth about monasticism. During ages it played, perhaps, the most prominent part in the development of Christendom, and won the homage and kindled the enthusiasm of some of the very purest, noblest, and wisest of men. It will not do to dismiss it with a sneer or a curse. It wielded a mighty influence, and must have embodied some fundamental Christian truth. It lived on in spite of its dreadful corruption. It again and again reformed itself, and renewed the springs of its life. Its power in its times was simply incomparable, and it has left a mark on Christian society which is sharp and clear to this day, and will continue legible while

Christian society endures. Perhaps the mainspring of its power was this doctrine of equality. Thrust out of Church and State alike, it took refuge and found welcome in the cell. Life would have been intolerable in mediæval Christendom, but for this world of free activity which had been created by the monastics; and the very core of their strength socially lay in this doctrine of religious equality.

But in time the very idea of religious equality died down in the monastic orders as utterly as before their rise it had died down in the primitive Church. The progress of the Kingdom of Christ in our world has been really a series of resurrections. Again and again this central Christian idea seems to have died out of the Church, when some kindling breath of heaven has quickened it again, and given a new impulse to the world's development by its resurrection. When the monastic orders perished as a ruling power because they had become the habitation of tyranny, avarice, and all uncleanness, the torch of this glorious truth which they dropped out of their dying hand, was caught and waved aloft again by the great Puritan party, of which we are the heirs. The 16th century rounded the mediæval period. From that time forth all things in Europe are new. I must confine myself, in the few words which I have time to say upon the subject, to England; firstly, because we are Englishmen, and it is here in England that we contend for, in the name of Christ demand, and by the power of Christ shall win, religious equality; and secondly, because I believe that the religious history of England is a truly typical history. That is, I believe that a close study of it, had we but time for it, would furnish the most complete key accessible to us to the whole religious progress of Europe during the last 350 years. The reason of this I hold to be the nationality of our religious reformation. In England you have the spectacle of a nation through its constitutional organs, reforming its religious estate. And the national character has been impressed on all our religious movements from the days of the Reformation until now. Protected by that silver streak of sea (for which blessed be heaven), we have carried on strictly from within, by the forces and out of the materials which the nation could furnish, our religious development. There is a fulness of national energy and instinct in our English religious movements

which elsewhere in Europe you look for in vain. And one broad and blessed fact meets us everywhere as we study our national history; the men, who in the main, have fought and won the battle of our political liberties, have taken their stand from the first on the ground of religious equality.

How did this come about? The answer to this question is to my mind one of the most interesting things in modern history. Something is due no doubt to the native character and quality of the people. The Anglo-Saxon is a religious race; and if ever it loses the character of a religious race, profound will be the sin and the shame of the church or the churches by whose worldliness and faithlessness its religious reverence has been destroyed. But much of this result is due to the Anglican principle of Establishment. No thanks though to Establishment for it. Here in England, as matter of fact, the party of political progress and the party of religious progress have in the main been one. Religious men have conducted our revolutions, and mainly for religious ends. We owe this very much to the form of our national establishment of religion. But, again I say, no thanks to Church or to Churchmen for it. They have done their very best in all ages to harry out of the Church, to harry out of the land the men who, laden with the sacred fire, were bent on rekindling the dying flame of our spiritual life. Thrice has the Church of England purged itself of all that was most Christlike in its system. In the 16th century it harried out the Puritans; in the 17th century it harried out the Nonconformists; in the 18th century it harried out the Methodists; in the 19th century the letters of fire are blazing on the wall, "*Thou art weighed in the balance and found wanting*,"—thy kingdom is removed. I think that the Lord hath a controversy with these Anglican shepherds. Look at their splendid wealth, learning, and opportunity, the monopoly of the right and the power to feed Christ's flock, which they have held jealously for ages on the one hand; and look at the heathen masses in our great towns; look at the terrible ignorance and misery of our agricultural poor where the field has been all their own, on the other, and you will understand why the sentence has gone forth against Establishment, and why the omens are clear of its approaching overthrow. We are

bidden to spare it because, its advocates tell us, it is the one instrument which we have for the religious culture of the neglected hamlets and villages of our land. The towns, we are told, may care for themselves, but who, save the state-paid pastor, will care for the villages and the farms? It is just the fearful condition of our agricultural poor, the ignorance, the squalor, the indecency of the inevitable conditions of their lives (fearful I call it, one shudders sometimes to think of it in a Christian land, and after a Christian priesthood has been paid, as no other class of men in Christendom has been paid, for ages to take charge of them), it is just this state of our agricultural poor which is the crushing condemnation of Establishment. But I am wandering from my argument. This identification of the parties of political and religious reform which is, I venture to think, the characteristic feature of our national development, and for which we ought to be profoundly thankful to God, has thus much to do with Establishment: it is the result mainly of the intense antagonism which it has called forth. Just as the most blessed deed ever done for the world was the fruit of human envy and hate, so the coarse, selfish, tyrannous, nay I will say brutal State Church policy of Henry VIII. and Elizabeth, was overruled by God, in His mercy to us as a people, to weld into the great party of political liberty and progress a strong deep element of religious conviction and purpose. It is this which has maintained at a high pitch its moral tone through generations of strenuous conflict. It is this which has kept its aims continually within wise and practicable limits. It is this which has made spiritual men the natural leaders of the people in this glorious struggle. It is this which makes the great Nonconformist party this day the vanguard of the combatants who are fighting for the one principle which can heal the wounds and compose the strifes which are distracting, not our country only, but the whole civilised world.

The Anglican Establishment of religion being essentially a compromise, that is, accommodated to the timid, the halting, the laggard, with a decided back look towards the institutions though not towards the rule of Rome, it gradually forced into opposition the men who set God's open word before their eyes, and whose hearts cherished the aspiration to make human society something like

the pattern which was shown to them in the book. This robbed the Church in England of the free service of the most faithful spiritual teachers, while it made the Church of England the willing submissive ally of the rulers who, like James and Charles, aimed at the establishment of a worse than Babylonish tyranny in our free English states. Take Dr. Sebthorpe as a specimen. "If princes command anything which subjects may not perform, because it is against the law of God, or of nature, or impossible; yet subjects are bound to undergo the punishment without either resisting, railing, or reviling; and so to yield a passive obedience where they cannot exhibit an active one. I know no other case but one of those three, wherein a subject may excuse himself with passive obedience, but in all other he is bound to active obedience."

Dr. Manwaring goes still further and maintains, that his Majesty is not bound to keep and observe the good laws and customs of this realm; and that his royal will and command in imposing loans, taxes, and other aids upon his people, without common consent in Parliament, doth so far bind the consciences of the subjects of this Kingdom, that they cannot refuse the same without peril of eternal damnation.

King and priest working together, welded together political and religious reform. But out of that fusion grew Cromwell and the English Protectorate, the noblest, purest, grandest endeavour after a Christian Government of men of which this earth has been the theatre. The country at large has got to do full justice to the noblest and purest passage of her history, and to a greater than the greatest of English kings. But who shall measure the waste of wealth, industry, and energy, the agony of hearts, the desolation of homes, the national anguish and dread, through which all this was wrought. Ah! had the treasure, the toil, the blood, which age after age this Establishment has cost us been spared; had it gone into the national life to enrich and to strengthen it, we should be far on by this time in our golden age of peace, righteousness, and love.

This is a terrible thing for a nation when its most earnest, faithful, God-fearing teachers are expelled from its synagogues and put under its ban. The world is waking up to discern, to its

wonder, that Dissenters are as loyal to Christ's gospel, as able to expound it, as earnest and powerful in pressing it home, as the ablest teachers of the national Church. And now the cry is, "Come in, come in!" "Nay, my soul, go not in; the Lord hath need of thee still outside with Him." But how much has it lost England, that for ages such teachers have been kept out? Where is that sum set forth? Earth knows it not; but they keep that account on high. For how many generations have "Dissenters and that sort of people" been spoken of among the great mass of Englishmen with flippant scorn or ill-suppressed hate? I remember hearing those words some years ago, in a tone of bitter contempt, in the Fellows' garden of a College of that University of which Professor Wilkins is so distinguished an ornament, and some of whose finest scholars are now Nonconformists. For myself, I never feel the arms of everlasting love so close about me, as when I am handed over by an Anglican priest to the uncovenanted mercies; and when I am set low down with "Dissenters and people of that sort," I never feel more placidly and blessedly at home.

Dissenters and people of that sort! Shade of Melchisedec! father of Nonconformists. "Without father," as priest, "without mother," without beginning of official days and end of official life, a priest, like you and me, with no episcopal hand on his head. Shade of Melchisedec! of Elijah, Elisha, and the goodly fellowship of the Prophets, the Nonconformists of the Jewish State! Shades of Paul, and Peter, and John, and the glorious Company of the Apostles, the Nonconformists of their times! Shades of Luther, Melancthon, Zuingle, Calvin, Robinson, Brewster, Jácot, Howe, Baxter, Milton, Cromwell, Fox, Henry, Bradbury, Wesley, Whitfield, Hall, Foster, Leifchild, Raffles, M'All—aye, number *me* with "people of that sort."

With them numbered may we be,
Here and in eternity.

I hate the word Nonconformist; I hate to be defined by negations, and yet the word has a glorious history; and perhaps it is significant still in one respect of our position. Cromwell said once, when he was taunted with having no far-reaching scheme to propose, "I can tell you what I would *not* have, if I cannot what

I would." Perhaps that aptly describes our state. Far-reaching schemes of construction, in matters political, are apt to be fallacious. We see but little into the possibilities of the future. I have no prevision of the precise shape into which things will fall when the Establishment is overthrown. I only know that the hand which is guiding us in this crusade is the Author of order and not of confusion; and that out of the wreck of that which, in His name, we will *not* have, a fairer and grander structure will rise. But we are clear, like Cromwell, as to what we will not have.

We will not have that sacred word "religious education" prostituted to describe the perfunctory teaching of a Scripture lesson, or reading of a Scripture passage, by a teacher concerning whom it is an utter chance whether he believes a word of its truth or not. We will not have that.

We will not have the weary, wasteful strife of religious parties stirred up afresh and embittered by what will prove worse than the establishment of a new Church rate in our land. We will not have that. We will not have Mr. Forster to be our minister of education; nor will we have him as our possible Premier, until he gets back to the heights from which he has come down. Though, may the day be far before the leadership of the Liberal party passes out of the hands of that great statesman, who, first among statesmen, uttered the words disestablishment and disendowment in this English land.

We will not have men boasting themselves the spiritual officers of a Church when they are the paid functionaries of a State, appointed by its rulers, paid by its orders, and kept to the gospel, which they are bound to preach, by its courts.

We will not have the bread of the people taxed for a teaching which in their hearts they may abhor; but which they are powerless to silence. We will not have fathers in God paid princely incomes to sit in our Parliament, and to obstruct systematically every measure which promises to enlarge our national liberties and to expand and strengthen our national life. In a word, we will not have Establishment in any shape or form, comprehensive or exclusive, but will never cease our agitation until we overturn it,—not the Church, but its Establishment,—cast it root and branch out of the land, and settle on the basis of religious brotherhood, which Establishment denies, the fair order of religious equality.

We stand already on the borders of our promised land. The wanderings are over, the Canaan of religious equality is in sight. Nor, pass a few years of widening observation and ripening reflection, shall we have to look far for the Joshua who is to lead us in. The battle of a free education, which we are now fighting, is the last struggle. The Churchmen are right to marshal all their forces and fight with all their strength. If we win here we win finally, and the speedy overthrow of Establishment is sure.

One earnest word of exhortation, and I have done. It does not get much thought of amidst the excitement of a Conference, but it may be thought of here. There are vast multitudes of faithful servants of God in England, as loyal to truth as ourselves, who are as convinced in their inmost consciences that Establishment is the mainstay of Christ's gospel in our land, as we are that it is its palsy and its curse. Fight your battle bravely, strenuously, as men should fight who are soldiers in a holy war; but never forget that they are in the main brethren in Christ with whom you are contending, and that your triumph will be not to crush them, but to win them to a nobler truth.

Establish religion firmly, and let them see how firmly it is established, in the love, the conviction, the self-devotion of loyal hearts, and they will themselves strike from it the props with which their timid faith has tried to buttress it for ages, and let it poise itself firmly and finally on the everlasting rock, the truth, the power, the redeeming purpose of the Eternal God.



THE CHURCH OF ENGLAND AND ITS DEFENDERS.

A LETTER

TO

ANGLICAN FRIENDS WHO FREQUENT ST. JOHN'S, TORQUAY,

BY

THE REV. W. R. BERNARD BROWNLOW, M.A.,
CATHOLIC PRIEST OF ST. MARY-CHURCH.



"Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they are blind and leaders of the blind. And if the blind lead the blind both fall into the pit." St. Matt., xv., 13, 14.

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NOTICE.

Mr. Robinson deprecates the idea of his Sermon being "viewed as a polemical pamphlet;" but, when a man makes statements in public, and afterwards prints them, and those statements are mainly misrepresentations of the most ancient and most numerous body of Christians in the world, he must expect to have his assertions criticised. Indeed, he himself says—"All attacks lead at once to enquiry and refutation" (p. 15). If I have written a single word which may wound his feelings, I beg to assure him that it is impossible for me to have any personal feeling against a gentleman whom I have never seen, with whom I have never had even any indirect communication, and of whom I have heard so much that is good.

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Also, by the same Author,

HOW AND WHY I BECAME A CATHOLIC :

A LETTER

TO FRIENDS IN THE CHURCH OF ENGLAND.

Second Edition.

Torquay : CROYDON. London : BURNS & OATES.

Price, One Shilling.

MY DEAR FRIENDS,

It is now more than seven years since any official connection existed between us, and during those years so many changes of various kinds have taken place, that you may reasonably ask the cause of my addressing you in this public manner. The cause is simply this:—

Your present Vicar has published a Sermon preached to you last November, “at the request of the Devonshire Church Institution,” with the title—“*Is the Church of England worth Defending? And Why?*” Now, everything connected with St. John’s is, and will always be, a matter of interest to me; and though I did not see this Sermon until some weeks after it was preached, yet I read it with considerable curiosity as the first published pronouncement of your new Vicar, from which I might gather some idea of the kind of teaching now given from the pulpit of St. John’s. I had been favourably impressed by all that I had heard of the earnest hardworking character of Mr. Robinson, and was pleased to hear that his preaching attracted great numbers to his Church; but, as my one anxiety when I used to preach to you was to teach you the truth, as far as I knew it myself, so my constant prayer for the last seven years for you has been that you may know the truth, as by the mercy of God I know it now. Hence I must, in faithfulness to that truth and to you, many of whose names I remember daily before God, tell you, as plainly and clearly as I can, why I think your present Vicar is an unsafe guide, if you would know the truth and save your souls. This is why I take the only means that seems within my reach of gaining a hearing from you.

First, let me at once disclaim all wish to attack the Church of England as an Establishment. As a Catholic, I am utterly

opposed to the principles of the "Liberation Society," and have no wish to hasten on the social and religious convulsions which will probably accompany the overthrow of the Established Church. So far as it stops the way of the Catholic Church, it is an evil; but I am quite content to leave it in the hands of God, who knows the right time for removing it. At present, it indirectly assists the spread of the Catholic religion; and, in this work, the misrepresentations of the Low Churchmen, such as Mr. Fayle and Mr. Savile, co-operate quite as much as the teaching and practices of the ultra-Ritualists, although in a different way. But Mr. Robinson tells you that the "worst enemies" of the Church of England "are not the persons who take her property, but those who bear false witness against her—those who say she is not the *true* Church, and does not hold *true* doctrine" (Sermon: p. 4). I suppose, then, I must consider myself as one of the "worst enemies" of the Anglican Church; for I left her, as you know, because I was convinced, sorely against my will, that she was no Church at all, and no teacher of the truth. I have already told you "*How and Why I became a Catholic*;" and no Anglican Clergyman has ventured to call in question the historical facts, upon which my convictions were founded, that the Church of England is no real Church at all, but a schismatical and heretical sect which fell away from the Catholic Church in the 16th century. The question of Anglican Orders in no way affected this matter. Almost all the ancient heretical sects, such as the Montanists, Novatians, Donatists, Arians, Pelagians, &c., had bishops, priests, and deacons, whose ordination was probably valid. I knew this ten years ago, as well as I know it now; and therefore, when anxiously examining into the position of the Church of England, I put away as beside the point all consideration about the validity or non-validity of Anglican Orders. I shall, however, say something upon this question, now that I see so much undue stress is laid upon it by Anglicans. At present, I will only protest against

Mr. Robinson's denunciation of me and such as with me conscientiously believe that Anglican Orders are invalid. He is not content with saying we are in error, but twice in this short sermon he accuses us of "bearing false witness," and of "breaking the Ninth Commandment in the most shameless way by saying that we [Anglicans] have no true Orders and no true Sacraments" (p. 16). If I am really convinced that a thing is so, or is not so, I cannot "break the Ninth Commandment in the most shameless way" by giving utterance to my conviction. Mr. Robinson's moral Theology seems a little confused.

I come now to your Vicar's Defence of the Church of England. First, he gives you a quotation from "*Theophilus Anglicanus*," comparing the Catholic Church to the sea, "as being, like the sea—one; as having one name—that of the Catholic Church; and as containing within it many Catholic Churches with various names, as the ocean has many seas and bays within it." He then proceeds to apply his imagery thus:—"The iron-clad men-of-war which anchored in Torbay in the summer were able to go from this bay, without break or hindrance, to any part of the world. And so a communicant of this Church is"—What? Able to go to communion at any Catholic altar throughout the world? No, but—"is in communion with the Catholic Church, which extends throughout all time." A sudden jump from the *quod ubique* to the *quod semper*, looks as if the preacher was conscious that his metaphor would not bear following out. How different is it when a Catholic applies these grand patristic comparisons! He feels at once their appositeness now as a thousand years ago. I, a Catholic Priest, can go to any country in the known world, and there I find the same Holy Catholic Church; and when I present the letters of my Bishop, I am at once allowed to offer the Holy Sacrifice of the Mass, whatever be the language or the customs or the national Rite of the people of the land.

I need not follow your Vicar into his beautiful description

of Slapton Lea. He could not have given a better or more exact portrait of the Church of England, isolated as she is, with "no fellowship with the great sea of the Catholic Church, that stretches back to all time" (p. 7). Surely, my dear Friends, the obvious meaning of this very striking parable from nature must have occurred to the minds of many of you. And, when the preacher said "it was supposed that a little of the water found its way through the bank to the sea by slow filtration" (p. 7), some of you must have thought of the little stream of converts which, during the last thirty years, has been trickling into the Catholic Church from the isolated Anglican Communion.

Mr. Robinson rests the claims of the Church of England upon these four points, viz., that she has—

1. True Orders;
2. True Sacraments;
3. The full and pure Word of God;
4. "The full body of Christian truth, contained in the Creeds, held with absolute fidelity by our Clergy, and proclaimed with diligent fervour in all our Churches" (pp. 8, 9, 10).

"Of these four points," he tells you with great coolness, "the two last are universally conceded to us." *Universally!* Why I should have thought it more true to have said, "Are claimed by ourselves, but denied by all others!" Does the Catholic Church concede that Anglicans have "the full and pure Word of God," when they reject, as apocryphal, part of the Canon of Scripture which was handed down by the Apostles to the Churches founded by them? Does the Dean of Carlisle, who says, "Mary is the mother of Christ, and not the mother of God," hold "with absolute fidelity" the Creed of the Council of Ephesus? Does Mr. Robinson really believe that "the full body of Christian truth is proclaimed" in Trinity Chapel; or does Mr. Fayle concede that "the full and pure Word of God" is taught in St. John's? No, dear Friends, I do not remind you of these painful differences in order to wound

your feelings, but it is not honest to gloss them over as they are glossed over in this unfortunate Sermon.

As to the second point—the possession of true Sacraments—your Vicar tells you “a single reading through of the Baptismal and Communion offices will prove how entirely her doctrine on these points agrees with the Scriptures and the early Fathers of the first three centuries” (p. 10). If it be so, it is strange that Clergymen of the Church of England should differ so widely on the question as to what is “her doctrine on these points;” and that, with the full authority of of that Church, one Minister is able to teach that Baptism confers the gift of regeneration on the soul, while another, speaking with the self-same authority, is allowed to teach that Baptismal Regeneration is a soul-destroying heresy. Even supposing Mr. Bennett’s “Plea for Toleration” should be admitted, and his modified doctrine of Transubstantiation be declared sound Anglican theology, the only result will be, that one set of Clergymen will continue to teach that the consecrated elements on the Communion Table are really the Body and Blood of Christ, while another set of Clergymen will continue to teach that they are only bread and wine. Surely, there cannot be much harm in thinking that a Church, which has no certain sound in its doctrine concerning the Sacraments it professes to possess, has been by the just judgment of God deprived of all true Sacraments. I might add that, whereas the Catholic Church, and the seventy-five millions of Oriental schismatics, all agree in maintaining that our Blessed Lord instituted seven Sacraments, the Anglican Communion has, as far as she can, abolished one of these altogether (Extreme Unction), and has degraded four others from the rank and dignity of Sacraments.

Even if the Church of England could give you all that Mr. Robinson claims for her—true Orders, true Sacraments, true doctrine, and true belief—still all these would profit you nothing, so long as you remain severed from Catholic unity. “Outside the Catholic Church.” said St. Augustine, preaching

in the presence of a Donatist Bishop, "outside the Catholic Church, he [this Bishop] may have everything except salvation. He may have dignity; he may have the Sacrament; he may sing Hallelujah; he may answer, Amen; he may hold the Gospel; he may hold and preach the faith in the name of the Father, and of the Son, and of the Holy Ghost: but nowhere except in the Catholic Church can he find salvation." (*Sermo ad Caesar. Eccles. plebem*, n. 6.) You will not find this passage, I think, in "*Theophilus Anglicanus*."

ARE ANGLICAN ORDERS VALID?

Let us now come to the point on which Mr. Robinson seems to lay most stress, "the direct succession of true Orders—Bishops, Priests, and Deacons, coming in an unbroken line from Christ Himself" (p. 8). He replies to what he considers a Rationalistic sneer demanding proof of the unbrokenness of the line, by referring to the action of the House of Lords, which, he rightly says, "acts on principles of law and common sense. A fresh Peer proves his own legitimacy, and he takes his seat as a matter of course. If it is doubtful, let the doubter state the doubt. If you think any one of the thirty-six Dukes was illegitimate, tell me *which* of them, and prove it, or beware of action for libel, and possibly for perjury." He then applies the same analogy to episcopal succession in the case of any particular Bishop. "Of course, that Bishop was consecrated by three Bishops, and each of them by three others. It always has been so. Who doubts? If anybody calls it in question, let them give name, date, place. Who was the first sacrilegious Bishop who began to intrude without consecration?" &c. (pp. 14, 15). I doubt not, from the ignorance of English History displayed in other parts of this Sermon, that these bold words are uttered in perfect good faith, and that Mr. Robinson really believes all objections to Anglican Orders are mere captious objections, put forth for the purpose of discrediting the Established Church.

But let us examine the analogy between the episcopate and the House of Lords.

The whole Anglican episcopate confessedly derives its pretensions to valid Orders from Dr. Parker, who is said to have been consecrated by Barlow, who had been appointed Bishop of St. David's, in the time of Henry VIII. The most solid looking chain is no stronger than its weakest link; and, if there is any doubt about the valid consecration of either Barlow or Parker, the whole Anglican episcopate becomes doubtful. Mr. Robinson says "a fresh Peer proves his own legitimacy, and he takes his seat as a matter of course." But to whom does he prove his legitimacy? Surely, it would not be sufficient to prove it to the satisfaction of his own children: he must prove it to the satisfaction of the House of Peers in which he claims to sit. Hence it was not enough that Dr. Parker should prove to the satisfaction of those whom he ordained, or of Elizabeth and others, over whom he professed to exercise archiepiscopal authority, that he was a real Bishop. He must prove it before his Peers, those who were Bishops and Archbishops already, and of whose legitimacy no one doubted. Did he do this? Can Mr. Robinson, or any other Anglican Minister, point out any single Bishop or Archbishop of any other race or language than the Anglo-Saxon, who acknowledges Dr. Parker, or any of his successors, as real Bishops of the Catholic Church? There was much talk of the claims of Anglican Orders being set before the Vatican Council, but the courage of the champions of Anglicanism seems to have failed them at the sight of the assembled Catholic episcopate, and the movement came to nothing; and the Anglican Bishops adopted the safer expedient of passing a feeble protest against the Council. In the words of Dr. Newman, "As the matter stands, all we see is a hierarchical body, whose opinions through three hundred years compromise their acts; who do not themselves believe that they have the gifts which their zealous adherents ascribe to them; who in their hearts deny those Sacramental formulas which their

country's law obliges them to use; who conscientiously shudder, at assuming real episcopal or sacerdotal power; who resolve 'Receive the Holy Ghost' into a prayer, 'Whose sins ye remit are remitted' into a license to preach, and 'This is My Body, this is My Blood,' into an allegory." (*Essays*. Vol. ii., p. 83. Ed. 1871.)

The claims of Anglican Prelates to be real Bishops of the Catholic Church is thus very far from being admitted by the spiritual Peers in the kingdom of Christ: nay, it is not even believed by many of those Prelates themselves. Their legitimacy has not yet been proved, and none of them have ever yet taken their seats in any Council of the Church beyond the limits of the Pan-Anglican Synod. And yet Mr. Robinson tells you that to call their legitimacy in question "is as impudent as it is scandalous" (p. 15). The Holy Roman Church believes Holy Order to be a Sacrament which confers an indelible *character* on the soul, so that it cannot be repeated without sacrilege. She is extremely cautious in every matter relating to the Sacraments, and is wonderfully quick in her power of discernment of the Sacramental character; as may be seen from her ready recognition of it in the case of Priests coming to her from the various heretical sects in the East. However debased and degraded those poor creatures may be, the Church always respects in them the character of Christian and Priest, and they are not re-ordained. But Anglican converts, however pious and learned, whether they have been Bishops, Priests, Deacons, or Laymen, are always baptized conditionally, confirmed unconditionally, and, if they have a vocation to the priesthood, they are admitted to the first tonsure, and through the successive grades which lead up to the priesthood, without any condition whatsoever.

You will perhaps ask, Why does the Roman Church make this invidious distinction between Anglicans and other converts from heresy and schism? I answer, that the fact of her thus acting is sufficient presumption that she has good reasons for so doing. Just as in the House of Lords, the fact of the

Peers having rejected the claims of an aspirant is sufficient for me, because I know that there must be solid grounds for that rejection, even though I have not read the evidence on which the House of Lords formed its decision. Still, I am quite ready to give you reasons, which seem to me sufficient to justify the rejection by the Catholic Church of Anglican claims to a valid episcopate.

The validity of the consecration of Dr. Parker, upon whom the whole Anglican episcopate hangs, depends (1) upon his consecrator, Barlow, having been himself a validly-consecrated Bishop, and (2) upon the form which was used at his consecration having been a valid form. Other points, such as the authenticity of the records of the consecration, which have been disputed by learned men, I do not care to go into.

1.—The first point, then, to be considered is, Was Barlow a real Bishop himself? Now, there is here an unlucky gap which has to be supplied by probabilities. No record of Barlow's consecration has ever yet come to light. That he was Bishop-elect of St. Asaph, and afterwards of St. David's, is proved by authentic documents, and that he received the temporalities of these Sees is equally certain. But no record of his consecration has been discovered; whereas there is abundant evidence to prove that he himself did not attach the least importance to the Rite of Consecration. In the valuable collection of documents, printed by Burnet as Appendices to his *History of the Reformation* (Bk. II., No. xxi.), we find Barlow answering to the question—"Whether a Bishop hath authority to make a Priest by the Scripture or no?" thus—"They have no authority without the leave of a Christian Prince." Again, to the question—"Whether in the New Testament be required any consecration of a Bishop and Priest, or only appointing to the office be sufficient?" Barlow and Cranmer reply—"Election or appointing thereto is sufficient" (*Stillingfleet MSS.*, Q. 11 and 12). An apostate Augustinian Friar, who had broken all his solemn vows, and was ready to do any dirty work required of him by Henry VIII., was not likely to be anxious to undergo a sacrilegious consecration, if

he could obtain the temporalities without it. His frequent journeys, as Henry's ambassador, made it quite possible for him to avoid it without exciting remark, and his own answers given above look very much like an *ex post facto* justification of his own conduct. I do not say that there is positive proof that he was not a real Bishop, but I do say that there is very strong ground for doubting it. My reason for not believing the "Nag's Head Story" is simply my conviction that Queen Elizabeth was too anxious to save appearances to render it likely, for there is nothing improbable in the story as far as the actors in it were concerned. They were quite capable of it.

2.—Even if it could be proved that Barlow was consecrated a Bishop in the time of Henry VIII., it would yet have to be established for certain that the form he used in consecrating Parker was a valid form. Barlow, Scory, Hodgkins, and Coverdale, who took part in the Consecration on December 17th, 1559, were in some difficulty as to the Form to be used. Of course, the *Pontificale Romanum* was not to be thought of, and its use had been prohibited by Act of Parliament. In Edward VI.'s reign, Cranmer had "devised" an ordinal, in conformity with his own Calvinistic notions respecting the episcopal character. "It seems, however," says Dr. Lingard, "not to have harmonized perfectly with the notions which Barlow and his coadjutors had acquired from their foreign masters. Omitting, therefore, part of it, they consecrated the new Archbishop in the following manner:—Placing their hands upon his head, they admonished him thus: 'Remember that thou stir up the grace of God which is in thee by imposition of hands, for God hath not given us the spirit of fear, but of power, and love, and of soberness.' How, it was asked, could this monition make a Bishop? It bore no immediate connection with the episcopal character. It designated none of the peculiar duties incumbent on a Bishop. It was as fit a form for the ordination of a parish-clerk, as of the spiritual ruler of a diocese." (History, Vol. vi., Note DD.) It is quite true that, in 1662, Convocation altered the Ordinal of Edward VI. into the Form now bound up with the "Book of Common

Prayer," which is a manifest improvement. But, as Dr. Lingard remarks, "to have been of real use, it ought to have been introduced at the same time with the line of Prelates to whom it applied" (*loc. cit.*)

I quote Dr. Lingard, because some Anglicans have endeavoured to claim his authority in the defence of Anglican Orders. Besides, he is considered by competent critics to be the most impartial historian that England has yet produced. Mr. Pocock, in his Preface to "Records of the Reformation," lately published by the Clarendon Press, says:—"Historians of this period, both Catholic and Protestant, but especially the latter, have allowed themselves to be carried away by their prejudices to a surprising extent. To this remark Dr. Lingard is, as far as this period of his History goes, an honourable, and, as far as I know, a singular exception." (*Editor's Pref.*, p. xiii.)

Even if it could be proved that Barlow and Parker were both validly-consecrated Bishops, the validity of Anglican Orders would still remain doubtful, because the Form used by them in ordaining Priests was an invalid Form. A comparison of Edward VI.'s Ordinal with the *Pontificale*, shews that Cranmer carefully eliminated from it every form and ceremony that implied the power of offering sacrifice, which is the essence of the Priesthood, but which the Church of England declares to be "blasphemous fables and dangerous deceits." (*Article xxxi.*) It must be borne in mind that the Form used from 1562 to 1662 differed considerably from the Ordinal now used by Anglicans.

FORM, 1562—1662.

Receive the Holy Ghost. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the Word of God and of His Sacraments, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

FORM, 1662—1872.

Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, &c. (as before). Amen.

If for one hundred years there were no validly-ordained Priests, it is obvious that there could have been no Bishops, and so Charles II.'s improved Ordinal availed nothing.

You will, perhaps, ask me to state precisely what is the Form of valid Consecration acknowledged as such by the Roman Church? There is no doubt that in the case of Orientals, wide differences are to be observed in the form of conferring Holy Orders. Nay, even in the Latin Church, the form has not always been precisely the same. The Church has never defined the exact form which is necessary to be observed; but this much is certain, the form must in some way express the intention of the consecrating Bishop to confer that which the Church believes to be the priestly or the episcopal character. St. Thomas Aquinas says—"He who corrupts the sacramental words in uttering them, if he does this on purpose, does not appear to intend that which the Church does, and thus the Sacrament does not appear to be perfected." (P. 3, q. lx., a. 7, ad 3.) Barlow, as we have seen, did not believe in the real episcopal or priestly character: in ordaining Parker, he corrupted the form, in order to express that disbelief. He thus appears to have expressly intended *not* to make Parker a real Catholic Bishop. The presumption, therefore, is that he did not consecrate him validly. "In truth," writes Dr. Newman, "the Catholic rite, whether it differs from itself or not in different ages, still in every age, age after age, is itself, and nothing but itself. It is a concrete whole, one and indivisible, and acts *per modum unius*; and, having been established by the Church, and being in present use and possession, it cannot be cut up into bits, be docked and twisted, or split into essentials and non-essentials, genus and species, matter and form, at the heretical will of a Cranmer, or a Ridley; or turned into a fancy Ordinal by a Royal Commission of Divines, without a sacrilege perilous to its vitality." (Essays, Vol. ii., p. 82, 83.) I am quite ready to admit that Queen Elizabeth and her Parliament passed a Bill, in 1565, which enacted that "all who have hitherto been, or hereafter shall

be, ordained or consecrated Archbishops, Bishops, or Priests, according to the manner prescribed in the aforesaid form, are in truth, and by authority of the present Parliament are declared and decreed to be, and shall be, Archbishops, Bishops, Priests . . . duly created, ordained, and consecrated; any decree, law, canon, or other thing whatsoever notwithstanding." (Statutes, 8 Eliz.) We Catholics require a stronger foundation for our faith, and for the validity of our Sacraments, than even the weighty authority of the British Parliament.

These two reasons are sufficient, in my opinion, to justify any thinking man in entertaining serious doubts as to the validity of Anglican Orders. Dr. Newman has pointed out (in the Note to Essay ix.), with his usual clearness, the vast difference between the Anglican Church and the Roman Church on this matter of Orders—"Catholics believe their Orders are valid, because they are members of the true Church; and Anglicans believe they belong to the true Church, because their Orders are valid. And this is why Macaulay's objection [which Mr. Robinson puts into the mouth of a Rationalist—p. 14] tells against Anglicans, and does not tell against Catholics. In other words, our Apostolical descent is to us a theological inference, and not primarily a doctrine of faith; theirs to them is a first principle in controversy, and a patent matter of fact, the credentials of their mission. [So Mr. Robinson places it first in the list of claims of the Established Church to be the true Church in England—pp. 8, 10.] That they can claim to have God's ministers among them, depends directly and solely upon the validity of their Orders; and, to prove their validity, they are bound to trace their Succession through a hundred intermediate steps, till at length they reach the Apostles; till they do this, their claim is in abeyance. If it is improbable that the Succession has no flaws in it, they have to bear the brunt of the improbability; if it is presumable that a special Providence precludes such flaws, or compensates for them, they cannot take the benefit of that presumption to themselves; for to do so would be claiming to belong to the true Church, to which that high Providence is

promised, and this they cannot do without arguing in a circle, first proving that they are of the true Church because they have valid Orders, and then that their Orders are valid because they are of the true Church.

"We on our side are not in such a dilemma as this. Our starting-point is not the fact of a faithful transmission of Orders, but the standing fact of the Church, the Visible and One Church, the reproduction and succession of herself age after age. It is the Church herself that vouches for our Orders, while she authenticates herself to be the Church, not by our Orders, but by her Notes" (loc. cit., pp. 87, 88).

You will ask me, how I prove the Roman Church to be the true Church? I answer, if there is a true Christian Church at all, it must of necessity be *One*, it must be *Holy*, it must be co-extensive with the human race, or *Catholic*, it must have been founded by those men whom history records to have been commissioned by Christ Himself—in other words, it must be *Apostolic*. Now, these Four Notes, or marks, which are involved in the very idea of a divine Religion, are asserted to belong to the true Church by Anglicans and all who profess the Nicene Creed. If you ask, how are they fulfilled in the Roman Church and in no other Christian body? I reply in the words of the Catechism taught in all our schools:—

"She is *One*—because all her members agree in one faith; have all the same Sacraments and Sacrifice; and are all under one head.

"She is *Holy*—because she teaches a holy doctrine, offers to all the means of holiness; and is distinguished by the eminent holiness of so many thousands of her children.

"She is *Catholic*—because she subsists in all ages, teaches all nations, and maintains all truths.

"She is *Apostolic*—because in her Pastors she comes down by a continual succession from the Apostles of Christ; and has her doctrine, her orders, and her mission from them."

This is how these Four Notes fit the Roman Church. I leave it to you, my Friends, to try if they will fit the Anglican, Greek, or any other body of Christians.

THE ANCIENT BRITISH CHURCH.

I come now to what Mr. Robinson calls "the pedigree of the Church of England," and it is here that I have most fault to find with your Vicar. I do not blame an Anglican for not seeing the doubtfulness of Anglican Orders, for he has not the advantage of the proper theological tests by which to try them. But when a man states as historical facts, things which any school-boy may see to be misrepresentations, on such an untrustworthy authority as Wordsworth's "*Theophilus Anglicanus*," I have a right to complain. No doubt, Mr. Robinson stated these things in simple good faith, and it probably never occurred to him to verify Wordsworth's quotations. It is nearly twenty years ago since I first read that mischievous little book, but it was several years before my reading of the Fathers and of authentic History unfolded to me the thoroughly dishonest character of "*Theophilus Anglicanus*." I gave one specimen of it in my Letter "How and Why," &c. (p. 24); I will now select two more specimens, which Mr. Robinson tells you he has "culled" from that little work.

First, with respect to the ancient "*British Church*." Mr. Robinson confuses this with the "*English Church*," and falls into several amusing blunders in consequence. Perhaps the most astounding is his assertion—"The fact is, the English Church is probably more ancient than the Roman Church" (p. 13). When we remember that the faith of the Roman Church was "spoken of in the whole world" (Rom. i. 8) within twenty-five years of our Lord's Ascension, and that the Angles did not enter Britain before A.D. 450, and consequently there was no "English Church" at all until St. Augustine's arrival in 597, we may well ask for some proofs of so extraordinary a statement. Here they are, "culled from '*Theophilus Anglicanus*:'"—

"It is probably of Eastern origin. (a) The time at which Easter was kept when S. Augustine landed proves that; and (b) our word for Church proves the same" (p. 13). Let us examine these proofs.

(a) As to Easter. The British Bishops, at the Council of Arles, in 314, consented to the first Canon of that Council, which ran thus:—"In the first place, concerning the keeping of our Lord's Pasch [we decree], that it be observed by us on one day and at one time throughout the world, and that according to custom thou [Episcopus Romanus] direct letters to all [on the subject]" (Mansi ii., 471). The British Bishops, in the course of 250 years, had got confused in their reckoning, but they had nothing in common with the Oriental Quarto-decimans or others.

(b) As to the word "Church." Surely Mr. Robinson ought to have remembered that the British Bishops did not speak English, and that the Welsh or ancient British word for Church, was, and is, "*Egheys*," the derivation of which is as clearly from *Ecclesia* as is the French *Eglise*. Why *Kyriake* should be more Greek than *Ecclesia*, which is always used in the Greek Testament, I am at a loss to understand.

In the Preface to the first volume of the new edition of *Wilkin's Concilia*, published by the Clarendon Press at Oxford, the editors (one of whom, Mr. Haddan, has written a lengthy defence of Anglican Orders) consider that the careful study of ancient documents establishes as certain:—"The groundlessness of the so-often alleged 'Orientalism' of the early British Church—Oriental in no other sense than that its Christianity originated, like all Christianity, in Asia, and found its way to Britain through (most probably) Lyons, and not through the then equally Greek Church of Rome; but without imprinting one single trace upon the British Church itself of any one thing in a peculiar sense Greek or Oriental—the sweeping away of fictitious personages like King Lucius, or of gratuitous assumptions like that of S. Paul's personal preaching in these islands—the placing the British Easter controversy upon its right footing, once more, of a mere confusion of cycles," &c. (Preface, p. xix.)

I should have thought any school-boy would have known that the Saxons exterminated the British Church from the land, and drove the remnant of its children into the mountains

of Wales, and the forests of Dumnonia: so that when S. Augustine arrived in Kent, Ethelbert's French Queen was the only Christian in England. S. Gregory was perfectly aware of the existence of those poor British Bishops, for he formally placed them under the jurisdiction of S. Augustine.*

They had been so long isolated from the rest of Christendom, that they refused, like Slapton Lea, to have anything to do with the "many waters" of the ocean of the Catholic Church. Celtic Missionaries, indeed, began to disseminate the Gospel in the North of England about the same time at which S. Augustine was converting our Saxon forefathers in the South. But they also were "intruders" on Mr. Robinson's theory, for they were Monks of Iona, sons of S. Patrick, that great Apostle of Ireland who received, like S. Augustine, his mission from Rome. No country has owed so much to Rome as England, and none has repaid her with so much ingratitude.

Even the British Church, according to Bede and other ancient historians, owed its foundation, or, at any rate, its hierarchy, to Eleutherius, Bishop of Rome, the contemporary and correspondent of S. Irenæus. So that it will be difficult for Mr. Robinson to make out that S. Alban was not a Roman Catholic. Bede calls the British Christians "*Romani*" (b. i., 26, 33).

* "All the Bishops of Britain we commit to thy brotherly care, that the ignorant may be taught, the weak strengthened by persuasion, and the perverse corrected by authority" (S. Greg. Ep. xi., 64; given in Bede i., 27; *Councils, &c.*, Vol. iii., p. 22; written A.D. 601.)

That S. Gregory did not first learn of their existence from S. Augustine, is clear from his letter to Queen Brunihild, five years before the Answers to Augustine's Questions. In that letter the Pope says:—"It has come to us, that the nation of the English, by the will of God, wishes to become Christian, but the Priests who are in their neighbourhood have no pastoral solicitude for them. And that their souls may not perish in eternal damnation, we have taken care to send the bearer of these presents, Augustine, the servant of God," &c. (Ep. vi., 59. *Councils, &c.*, Vol. iii., p. 11; written A.D. 596).

The two volumes I. and III. of the new edition of Wilkin's "*Councils, &c.*", published by the Clarendon Press, contain the whole of the documents relating to the British and early Anglo-Saxon Church.

It is curious to observe the positiveness with which Mr. Robinson says—"That there were Christians in England even from the Apostles' times, no learned man had even doubted: no one can doubt it who pays the slightest attention to the subject" (p. 11). Contrast with this the cautious statement of a really learned man, who has made the subject his special study. Mr. Haddan, in Appendix A to the new edition of *Wilkin's Concilia* (Vol. i., pp. 22, 24), on "the Date of Introduction of Christianity into Britain," thus sums up the result of his investigations:—

"I. Statements respecting British Christians at Rome, British Christians in Britain, Apostles or Apostolic men preaching in Britain, in the *First Century*;—rest upon either guess, mistake, or fable.

"II. Evidence alleged for the existence of a Christian Church in Britain during the *Second Century* is similarly unhistorical."

I do not myself agree with all Mr. Haddan's conclusions, but they are entitled to the weight which attaches to the opinion of a learned student of history, who gives us with scrupulous fidelity all the ancient documents upon the subject.

DID THE ANGLICAN CHURCH REFORM HERSELF?

Passing over other historical mistakes, let us now examine a very confident assertion of Mr. Robinson's. He says—"But after a while, with a mighty struggle, the whole Church shook off the Roman yoke. It was not that one man here and there forsook the Church: it was the whole Church, with all her Bishops, Priests, and Deacons, shaking off an alien yoke, and cleansing itself from error" (p. 13). I suppose Mr. Robinson really believes this to be a historical fact; and, in truth, it has been so often repeated, that those who repeat it have forgotten that it is in direct contradiction to all the historical records we have of England in the 16th century. Even Mr. Froude feels it necessary to expose this absurd delusion. In my Letter, "*How and Why I became a Catholic*," I have already set the true state of the case before you; but

it seems necessary for me to do it again. I shall confine myself to a simple narration of historical facts, in the reign of Elizabeth, attested by standard Protestant writers, and drawn chiefly from Strype's Annals. Here they are:—

A.D. 1558. Nov. 17th.—Queen Elizabeth ascended the Throne.

Dec. 27th.—Queen forbids Priests to elevate the Host, and commands all to follow the order of her private Chapel, and forbids all preaching whatsoever.

1559. Jan. 14th.—Queen crowned by Oglethorp, Bishop of Carlisle.

Jan. 23rd.—Parliament opened.

Jan. 24th.—Convocation of southern province met, though no sermon was allowed. They agreed on the following Articles, which were sent as a petition to the Queen and the House of Lords, and all of which, except the last, had received the approbation of the two Universities of Oxford and Cambridge:—

1. That in the sacrament of the altar, by virtue of the words of Christ, duly spoken by the Priest, is present *realiter* under the kinds of bread and wine, the natural Body of Christ, conceived of the Virgin Mary, and also His natural Blood.

2. That after consecration there remains not the substance of bread and wine, nor any other substance, but the substance of God and man.

3. That in the Mass is offered the true Body of Christ and His true Blood, a propitiatory Sacrifice for the living and the dead.

4. That to S. Peter the Apostle, and his lawful successors in the Apostolic See, as Christ's Vicars, is given the supreme power of feeding and ruling the Church of Christ militant, and confirming their brethren.

5. That the authority of handling and defining concerning the things belonging to faith, sacraments, and discipline ecclesiastical, has hitherto ever belonged, and ought to belong only to the Pastors of the Church; whom the Holy Ghost for this purpose hath set in the Church; and not to laymen (Cardwell's *Conferences*, p. 23).

Cardwell adds—"Such was the only measure in connection with the Church adopted by the Convocation of 1559" (p. 24). Now, was this the Church of England then or was it not? If it was, then Mr. Robinson's assertion is exactly the contrary to historical facts. If it was not, then I do not see how he can make out the present Establishment to be identical with the Church of England that existed before the Reformation.

But who was it, then, who "shook off the Roman yoke," and cleansed itself from errors? Let us go on with our history:—

A.D. 1559. Feb. 27th.—The Act of Supremacy, declaring the Queen to be Supreme Governor of the Church of England, and all setters forth of the Pope's authority to be cast in *præmunire*; and at the same time the Act of Uniformity was introduced into the House of Lords. Both Bills were opposed by all the Bishops, and many of the Peers; and the debates on the Supremacy lasted until the Easter Recess.

March 22nd.—Heath, Archbishop of York, spoke against it. His speech is recorded in Hansard, from Strype, and also that of Scott, Bishop of Chester. It was found necessary to break down the opposition in the Lords. Accordingly—

March 31st.—A Conference between the Catholic Bishops and the Genevan Divines was held at Westminster before the Privy Council; and the Bishops, on the pretext, rightly or wrongly, of non-compliance with the regulations of the Conference, were two of them committed to the Tower, and five others obliged to appear each day before the Council to await their sentences, which they did not receive until May 10th, after the dissolution of Parliament.

April 9th.—The Act of Supremacy was passed in the absence of five of the Bishops.

May 1st.—The Act of Uniformity abolishing the Mass, and ordering the Liturgy of Edward VI., was, in three days, read three times, and carried by a *majority of three*, nine spiritual and nine temporal Peers voting against it. It ran in the name of "the Queen's most excellent Majesty, the Lords *Temporal*, and all the Commons, &c." The "*Lords Spiritual*" being omitted.

By this ingenious expedient the opposition in the House of Lords was overridden, and the Queen's will became the law.

- A.D. 1559. May 18th.—The fourteen Bishops were deprived for refusing the Oath of Supremacy.
- June 11th.—There was no Mass at S. Paul's on S. Barnabas' Day.
- June 24th.—S. John Baptist's Day. The Book of Common Prayer was used. Strype adds—"But the Popish Priests, that is, the majority of them, utterly refused" (Ann. c. xi).
- July 12th.—Monks and Nuns were turned out of their convents in London.
- Aug. 15th.—The Rood and the Altar were torn down in S. Paul's.
- In that same year Jewel wrote to his friends at Geneva, that "scarcely two at Oxford were of their judgment." And Cox, one of the disputants in the Conference, wrote—"At length many of the nobility and multitudes of the common people fell off from Popery: *but of the Clergy none at all.*" After all the work had been done by Elizabeth, on—
- Dec. 17th.—Matthew Parker was made Archbishop of Canterbury. But it was not until two years afterwards, on—
1562. Jan. 12th.—That the new Protestant hierarchy met in Convocation. Penal enactments, persevered in for 250 years, did the rest.

Now, I ask, in Mr. Robinson's emphatic language—Can any man in his senses pretend that this Church, which met in Convocation on January 12th, 1562, and approved the Thirty-nine Articles, and Nowell's Calvinistic Catechism, was the same Church which met on January 24th, 1559, and passed the five Articles quoted above? The House of Lords was the same in the former year as in the latter; it consisted, for the most part, of the same members, and was governed by the same laws and traditions. Every Statute of the Realm remains in force until it has been formally and legally repealed or amended: and many of the present laws of England were enacted before the time of the Reformation. And thus the Constitution of England remains the same embodiment of national life now as in the days of the Plantagenets. But

in the Church of England there is no such continuity of life. No Canon of any of the Œcumenical Councils, no constitution of any of the Provincial Councils from S. Augustine's time to the 16th century, not even the inspired words of Holy Scripture, have any legal force, as was proved in the Denison Case, in the Established Church, which, according to Dr. Cardwell, "is indebted for its existence and permanence to this memorable Convocation [of 1662] more than to any other" (*Synodalia*: ii., 495). It was an entirely new body that met on that 12th of January, in the Chapter House of S. Paul's. No one thing remained the same, except the name of the assembly and the place in which they met. The Church then founded has gathered round it much that is noble and beautiful, and the tradition of three hundred years has made it now appear venerable, and a thousand associations have endeared it to the hearts of many. But none of these things can blot out the stain of its origin, or make it other than a human institution.

In the light of these historical facts, what becomes of the oft-repeated notion of the *Church* of England having reformed itself? The Queen and her Ministers did the whole business, and threw the Bishops into prison to silence the real voice of the Church, and to compass a majority in Parliament. Justify her proceedings if you will, as Cardwell and other Anglicans do, by pleading the necessity of breaking the power of Popery, but do not falsify history in order to support the theories of "*Theophilus Anglicanus*." If Mr. Robinson's teaching is so misleading with respect to simple facts of history, how can you be sure that he is a safe guide to follow in the deeper and more vital questions of Christian doctrine?

In order to make more clear to you what really happened in the 16th century, under Elizabeth, I must ask you to bear with me while I make an imaginary sketch of a "Reformation" in Germany in the present day, conducted on the same plan as that which founded the Established Church.

You knew that there is just now a little sect of Germans

under the leadership of the learned historian, Dr. Döllinger, who call themselves "Alt-Catholics," and who have been greatly patronized by the Government in Bavaria, and, it is said, are favoured by Prince Bismarck. Now, suppose this Statesman were to induce the new German Emperor to believe that it was contrary to the interests of Germany, that any of his subjects should be faithful spiritual subjects of the Pope; and were to obtain the passing of a law, by the Emperor and the representatives of Germany, that all Germans were to take an oath repudiating the Infallibility and Supreme Jurisdiction of the Pope. When this oath came to be administered to the Bishops of the Catholic Church, they would, of course, refuse it, and would accordingly be deprived of their temporalities, and perhaps thrown into prison. The "Alt-Catholics" would take it gladly. It would be necessary to fill up the vacant Sees, and as it would be out of the question to apply to the Pope, I shall suppose the Emperor to have recourse to a Dutch Jansenist Bishop, or even possibly to Dr. Tait, to consecrate Dr. Döllinger and his conforming Priests to be Bishops of the German Sees. Suppose this done, and the deprivation of the Catholic Bishops persevered in, until they all died, then the only occupants of the vacant Sees would be this new Döllingerite hierarchy and their nominees. According to Mr. Robinson's theory, this would be identically the same Church with the ancient Catholic Church of Germany, and the successors of Döllinger might triumphantly repeat his words—"Can any man in his senses deny that we are the same Church of Germany? Just as Naaman was Naaman in his childhood, and Naaman in his manhood, and Naaman in his old age" (p. 14). And yet "what folly it sounds when you bring the argument *ad absurdum*!"

There is much more that I might say on Mr. Robinson's most unfortunate attempt to defend the Church of England. For instance, he prints at the end of his Sermon a Hymn which, he says, is sung at S. John's "with intense fervour," and which is supposed somehow to be a sign of life and or-

thodoxy in the Church of England. He is, perhaps, not aware that that Hymn was composed from Father Faber's Hymn to the Blessed Sacrament by the Rev. Henry Collins, now a Cistercian Monk at the Abbey of Mount S. Bernard, in Leicestershire. In fact, it would be difficult to point out any one good thing in the Anglican Communion that has not been stolen from Rome.

My Friends, this Anglican Church, founded by Henry VIII. and Queen Elizabeth, is tottering to its fall. Its own Bishops and Clergy are pulling it down as fast as they can. The new Lectionary is the precursor of a new version of the Scriptures, and who can predict the revolution of thought and feeling which the sweeping away of all the associations entwined around that "English Bible" will occasion? In the midst of the religious confusion and uncertainty which pervades every town and village in England, suffer me for a moment to direct your thoughts to "a city which hath foundations whose builder and maker is God." The same authority, which sent out S. Augustine to found the See of Canterbury and the hierarchy of Saxon and mediæval England, when the ancient British Church had been exterminated from the soil, has in our own day sent forth a third hierarchy to occupy the chief centres of industry and of thought, in this, once Catholic, but now Protestant country. That authority, says Macaulay, "saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all." Look back through the history of the last 1,800 years, and you will always see the authority of Rome, ever planting new Churches, withstanding and condemning each new heresy as it arose, protecting the weak, and humbling the pride, and drawing down upon herself the wrath of the strong and the self-willed: ever on the point of being overwhelmed, and yet always emerging with youthful unimpaired vigour from the conflict. Let not men deceive you, by fixing your exclusive attention on the five or six unworthy Popes

who, in the space of eighteen centuries, have disgraced their holy office; but look rather at the two hundred and fifty good and virtuous men who have reflected honour upon the human race, such as no other line of Bishops or of Kings has ever been known to do. And then seek for the origin of this authority, the first link in this wonderful chain. It is found, not in the musty archives of the State Paper Office, but in the ever-living words of Him who is Eternal—"I say unto thee, thou art Peter, and on this Rock will I build My Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Here is a divine foundation for order and jurisdiction, a sure promise on which the soul can rest in unhesitating security, the shadow of a great Rock in a weary land.

That you, my dear Friends, may have the grace to come to this divinely-constituted centre of Catholic unity, is the constant daily prayer of

Your faithful Servant in Christ,

W. R. BERNARD BROWNLOW.

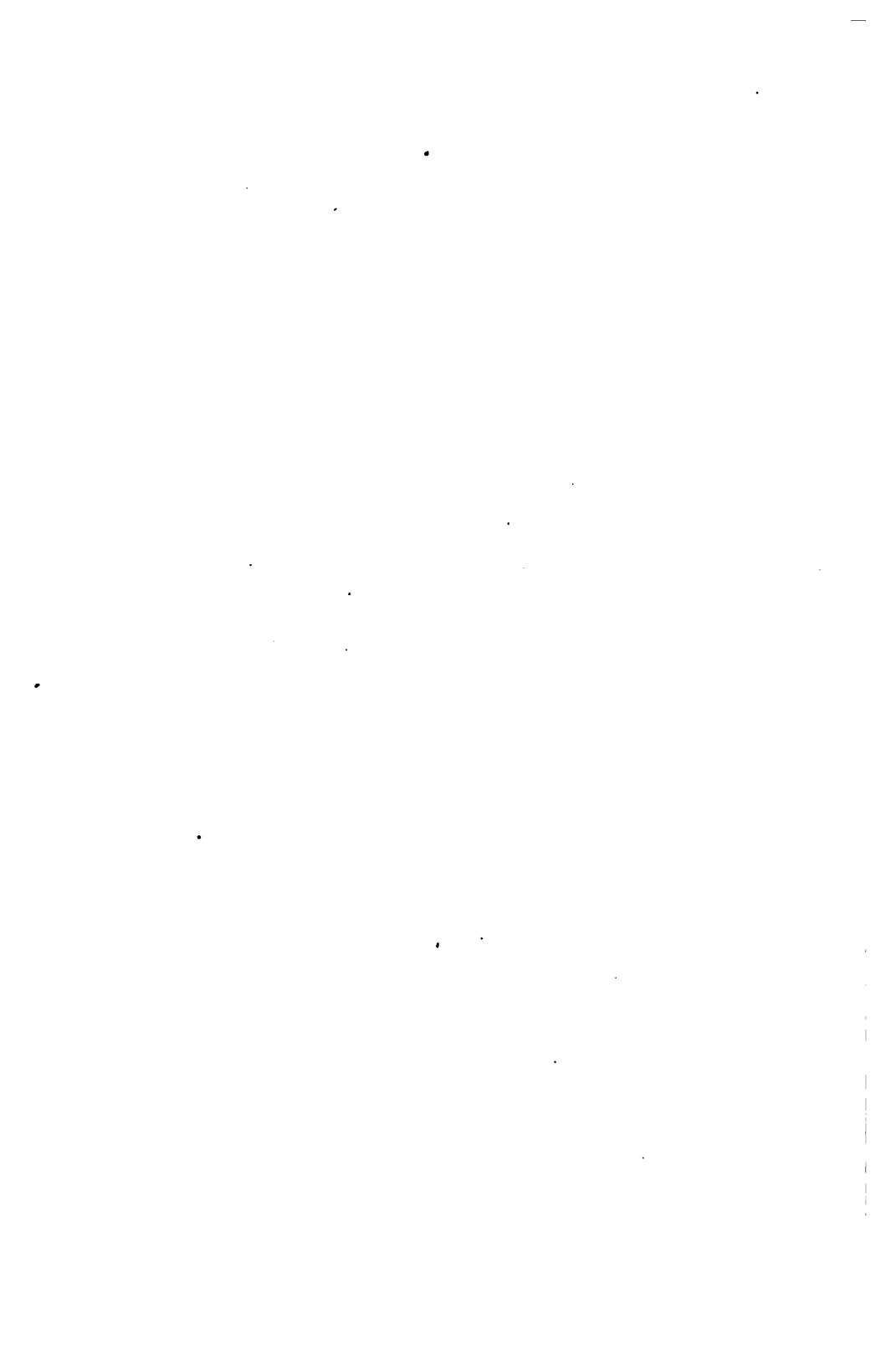
The Presbytery, St. Mary-Church,

Feast of St. Peter's Chair in Rome, January 18th, 1872.

POSTSCRIPT.

My remarks upon Mr. Robinson's assertion that the Church of England has "the full body of Christian doctrine contained in the Creeds, held with absolute fidelity by our Clergy, and proclaimed with diligent fervour in all our Churches" (p. 9), have received an unexpected confirmation from no less an authority than the Archbishop of Canterbury himself. On Friday, February 9th, the Primate of the Anglican Church,

standing in the midst of his suffragan Bishops assembled in Convocation, said of the Athanasian Creed—"With regard to the damnable clauses, there was no person in that room who believed in them." The only remark this statement elicited was a jocular observation of the Bishop of Peterborough—"That is why I want to get rid of them—(laughter)." So that we have the assembled episcopate of England admitting, that the doctrines of the Holy Trinity and the Incarnation are not necessary to salvation; and, moreover, confessing that they are all in the habit of saying with their lips solemn words, which they none of them believe in their hearts. Mr. Maskell did not exaggerate when he said, three years ago—"The reformed Church of England has no 'faith' and has no 'doctrine.'"



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UNITY AND UNIFORMITY

IN ALL PUBLIC MINISTRATIONS,

IN THE PULPIT AS WELL AS AT THE HOLY TABLE,

NEEDED AND CLAIMED BY THE

CHURCH OF ENGLAND.

BY

JAMES HENRY BRYANT, B.D.,

VICAR OF ASTLEY, WARWICKSHIRE.



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UNITY AND UNIFORMITY.

"Endeavouring to keep the unity of the spirit in the bonds of peace. There is one body and one spirit, even as ye are called in one hope of your calling."—**EPHESIANS** iv., 3, 4.

THE disposition of mind here earnestly commended by St. Paul, and the reason which he lays down for its cultivation, were never more worthy of attention and admiration than at the present time. The excellence and desirableness of unity between the different members of one body must be apparent to all. When we see how direful are the effects of discord on the Church and on the world, we should be willing to consider the interests of the whole body as far more important than the feelings or views of any parties comprised in it. In order to promote concord, it is the bounden duty of every member of Christ's body, and especially of His ministers, to give up self-assertion and self-will, which are the roots of disunion. How skilfully does the Apostle, in the preceding verses, point this out by urging the opposite virtues, as the source of that oneness of heart, of which, at all times, the Church of Christ stands so much in need! "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." "Lowliness and meekness" with regard to our own views and wishes, and "love" for others, begetting in us a "long-suffering forbearance" towards them, if they differ from us, are indeed

of the essence of the Christian calling. Without these there can be no solid foundation for peace, no hope of unity.

The knowledge, moreover, that the interests of other members of the household of God are, in fact, bound up inseparably with our own, should induce us, even from a regard to ourselves, to consider the duty of looking beyond ourselves, and should teach us the folly of causing disunion in seeking selfish ends. No Christian man can try to separate himself and his designs from those of the Church, as a whole, without doing an injury to the whole. For the church of God, composed of many members, is, we are told by St. Paul, "one body," animated by "one Spirit," cheered by "one hope," acknowledging "one Lord, one faith, one baptism," having one Father, God, "who is above all, and through all, and in all," the members of his body.

This description of the constitution of the church of God has, of course, a far wider range than is comprised within any single ecclesiastical system. There is no visible Church on earth that can arrogate to itself the exclusive claim to be the only people of God, the body of Christ. As the prayer in the Communion Office beautifully expresses it, "the mystical body of" God's "Son is the blessed company of all faithful people." Casting our eyes over the world, we find these members of Christ scattered over the face of the earth, of various peoples and languages, and colours and modes of thought. Wherever I find a true believer, who acknowledges and loves the "one Lord" of life and glory, "the head over all things to his Church;" who holds the "one faith" of the Gospel, casting his soul on the atonement made by the blood of the Cross; who, by "one baptism" in the name of the Father and the Son and the Holy Ghost, has put on Christ; who is the temple of the Holy Ghost, the "one Spirit;" who has God for his Father;—there I gratefully

recognise a member of the "one body," by whatever name he be called. We believe that there are many such among Roman Catholics; however we may ourselves be unable to see how Popery can be consistent with the Gospel and with the spiritual headship of Christ over His Church. Such are also to be found among Presbyterians and other bodies who dissent in discipline from our Church. I cannot doubt, since I hope to meet, in heaven, faithful soldiers from the various tribes of "the Israel of God," that these are now spiritual children of Abraham. This "blessed company of all faithful people" is the "one body" of which St. Paul speaks in the text. They are the true and only Catholic Church, because they comprise all true believers, and must therefore be the universal Church in the strict sense of the word.

You will not imagine, however, that, because I gladly acknowledge the spiritual unity with ourselves, in the "one" mystical "body," of many beyond our pale, therefore I regard it as a matter of little importance what may be the organization of the Church, as a visible body. On the contrary, it is of the greatest importance that the Church, as an organized society, should be as complete and perfect as possible. With this conviction, I hold it to be an inestimable privilege to belong to the Church of England, and the chiefest of all honours to be one of her ministers. As a Church, her doctrines and discipline are so scriptural and so apostolic that there is no other system which can compare with her. Taking her stand on the only infallible rule of faith, the written Word of God, and modelling her discipline according to the pure type of apostolic times, she has a full right to her claim of being the visible embodiment of spiritual truth. All her members may justly acknowledge her excellence, and use, respecting her, the words of St. Paul in

the text, "There is one body, one Spirit, one Lord, one faith, one baptism, one Father, God." And for her success and well-being we should earnestly strive, with one heart "endeavouring to keep the unity of the spirit in the bond of peace." Her interests should be regarded as of paramount importance, because of her excellence and the benefits which she confers. One of her chief excellences is the principle by which she is established as "one" national "body." So that, however remote or unimportant a parish may be, it yet forms part of a great system of truth embracing the whole land. We cannot, therefore, any of us, look on ourselves as independent of the rest, as though each congregation were a separate Church and might institute its own ordinances. In the case of the human body, however small the part may be that is diseased, even though there be only a thorn in the flesh, the whole man feels disordered and ill at ease. So in the "one visible body" of Christ, the Church, every member, however unimportant it may be in itself, acquires importance from the fact that it is an integrant part of a highly organized whole. If it suffers from disorder or decay, the entire body suffers with it and through it, and is entitled and bound to do what can be done to cure the evil. This reflection makes us see that we are, in our several positions, compelled by our duty as English Churchmen, to "look not every man on his own things, but every man also on the things of others."—(Phil. ii. 4.)

In doing this we shall be struck with the wisdom of the principle on which the Church is established and her ordinances are regulated. These were settled and confirmed by men who were thoroughly qualified by their high endowments and position to act with authority. The clergy in their Convocation and the laity in Parliament combined to lay the foundations deep and strong, and to erect a goodly

edifice. They took care to provide that every Englishman, wherever situated and into whatever parish church he might enter, should know beforehand and be enabled to join in the public worship, and should feel sure as to what the form of service is to be. This, of course, could be effected only by decreeing one sole method for the whole Church and kingdom. For the sake of unity among men of various methods of thought, there is not allowed by the law of the Church, which is also the law of the realm, any conspicuous badge of party within "the houses of God in our land," whether of what is called High Church, or Low Church, or any other. Thus true catholicity is provided for; the privilege of unity of worship is afforded by uniformity of ritual; which could not be if every particular congregation were allowed to follow their own devices. While the right of private judgment is guaranteed, the public ceremonial is to be the same everywhere; that, whatever a man's views may be, he may at least have the privilege of worship with his fellow-Christians. This regulation will necessarily sometimes run counter to private views and wishes. But every clergyman is bound in conscience to obey the law exactly and fully. There seem to be only two courses open to an honest man in any position: either to conform to the rules binding on him, by promising obedience to which he gained his position; or to relinquish the position itself, should the conscience not allow conformity. If the Church of England is to continue established as she is, she must become strong in this respect; or her days as the Established Church of the kingdom will be few, and an irretrievable misfortune be the result. We should take this to heart, and every one himself be willing to make sacrifices for the sake of unity, and to "be subject not only for wrath, but also for conscience sake." (Rom. xiii. 5).

In full sympathy with this principle, I have lately been anxiously considering what the judgment of the highest Church Court lays down as the law with regard to the dress of the clergyman, and it has struck me that I have not been accustomed to carry out the requirement of wearing the surplice only in all my public ministrations. There is great force in the statement that at the present time it is the duty of every man who is desirous of the advancement of Evangelical principles in the Church, to manifest a ready acquiescence on his side in what seems required of him; if we are to expect a willing obedience from those who feel distressed by the judgment in other respects. Nothing in these latter days has given more gratification to true sons of our Reformed Church than the decision as to vestments. A stop will be put to the plague-spot of Ritualism which has been spreading and infecting the body of which we form part. These foreign ceremonies have, by the recent judgment, had the stamp of illegality placed on them. But the strong and explicit language of the Judges in this matter makes it appear plain that the use of any robe whatever in public service by the minister, except the surplice and academical hood, is illegal. We, therefore, that have been wearing a scarf, or stole, over the surplice, and a black gown in part of the service, acting, in ignorance, against the express ordinance, may well apply to ourselves the rebuke administered by St. Paul to the Jews of his day:—"Thou that teachest another, teachest thou not thyself? . . . Thou that makest thy boast of the law, through breaking the law, dishonourest thou God?"—(Rom. ii., 21, 23).

The Judgment respecting vestments states that, by the Injunctions and Advertisements of Elizabeth, which were authorised by statute, the surplice alone was left as the dress of the clergy in their parish churches:—"The canons of

1603-4, adopting anew the reference to the Rubric of Edward VI., sanctioned in express terms all that the advertisements had done in the matter of the vestments, and ordered *the surplice only* to be used in parish churches.”*

“The provisions of the Canons and Prayer Book must be read together as far as possible ; and the Canons upon the vesture of the ministers must be held to be an exposition of and limitation of the Rubric of ornaments.”† With regard to the meaning of the Rubric, the Judges quote the documents left by Bishop Cosins, who helped to compose the Rubric, and by other Bishops fully entitled to be interpreters of its meaning:—

“Their Lordships may refer to the various Visitation Articles published in the second report of the Ritual Commission and elsewhere, as showing that the surplice alone was to be used, and that deviation from that rule was on the side of defect and not in the direction of returning to the vestments of the mass. Some of the Articles of Visitation were published by Bishop Cosins and others who took part in the revision of the Prayer Book. In the 6th Article, Bishop Cosins inquires:—‘Have you a large and decent surplice (one or more) for the minister to wear at all times of his publick ministration in the church?’ (2 Ritual Commission, 601 a.) This repetition of the words ‘at all times of his ministration,’ the exact words of the Rubric, is very significant as a contemporaneous exposition of it by one of its framers.”‡ With regard to the stringent limitation of the Advertisements of Elizabeth, as confirmed by the Canons and the Act of Uniformity, the Judgment is remarkably distinct in its decision.

* Judgment of the Judicial Committee of the Privy Council in the case of *Hebbert v. Purchas*. London: Butterworths, 7, Fleet Street. 1871. P. 17.

† *Ib.* p. 20.

‡ *Ib.*, pp. 16, 17.

"They (their Lordships) think that the inquiries of Sandys and Aylmer, already quoted, show that the surplice was not to be the least or lowest, but the *only* vestment of the parochial clergy. They think that the Articles of Visitation issued at and after the passing of the Act of Uniformity, which ask after the 'fair surplice for the minister to wear at all times of his ministration,' without any suggestion of any other vestment, could scarcely have been put forth by Bishops desirous of a more elaborate ritual, and aware that the vestments were now of statutable obligation. They think that in prescribing the surplice only the Advertisements meant what they said, *the surplice only*; and that strong steps were taken to insure that only the surplice should be used.

"Their Lordships remark further that the doctrine of a minimum of ritual represented by the surplice, with a maximum represented by a return to the mediæval vestments, is inconsistent with the fact that the Rubric is a positive order, under a penal statute, accepted by each clergyman, in a remarkably strong expression of assent and consent, and capable of being enforced with severe penalties. It is not to be assumed without proof that such a statute was framed so as to leave a choice between contrary interpretations in a question that had ever been regarded as momentous, as the learned Judge remarks, and had stirred some of the strongest passions of man."*

These last remarks of their Lordships are especially important in relation to the supposed liberty for clergymen to vary their dress in public worship by assuming another dress than the surplice in the pulpit.

Nor were these regulations in any way altered by the last Act of Uniformity. "Their Lordships think that the Canons

* Judgment of the Judicial Committee, p. 19.

relating to the vestments of the ministers were not repealed by the Act of Uniformity, and that the Canons had the same force after the passing of that Act which they had before. The contemporary exposition on this point is very strong. Bishop Henchman, of Salisbury, in 1662, in inquiring whether his churches are provided with the Prayer Book, 'newly established,' inquires for 'the comely, large, and fine surplice,' and for no other vestment. The same inquiry for the "comely, large surplice, for the minister to wear at all times of his ministration," is found in a great number of visitation articles republished by the Ritual Commission (Report 2, Appendix, pp. 606, 614, and following), extending from 1662 to the end of the century."*

There is no power in any one to relax these provisions of the statute law. A remarkable passage in the Judgment bears on this point. We read (p. 23):—"The Act of Uniformity, by the strictness of its provisions, reflects the temper of its framers. The fate of 'a proviso as to the dispensation with deprivation for not using the cross and surplice,' which was sent down from the House of Lords to the House of Commons, illustrates this. The Commons rejected the proviso (Commons' Journal, viii., 413), and in the subsequent conference between the two Houses, the Manager, Sarjeant Charlton, gave, among other reasons for rejecting the proviso, 'that it would unavoidably establish schism . . . and he thought it very incongruous at the time when you are settling uniformity to establish schism.' And the House of Lords agreed that this proviso should be struck out (Lords' Journals, vol. xi., pp. 449a, 450a, 450b). It cannot be supposed that an Act *which applied the principle of Uniformity so strictly in the one direction*, was intended on the other to open the door to a return to practices that

* Judgment of the Judicial Committee, p. 22.

were suspected as Romish. . . . The purpose of the Act is clear. It was to establish an uniformity upon all parties alike." We may well question the wisdom of rejecting the prudent proviso designed by the Lords ; but we cannot fail to see what the law exacted. From the words which are in italics, it is plain that the Judges hold that there is no authority for disallowing the surplice under any conditions.

In favour of the lawfulness of using a different dress for the sermon, it has been pleaded that it is in a different category from the rest of the service. For myself, I cannot but consider the sermon as a most important part of the public ministrations of the clergyman. When we remember St. Paul's earnest words, that "it pleases God through the foolishness of preaching to save them that believe," we dare not depreciate this blessed means of grace to men. Indeed, the Apostle goes so far as to place it in his case as of higher importance than one of the sacraments : "I was not sent to baptise, but to preach the Gospel." Reckoned at its true value, the sermon is as worthy of the robe of authority, as the other part of public ministration.

But then the consideration has been urged that, in preaching, the minister uses his own words, and not words given him by the Church, and therefore should lay aside the surplice. No doubt in these days the homilies are never preached. If they were, this remark would not hold good. Preachers are, at least, supposed to preach their own sermons ; but are these, therefore, without the sanction and authority of the Church ? When a priest is ordained, the bishop—the rightful giver of the authorization of the Church—confers on him the authority to preach, by the same act that empowers him to administer the sacraments. In preaching, then, the clergyman is not like a mere private Christian

giving his opinion. The Church, also by the right, which she reserves, to call him to account for what he utters, sanctions his sermons by her silence when he is not called to account. If these facts, of giving a man express authority to preach, and of afterwards holding him responsible for what he utters, do not imply that his sermons are part of the supply furnished by the Church for her children, what do they imply? But if the sermon be an essential blessing bestowed by the Church, through her appointed servant, then there seems no reasonableness in his putting off the garb of her ministry. And in this case we may argue by analogy from the practice of the highest order in the ministry. We should be justly surprised if we saw a bishop laying aside the dress of his ministry whenever—as in preaching, in addresses at confirmations, or at visitations—he is not using the express words of any formulary, though speaking with the high authority given to him by the Church. Yet the same law ordains the use of the presbyteral dress, that enjoins the episcopal; and both have been violently assailed by men of extreme opinions, in days gone by.

The obligation to continue the use of the surplice throughout the service seems also implied by the order in the Communion Office, which every clergyman has promised to follow, that he shall return to the Lord's table, and finish the service there. If this be not implied, then we must infer that, every Sunday morning, every clergyman taking the whole duty is to disappear twice during the service, and is, in fact, to make three processions from the vestry, with a different coloured dress on each occasion.

Such a method would seem to savour somewhat of the ultra-ritualism and symbolism which we condemn in others. The difficulty is got over by disobedience to the law on the part of those of us who have worn the gown

while preaching, and by finishing the service in the pulpit. But, on reflection, that seems scarcely an "excellent way," even if it be any longer safe.

There is no authority for the use of the academic dress as an ecclesiastical habit. As a distinctive vestment, it is only the mark of secular learning; and in these days it is no guarantee that the wearer is even a Christian. Yet every one must admire the respect which the Church shows for learning, by requiring that the graduate shall wear his hood over the ecclesiastical dress, during public prayer and in preaching. At the same time, there are a great number of clergymen who are not graduates. Their ministrations are not to be the less valued on that account, and are quite as authoritative as those of any of their order. And the Church has with great care provided that there shall not be any conspicuous badge of inferiority, by ordering that they wear a black tippet or hood, though not of silk. But the question naturally arises, if these are to put off the surplice when preaching, what kind of robe are they to assume, as there is no authority for any dress to be worn under the surplice, except the cassock?

With regard to the graduate's gown, it is clear that the Universities, by whose authority alone it is worn, have no more to do with the regulation of the dress of the clergy than with that of judges, or barristers, or members of the House of Commons, or of any other public men, who happen to be graduates also. This should especially be borne in mind in these days, when the Universities are open to men of any, or no, religion.

The only occasions on which academic robes are authorised in preaching are when sermons are preached before the Universities. In this case, however, the use of this dress is not by the authority of the Church, but of the University,

whose rights were expressly reserved in the Act of Uniformity. The gown here is the robe of the academic, and not of the ecclesiastic. It is indicative of that authority by which alone the preacher is appointed, that of the University. The sermon is not part of a ministration in which there is united public prayer; but is a discourse, by an honoured and distinguished member of a learned body, on the sublimest of all sciences.

And the fact should be borne in mind, in connection with this, that when members of the University assemble for public worship, in the full sense of the term, in their College Chapels, the preacher does not lay aside his surplice.

But does not custom confer the right of wearing the gown in the pulpit? In the first place, this custom has not been universal, like the utter disappearance of the vestments adduced by the judges of the Highest Court of Appeal in their late decision. Within the memory of many, the wearing of the surplice throughout the service was universal throughout Lincolnshire and many other counties, especially of the north of England. The black gown in preaching has been gradually adopted in many places, and discarded in others, according to no settled rule.

We must remember, moreover, that when they acknowledged the value of an "*expositio contemporanea*," the Judges were deciding as to the relative importance of two apparently conflicting enactments, and not as to the legality of a practice which was against the express words of a statute, and with no vestige of any written decree or precept in its favour, to justify its continuance. Their Lordships point out the ground on which they decided. They say (p. 24) "*contemporaneous and continuous usage is of the greatest efficacy in law for determining the true construction of obscurely-framed documents.*" But surely the order that

the minister shall wear "the surplice at all times of his public ministration," is not an obscurely-framed document. And their Lordships say expressly :—" It is quite true that neither contrary practice nor disuse can repeal the positive enactments of a statute " (p. 24).

It is evident to my mind, therefore, that we may legitimately imitate the words of the Judges (p. 20), who, when speaking of their conclusion as to the vestments, say :—" If the minister is ordered to wear a surplice at all times of his ministration, he cannot wear an alb and tunicle when assisting at the Holy Communion." So, " if the minister is ordered to wear a surplice at all times of his ministration, he cannot wear " a black gown when officiating in the pulpit.

This being my conviction, what is my duty as a clergyman, according to the principles which I have already laid down in this discourse? I put aside the fear of consequences if the law be disobeyed, though they are not of trivial importance. There can be no doubt that those who are set over us in the Lord will exercise sound wisdom, and mix forbearance with firmness at the present crisis. I am sure in the case of our own venerated Bishop, that he will ever " so minister discipline that " he " forget not mercy." We are reminded, however, by the late trial that there are others ready to vindicate a broken law ; for the judgment to which so much reference has been made, was not obtained by episcopal means.

Still, I have not before my eyes the fear of any penalty : but in any decision to which he may come about the use of the surplice, at this time of searching, every man's conscience must be the judge of his own duty. And there is no justification for a man, going on in any course that troubles his conscience, in the fact that he can sin with impunity. It is a matter of conscience with me, as it is with every

Christian, to obey what is declared to be the law. From this obligation no one can absolve me. Therefore, if the law enforces on me the use of the surplice throughout the service in the parish church, I must submit; or else relinquish the position which I hold, that I may be free to wear what I choose, should I have insuperable objections to the ordinance binding on men in my position.

Is there, then, any valid objection to the use of the surplice in the pulpit? If it were only recommended by any party as a badge of partizanship, I should reject it. But imposed as it is by the law of the Church for the use of all the clergy, it is not a mark of party. In fact, the black gown becomes the badge of party, when there is no authority whatever for its use except that it is worn by others of our way of thinking.

I cannot see any express suitableness in a black robe for the minister of the good news of God; nor any objection to the wearing of a white robe throughout the service, since it is worn in part of it. There is nothing in the matter worth making a schism about. In many respects, white, which is the colour of gladness and purity, is expressly suitable for the servant of the Lord of life, and joy, and holiness. Black, the peculiar colour of sadness and death, the colour in which the Evil One is always painted, seems scarcely the colour suited for the official robe of the ambassador of Him who came to destroy the works of the devil and to deliver those "who, through fear of death, had been all their lifetime subject to bondage." As an illustration of this view, I may be permitted to record an incident that made a deep impression on my mind many years ago. When I was returning home from college one vacation, I happened to be in the company of several non-conformists; one of whom, a minister of venerable appearance, quoted, with great approval,

the remark of Dr. Adam Clarke, in his Commentary, that, since the minister of Christ is a minister of glad tidings, the most inappropriate colour in which he can possibly be clad is black ; and that it would be far more in accordance with his work and his joyful message, if it were the rule for the minister of the Gospel to wear a white dress. The good man, to whom the rest were listening with respect, and expressed their entire agreement with his views, expatiated with earnestness and feeling on the inestimable love of God displayed in coming down to take our nature upon Him in order that, by His death, He might give us life and gladness. He went on to observe that Dr. Clarke was certainly right, and that white was the appropriate colour for one whose work it is to proclaim such a gospel. "But," said he, "it would provoke remark and ridicule if ministers of the Gospel walked about in white." Seeing that I seemed much interested in the conversation, he turned to me and asked my opinion. I said that I entirely and heartily agreed in his views and feelings ; and that the inconvenience to which he alluded might be obviated by confining the white dress to the place and the occasion when "the good news" was officially proclaimed. I then ventured further to observe that, in fact, the Church of England seemed to take the same view of the matter, and provided a white surplice for the use of her ministers. My neighbour listened at first with evident approbation to my commendation of the views which he had expressed, but at the mention of the surplice there was a total change of countenance. No reply was made, so I suppose there was none ready. The good man seemed nonplussed, not gratified, and an ominous silence fell on the party. This incident impressed me with the belief that ecclesiastical prejudice, far more than reason, gives strength to objections against the "comely, large, and fine surplice of

linen." And if there be no objection to wear it during part of the service, why may not the white robe be suitably worn when the good news of God is preached? As to Popery, certainly there can be no more of it in using the surplice throughout, than in changing the robes. In fact, black is as much a Popish colour as white; and the most Romish of all Roman Catholics, the Jesuits, are, in France and other countries where they are well known, called "the black gown party," by those who do not love them.

If there be, then, no conscientious objections, why should we not obey a positive command, rather than follow a practice for which no authority can be found? Certainly, love of party emblems should not hinder us from "endeavouring to keep the unity of the spirit in the bonds of peace."

The following forcible observations of the Dean of Ripon in a recent letter, are worthy of attention, as having an important bearing on our line of duty under present circumstances:—

"We can well understand men, for conscience' sake towards God, resisting any human authority, civil or ecclesiastical, or both, and calmly braving any consequences, but I confess myself unable to comprehend how reasonable, educated, and thoughtful men, who must know that the very essence of true liberty and advancing civilization is the unquestioned supremacy of law, and that if the deliberate judgment of a court of law be not, like an oath, an end of all strife, there can be no such thing as established order—can resist 'the powers that be,' whether of Church or State, for what they themselves pronounce to be only 'ceremonial,' unworthy of contention among brethren.

"With the party commonly—though, as I think, erroneously—called High Church—as we are, I feel, very erroneously called Low Church—we do indeed differ on many points; but we are content to differ, and have no quarrel. We do not for a moment deny that the Church of England fairly comprises both them and

us, and we fully expect to find them loyally submitting to the judgment of the Court, though at the expense of some hitherto cherished ceremonial, just as we ourselves are prepared with all readiness of mind to submit. But to those who will not submit to what is declared to be the law of the Church we have now a right to say you are no longer lawfully members of the Church. You complain that the Church has forsaken you, and you avow your determination to hold, in defiance of the law, to the English Episcopate and the See of Canterbury. This is to constitute yourselves 'judges of the law.' It is to esteem yourselves better lawyers than the most competent and experienced judges in the kingdom, and better Churchmen than our Metropolitan Bishop or either of our Archbishops. Would it not be wiser and better, more modest, and therein more Christian, to consider carefully and closely whether those portions of your historical traditions which are proscribed by the law may not be such ceremonial as is unworthy to be contended for; and whether, without them, and in obedience to the law, you may not have all that you can seriously feel your conscience requires?"

Apply these observations to the subject which we have been considering, and not a word more need be added to indicate our duty with regard to "these portions of our historical traditions which are proscribed by the law"—such as putting off the surplice for part of our ministration, and abbreviating the Communion Office, in order to make the change of dress tolerable to the people.

It is not a satisfactory course for the interest of the Church that the clergy should wait to be forced to do right. Incalculable mischief is produced by bringing these matters constantly before the Courts. Those who prize the inestimable blessing of an Established Church should take away all possible cause for scandal, by a willing and ready conformity to the requirements of their position, and, if need be, make a sacrifice of private views for the sake of the "one body";

that there may be an outward manifestation of the influence of one Spirit.

At the same time, if a change be necessary in order to conform to the law, which we have expressly promised to obey, great care should be observed that the people be not taken by surprise. Much evil is often caused by doing right in a wrong way. No action should be taken till the minds of those committed to our care are fully prepared, by full information as to the reason and motive for what is done. Unless caution be exercised, suspicion will do more harm than the labour of years can undo ; and while "the bonds of peace" are being strengthened in one direction, they will become weakened—perhaps broken—in another, merely from want of forecast.

Therefore it is that this subject has been now fully discussed. I have such faith in the reasonableness of Englishmen, and their respect for the law, that I have no fear of being misjudged when they have a full explanation, before any step is taken. When they find that wearing the surplice throughout the service is not the result of caprice, but an act of conscientious submission to lawful authority, which has been promised in the most solemn manner, they will not misinterpret what might otherwise be a cause of suspicion. When they understand that there is no wish to set up an emblem of party, but that the sole object is to set the Church above party, then they will approve of the change, because of their sympathy with the motive.

In making these remarks, I have not been expressing my opinion as to the policy which dictated the law, nor as to the expediency of rigidly enforcing it ; but have been merely pointing out what is the law, and that it is every man's duty, if he be a churchman, to conform to it. Happily, there is full liberty of conscience and of worship, in

this country, at the present day. The proper place, therefore, for non-conformity now is not within the Church. It is an ill day for any army when the officers themselves disobey orders. If we value our rights and privileges, we must not forget that there are certain duties inseparable from them. We must not lose sight of the system, which guarantees our freedom from superstitious practices by laying down definitely what are to be observed. To these rules we should give, each in our vocation, not a reluctant, but ready obedience, "*endeavouring* to keep the unity of the spirit in the bond of peace." While we have safeguards as parishes and congregations, a hearty allegiance is due to that "one body" which confers them, and of which we are only members. Then the Church will be able to show that she is animated by "one spirit," and sets before us "one hope of our calling."

THE CITY'S SPIRITUAL WANTS

AND THE

CHRISTIAN CHURCH'S DUTY:

AN ADDRESS,

DELIVERED IN THE CITY HALL OF GLASGOW, AT A
MEETING OF MEMBERS OF THE FREE CHURCH,
ON TUESDAY, THE 23TH NOVEMBER, 1871.



ROBERT BUCHANAN, D.D.

GLASGOW:

J. N. MACKINLAY, 283 SAUCHIEHALL STREET.
1871.

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THE CITY'S SPIRITUAL WANTS

AND THE

CHRISTIAN CHURCH'S DUTY.

LET GLASGOW FLOURISH! is the well-known prayer inscribed on our City's shield. In its more ancient form that inscription is said to have connected the blessing it seeks with the use of a certain means, and that it ran thus:—"Let Glasgow flourish by the preaching of the Word!" I hope I do not err in believing that the sentiment which, in that fuller form of it, the inscription expressed, is still deep-seated in the hearts of the great body of my fellow-citizens—for, surely, to those who accept the Christian faith as a revelation from God, it cannot be matter of doubt or question, that, to have the pure precepts of that faith taught and its elevating influences diffused universally throughout any community, must powerfully conduce, in a thousand ways, to that community's truest and most enduring prosperity.

But while—without fear of contradiction or challenge—I thus claim, for the peculiar work which it is the special mission of the Christian Church to do, a foremost place among those forces upon the action of which, under God, the flourishing of our City must, always chiefly depend, I think it both reasonable and becoming, here at the outset of my address, to say how immense is the responsibility which, the very view I am now contending for, imposes upon those by whom the Church's work is to be done. What Thomas Carlyle, in his own imperative way, affirms, is emphatically true. "Verily, in these times, with their new, stern evangel; speciosities, which are not realities, can no longer be." "One can predict, without gift of prophecy, that the era of routine is nearly ended. Wisdom and faculty—faithful, valiant, ever-zealous, not pleasant, but painful, continual effort—alone will suffice." "The world," he accordingly goes on to say, "asks of

its Church, in these times, more passionately than it asks any question of any other institution, 'Canst thou teach us, or not?' And, he adds, that only a church which *has* religion *can* teach it to the people. If the voice that so speaks be somewhat rough, the things so spoken are wholesome and weighty truths,—most needful to be kept in mind in dealing with the all-important subject we have now in hand. If anything worth while is to come of the movement I am about to explain, and in furtherance of which I am about to ask the sympathy and aid of this meeting, it must be made clearly manifest that it is not in mere stone and lime we mean to put our trust, nor in any church services of the merely *routine* and *speciosity* kind, but in the honest, intelligent, earnest, and prayerful efforts of living, loving, spiritual men : of men willing to spend, and be spent, in carrying the glorious gospel to the homes and to the hearts of their fellow-citizens, and in thus teaching them to do justly, to love mercy, and to walk humbly with their God.

Every one knows that the chosen emblem of our City is a tree; and if only it had been the lot of our City to grow as a tree grows, by a process of slow and gradual development from its own native resources, the problems we have now to face, connected with its sanitary, social, and spiritual condition, would either never have arisen at all, or would have been greatly more easy to solve. It is in the rapid rise of our modern mercantile and manufacturing towns, much more than in their magnitude, that we have to look for the chief cause of the many formidable difficulties they present alike to the patriot and to the Christian. A community which, within the period of my own ministry in it, has increased from little more than 200,000 to upwards of half-a-million, need not wonder to find many things ill-adjusted, and imperfectly provided for, both in the homes and in the habits of its people. In the case of the human body, if it is really to thrive by means of the aliment it receives, and, so to speak, incorporates with itself, not only must that aliment be of a wholesome kind, but, in amount, it must be kept within the limits of Nature's power to absorb and assimilate the nourishment supplied. The same law holds in the body-politic, whether of a nation or of a city. When population, as in our own case, rushes into a city by ten thousands a-year, and this, too, a population, much of it, of the roughest kind; and almost all of it

withdrawn completely, and all at once, from those home influences, and salutary restraints, which surrounded them in the quiet villages or country parishes from which they came ; and when this state of things goes on, not only year after year, but decade after decade—it is inevitable that serious and extensive derangements, both moral and physical, in the body-politic should be the result. The incessant influx of such masses of people into our already enormously overcrowded streets and lanes, where, in cases numberless, both sexes and all ages are huddled together in single rooms, to the utter destruction both of moral decency and bodily health—it is the very thing to be counted on, that we should have our mournfully heavy death-rates, and our soul-saddening manifestations of pauperism, and vice, and crime. In such circumstances the *laissez faire*, or let alone, policy is simply ruinous. Human selfishness, and human indolence, may both preach up and practise such a policy, but it is as blind as it is base. To let the demand regulate the supply may do well enough in some things ; but by no means in all. There are things, and these the very best, such as education and religion, for which those who most need them, make little or no demand. To those who have sunk to the low level of a life spent amid the filth and darkness of many of our City's wretched *closes*, even cleanliness and fresh air are so little appreciated, that the very sanitary regulations which are instituted on purpose to supply them, are looked upon as a grievance.

It is not my intention, however, to go into the wide subject at which I have thus briefly glanced. In pointing, as I have done, to the ever-increasing rapidity of the City's growth as having, if not originated, at least immensely aggravated the evils and dangers with which we have now to contend, my object has been to show that if anything effectual is to be done, in the way of arresting and removing them, we shall have to look both behind and before. In other words, while we do our utmost to repair the unhappy results of past neglect, we must at the same time put forth greater foresight and energy in providing for the wants of the future. And here, let me venture most respectfully to say, that it is not the Christian Church alone, with its own peculiar agencies and efforts, that will have to take up the attitude, and to pursue the course, I have now described. Civil society, in its own proper department and by its own fitting methods and means, will have to do

the same thing. I am not one of those who imagine that any single specific—even though it be, in its own nature, the highest and noblest of all—will suffice to heal all the sores of our City. In the wretched state of the dwellings of thousands of the people, and in the consequent physical discomfort and degradation in which they are almost compelled to live ; and, still further, in the utter ignorance in which multitudes of the rising generation are left to grow up around us, there are obstacles to moral and social improvement standing in our way, so great as to reduce almost to impotence, even the gospel itself.

Most heartily, therefore, do I rejoice in the great work, which the authorities have taken in hand, of breaking up the denser quarters of the City ; of letting in upon them the light and air of heaven ; and of erecting at the same time, in more open and healthful districts, a better class of houses for the families of our working men. Nor is it in these particular directions only, that there is urgent need and ample room for the honest and earnest labours of all kinds of social reformers, who have any real contribution to make towards the improvement of the City. To all such, therefore, I most heartily say, God speed.

At the same time, in now proceeding to the more immediate subject of my address, I hesitate not to avow my firm conviction that it is one which has immensely more to do with even the temporal welfare of the City, than any other of which it is possible to speak. Leave out the preaching of the word, and not only the greatest of all the forces, on the side of that righteousness, which alone exalteth either a nation or a city, will be thereby withdrawn ; but in losing the stimulus which that divine force supplies to all those other agencies of a wholesome kind which are merely human, these other agencies will thereby lose the very breath of their own being, and will soon, in great measure, decay and die. Yes, take away the preaching of the word, and in vain thenceforth will it be said—let Glasgow flourish !

What I am to speak of is, *first*, the City's spiritual wants, and *next*, the Christian Church's duty.

I. In entering on the former of these branches of my subject, I wish at once to say that I am not going to involve, either myself or my audience, in a labyrinth of statistics. In my time I have had a good deal to do with work of that sort ; and there are, no doubt,

cases and occasions when that work, however tedious and perplexing, must be gone through. In point of fact, and in connection with the very matter in hand, a large amount of that work has been quite recently done. My esteemed friend, the Rev. James Johnston, has with great pains and labour brought this particular aspect of the question, again and again, in his able pamphlets, before the public. The same service has been carefully performed by a Committee of Elders, belonging to the leading sections of the Presbyterian Church in the City. It is quite true that in connection with the representations thus made, of our City's spiritual wants, we have had disputes and differences of opinion on points of detail ; but as regards the main body and substance of the representations alluded to, I believe that nearly all, who have been at any pains to examine them, are painfully convinced that they are only too true. And, alas ! this evil is not of yesterday. It is because we were so long of looking it fairly in the face, that it has grown so alarmingly great. It is, now, four years more than half-a-century, since Dr. Chalmers made the first real effort to arrest upon it, the attention of the community. In the year 1817—in this very month of November—in his famous sermon on the death of the Princess Charlotte—he uttered these powerful words :—

“ I speak of the great mass of our City and suburban population when I say that through the week they lie open to every rude and random exposure ; and when Sabbath comes, no solemn appeal to the conscience, no stirring recollections of the past, no urgent calls to resolve against the temptations of the future, come along with it. It is undeniable that within the compass of a few square miles the daily walk of the vast majority of our people is beset with a thousand contaminations ; and whether it be on the way to the market, or on the way to the workshop, or on the way to the crowded manufactory, or on the way to any one resort of industry that you choose to condescend upon, or on the way to the evening home—where the labours of a virtuous day should be closed by the holy thankfulness of a pious and affectionate family—be it in passing from one place to another, or be it amid all the throng of sedentary occupations, there is not one day of the six, and not one hour of one of these days, when frail and unsheltered man is not plied by the many allurements of a world

lying in wickedness—when evil communications are not assailing him with their corruptions—when the full tide of example does not bear down upon his purposes, and threaten to sweep all his purity and all his principle away from him. And when the seventh day comes, where, I would ask, are the efficient securities that ought to be provided against all those inundations of profligacy which rage without control through the week, and spread such a desolating influence among the morals of the existing generation ! O, tell it not in Gath, publish it not in the streets of Askelon,—this seventh day, on which it would require a whole army of labourers to give every energy which belongs to them, to the plenteous harvest of so mighty a population, witnesses more than *one half of the people* precluded from attending the house of God, and wandering every man after the counsel of his own heart and in the sight of his own eyes ; on this day the ear of heaven is assailed with a more audacious cry of rebellion than on any other, and the open door plies with its welcome the hundreds and thousands who have found their habitual way to the haunts of depravity. And is there no room then, to wish for twenty more churches and twenty more ministers, for men of zeal and of strength who might go forth among these wanderers and compel them to come in ; for men of holy fervour who might set the terrors of hell and the free offers of salvation before them ; for men of affection who might visit the sick, the dying, and the afflicted, and cause the irresistible influence of kindness to circulate at large among their families ; for men who, while they fastened their most intense aim on the great object of preparing sinners for eternity, would scatter along the path of their exertions all the blessings of order, and contentment, and sobriety, and at length make it manifest as day that the righteousness of the people is the only efficient antidote to a country's ruin, the only path to a country's glory." And to this profoundly impressive appeal, he added these words of most solemn warning—"I am surely not out of place, when, on looking at the mighty mass of a city population, I state my apprehension, that if something be not done to bring this enormous physical strength under the control of Christian and humanized principle, the day may yet come when it may lift against the authorities of the land its brawny vigour, and discharge upon them all the turbulence of its rude and volcanic energy." How

little this great matter of making provision, as the City grew, for the spiritual wants of its inhabitants, had been attended to by the Civic authorities before Chalmers' time, may best be understood by the statement of a single fact. Between the years 1720 and 1817—very nearly a whole century—from 130,000 to 140,000 had been added to the population of the City; and during that long period, and for the accommodation of that immense multitude of people, the authorities had supplied *two* additional churches! In the light of that striking and significant fact, it may be well regarded as no slender evidence of the impression produced by the famous appeal to which I have just referred, that within two years after it was uttered, two additional parochial churches were provided. It would seem, however, as if that sudden and solitary spasmodic effort had exhausted the entire church-building power of the municipality. From that day to this, that is, for upwards of fifty years, they have added to the church accommodation of the City not so much as one single place of worship.

Happily, however, for the religious life of this great community, help had been gradually coming in from another quarter. What the State, and the local Civic authorities, had so conspicuously failed to do, the Christian zeal, partly of the private members of the Established Church, but, much more, that of the Secession Churches, had, during the period spoken of, begun to provide. It was not, however, till the year 1834, the great question, which Chalmers with so much earnestness and eloquence had formally raised, took a firm hold of the public mind, and was really grappled with upon anything like an adequate scale. By that year the population of Glasgow had risen to considerably upwards of 200,000 souls. By that time, also, the spiritual life of all the churches had, under the good providence and grace of God, been greatly quickened. The seed, too, which during his eight years rousing ministry in the City, Chalmers had sown in the minds and hearts of many thoughtful and earnest men, had been silently springing up, and was now ready for the bringing forth of precious fruit. By one of these men especially—I mean William Collins—the views and the plans of Chalmers had been embraced with a clearness of comprehension, and a strength of purpose, which, in combination with his own untiring devotedness, indomitable courage, and largeness of soul, admirably fitted him to be

a leader in the greatest church-extension movement our City had previously witnessed or known.

In preparing for this grand and memorable enterprize, statistics, with much pains and labour, were taken up in almost every quarter of the City, and by these the most startling results were disclosed. It was ascertained, for example, by a process of careful domiciliary visitation and inquiry, that there were 18,004 families, representing at least 80,000 individuals, not one member of which families possessed a sitting in any place of Christian worship. The substantial accuracy of this appalling statement, was only too well supported by the contemporaneous statistics of particular districts of the City. It was found, for instance, at the same period that in West Calton, taking the parish as a whole, there were only, on the average, 11 church sittings possessed by every 100 of the people. In Dempster Street the proportion proved to be only 9 sittings to each 100 people; while in the Old Wynd the proportion was so low as scarcely 3 sittings to 100 people. And further, to show how much poverty had to do with this sad state of things, the fact was ascertained that in Gorbals, on the south side of the river, out of 3163 families, occupying houses of less than £5 rent, so many as 1959 of these families had not a single church sitting in any church of any denomination whatever. In a word, although 18 additional churches had, by private liberality, been built between 1821 and 1835, it turned out, to use the words of Mr. Collins, employed in the first report of the Church-Building Society, which he had organized the year before, that "the deficiency of church accommodation then existing, *though every sitting in every church of every denomination were occupied, was 61,594 sittings.*"

It was in that same year, 1835, a religious instruction commission was issued by the Crown. It met in Glasgow in the spring of 1836; it conducted its inquiries with the most rigid and searching exactness, and the result of the whole was this, that it confirmed abundantly the deplorable view of the City's spiritual wants, on the strength of which, a short while before, Mr. Collins, as has been already noticed, issued his appeal, and founded the first Church-Building Society in Glasgow. The conclusion at which the Commission arrived was stated in their report in the following words:—"That a very large number of persons, upwards of

66,000, exclusive of children under ten years of age, are not in the habit of attending public worship, in the sense in which that term is understood by the ministers of the several congregations; and after making an allowance for old and infirm persons, and those who may be necessarily absent, that number cannot be stated at less than 55,000."

Such, then, was the state of the case in 1836—when the population of Glasgow amounted to 214,000. Let us now look at it as it stands in 1871, where the population of the City and Suburbs has swelled up to 560,000. Before doing so, however, it will be necessary, as briefly as possible, to advert to what has been done, in the way of meeting the City's spiritual wants, between these two periods of time.

Apart from the ordinary action of the various Churches, in providing for the church accommodation and religious instruction of their own increasing membership, there have been three notable and special church-extension movements during the interval in question. *First*, there was the noble enterprize of the Society founded by William Collins, as has been already noticed. That Society was formally constituted near the close of 1834. The object which it proposed to itself was to erect, by the subscriptions of its members, and by the help of the local parties interested in its operations, twenty additional churches in connection with the National Church Establishment in Glasgow. Within seven years from its commencement this work was done—the foundation of the twentieth church having been laid in the month of September, 1841.

The *next* great impulse which church-extension in this City received came from the memorable Disruption of 1843. Between 1841 and 1843 the evident approach of that great ecclesiastical convulsion had brought church building in the Establishment, for the time at least, to an end. But no sooner had the event actually taken place, than church building was resumed with greater energy than ever. It was church building, it is true, which, more immediately at least, was meant to supply the wants of those numerous congregations whom a sense of duty had compelled to withdraw from the Establishment. Under the soul-stirring influences of that wonderful period, a spirit of large-hearted liberality was poured forth upon the disruptionists, all but unparalleled,—and for the

exercise of which the efforts and the training connected with the Collins scheme had been the providential, though unconscious, preparation. The result was that, within seven years after 1843, those *outed* Free Church congregations, built twenty-eight additional churches in Glasgow.

And when this great work had been completed, the *third* special movement began. For, having thus made provision for the supply of its own immediate and pressing necessities, the Free Church now proceeded, without flagging and without a pause, to engage in church-extension efforts of a more purely outside and aggressive kind. This it did by entering on that most interesting and singularly-successful enterprize which has become so well known under the name of the Wynd Mission Scheme, and by founding in connection with it another Church-Building Society. This society was organized in 1851, and continued in active operation till 1863. At the same time, by the influences it set in motion, it may be said to have made itself felt onwards till now. For certain it is that churches, originated by the Wynd Mission, have been appearing, one after another, up to the present hour. As the fruit of its labours, and by the stimulus it gave to individual and congregational efforts, it may fairly be said that twenty additional churches have been provided for the people of Glasgow. And, finally, let me say on this part of my subject, that the collective result of all the special efforts now described, and of the contemporaneous efforts of other churches, has been to add not fewer than 140 places of worship to the 60, or thereabouts, which existed in 1834. In other words, while the population of Glasgow, during the last thirty-six or thirty-seven years, has increased about one-and-a-half, the churches and ministers have increased about twice-and-a-third. From about 60 Protestant churches in 1834, the number has increased to about 200 churches in 1871. Of course, it will be understood that the word *churches* is used as representing, not only the material structures commonly so called, but also ministers and congregations, along with, in most cases at least, the various subsidiary but most important agencies,—such as Sabbath school teachers, Christian visitors, and congregational office-bearers,—which a Christian church carries in its train.

The question, therefore, which, at this stage of my address, necessarily presents itself, is this:—Have we succeeded by means

of all these efforts, ordinary and extraordinary, in fully meeting the City's spiritual wants? Is the work, for the present at least, complete? Have we not only overtaken the accumulation of arrears which existed when the efforts in question began to be put forth, but have we also kept pace with the wants of the incessantly and enormously augmenting population? Now, in dealing with this question, it appears to me that statements are sometimes made, as erroneous as they are injurious. If, by some of these statements, too much is made of what has been achieved, by others a great deal too little is made—so little that one might be led to suppose nothing had been accomplished at all. Such discouraging representations are not only most untrue, but most unwise. Their tendency is to produce that feeling of despondency and hopelessness which paralyzes all exertion; which makes men's hands to hang down and their hearts to fail. It is my firm belief, founded on lengthened observation and much consideration of the subject, that there is no ground for such disheartening views; that there is, on the contrary, every reason to thank God for the past and to take courage for the future. At the same time, let me say that, small as is my sympathy with the prophets of evil on the one side, I cannot possibly go along with the prophets, on the other and opposite side, who prophesy only smooth things. I am afraid that, however unconsciously, they prophesy deceits. In order to make this out, and to show that we have still a truly great and formidable work to do, I am not going to belie my own promise, and to plunge into a sea of statistics after all. Alas! there is no need. The proof required to establish my position is too easily found. And here, to prevent misunderstanding, let me distinctly say, that in speaking of the spiritual wants of the City, it is no part of my intention to draw a hard and fast line, between the church-going and the non-church-going parts of the population, and to assume either that all on the one side is Christian, or that all on the other is heathen. Not in any such summary and mechanical way, can the real religious state of the City be determined. Christianity is so essentially diffusive that it cannot be marked off, and shut up, by any artificial lines whatever. It has a wonderful and blessed power of breaking through all sorts of boundaries, and of making its way into the most unlikely places. A single page tract, or a good word spoken in the due season by

some kindly neighbour, or the visitation of sickness, or of some other personal calamity, arousing conscience, and bringing back the memory of old home lessons, long forgotten amid the City's evil ways,—agencies and influences such as these, which, more or less, are at work everywhere,—and every day, among even the worst classes of the community,—may, and do, carry the gospel into quarters where church-membership and church-going are altogether unknown, and may, and do, under the blessing of a loving and merciful God, exert a power which not only ameliorates the life, but saves the soul. I have, therefore, no doubt whatever, that outside of our regularly organized congregations, there is a certain leaven of religious knowledge and Christian sentiment diffused, however imperfectly and feebly, even among those whom we are accustomed to call the lapsed masses themselves, and which not only makes itself felt by many restraining and wholesome effects, but which supplies most hopeful and encouraging material, for going to work upon, to every wise, devoted, and right-hearted home missionary whom we may be able to bring into the field.

But while I have made this statement, to guard myself against being misunderstood, I feel it to be quite as necessary to say, that the state of things to which I have now alluded, cannot possibly be regarded as furnishing any reason whatever for slacking our hand and resting satisfied with things as they are. To show, conclusively, how much remains to be done, let us look at one or two broad and conspicuous facts. I assume it to be indisputable that, in the City and suburbs, we have at this moment a Protestant population of, at the very least, 460,000 ; and it is equally certain that for the supply of that population with the means of religious instruction and worship, we have not more than about 200 Protestant churches. If these churches contain—which is, I believe, a fair average—800 sittings each, the entire number for which they provide accommodation is 160,000. But it is well known that the church accommodation for a community, in order to be adequate, ought to be equal to at least 50 per cent. of the population. In other words, if every sitting of every one of our 200 churches were occupied every Lord's day, there would be 70,000 persons, of an age to attend public worship, for whom not one solitary Church sitting would remain. That one fact is decisive as to the formidable

shortcoming there still is—I will not say between the supply and the *demand*, but between the supply and the *need*—between the supply and the actual spiritual want.

Of course I am quite aware that even the churches we have are not all fully occupied; and I am also quite aware of the use which is often made of this fact, to represent the building of more churches as uncalled for and unnecessary. The representation has, no doubt, and especially at first sight, a certain air of plausibility—but it is a plausibility which will not stand the test of closer examination. I have not the least desire to evade the question which it raises. All I ask is, that before accepting the conclusion it is sometimes hastily supposed to establish, one or two things should first be carefully considered; as, for instance, First,—Is it a reasonable thing to expect that the numerous churches of a large city like ours should be all, and always, full? Is not such an anticipation Utopian? Would it not imply and require, in order to realize it, a state of things which is practically unattainable and impossible? To fill a church, and, still more, to keep it full, in the face of all the changes which, especially in town congregations, are incessantly going on, would require popular gifts and qualities, in a degree and of a kind, which in all churches are, and have ever been, comparatively rare. Even in the case of those by whom these special gifts and qualities are possessed, it is all but inevitable that time, and the tear and wear which their very exercise involves, should impair their attractive force, and that the once crowded church will by-and-by be crowded no longer. But, in the next place, may not many a man who attracts no crowd, and whose church has always spare room in it, be, nevertheless, a most faithful as well as a most useful minister; a minister who perhaps meets and supplies the intellectual and spiritual wants of a class of minds of the highest value to both the Christian and social life of the community to which they belong, but for which many a more “popular” ministry would supply no suitable nourishment at all.

In a word, is it not the case, that in all lines of life, it is not a complete, and triumphant, and unvarying success which the great majority reach; but only a success of a qualified and moderate kind. And if so, is it not vain and unreasonable to ask that the ministry shall be an entire exception to this uni-

versal rule? If we make such a demand, and do nothing in the way of increasing the number of our churches and ministers until it is obtained, we shall only be playing the part of that wonderfully wise traveller, who, instead of addressing himself to the task of getting, as best he could, to the other side of the stream that crossed his way, sat down upon the bank waiting till its rushing waters should all have run by. When we began the church-building and church-extension effort of 1851, to which reference has been already made, not only were there, as there always have been, churches in existence that were imperfectly filled, but there were actually twelve of the churches which a harsh interpretation of law had a few years before taken from Free Church congregations, and given to the Established Church, that were standing shut and altogether unused. We went on with our church building notwithstanding. And what has been the consequence? It has been this, that not only did we add 20 new churches and congregations to those previously existing, but by the stimulus thus given to the owners of the 12 empty churches, these also have been all made available for the good of the City, every one of them being now provided with a minister and a congregation. In point of fact, the success of the churches we now have, is much greater and more encouraging than many seem to know. In proof of this I mention only this single but important fact, that the 150 churches belonging to the three leading Presbyterian denominations in Glasgow, have an aggregate church membership of upwards of 90,000, which implies an average of not fewer than 600 church members to each. By all means then, let the utmost possible pains be employed to secure able and right-hearted men for the great spiritual work we have in view; but let us not commit the egregious folly of waiting till every existing church be full before we build another. Apart from the large arrears of the past which we have still to meet, we have the enormous annual increase of the City's future population to provide for, an increase which, in all probability, within the next ten years will amount to not fewer than from a hundred and twenty, to a hundred and fifty thousand. In such circumstances, we may well dread the curse that came on Meroz of old, if we come not heartily, persistently, and strenuously to the help of the Lord, to the help of the Lord against the mighty!

II. The facts and considerations now stated regarding the City's

spiritual wants bring me naturally to the point at which I must take up the second part of my subject, which is "the Christian Church's duty." On this head a very few sentences will suffice. I am quite aware that there are those who would devolve the duty, of which I am about to speak, upon the civil power. But I am not going to discuss that question. To do so would be simply to beat the air, and to lose precious time. Enough for me, and enough for all practical men, that if we wait for the doing of this work, till it be done by the State, the work, to all human appearance, will never be done at all. In the present divided condition of public sentiment on that subject, and under the existing political constitution of this country, I believe it to be as impossible, as it is undesirable, that the State should take such a work in hand. To attempt to bring it about, would be to tear society in pieces with controversies and conflicts equally mischievous and fruitless—most hurtful to religion, and most painful to all good men. But while for these and various other reasons that could easily be adduced, the number of men is becoming every day smaller, who would either approve of, or allow, the public money, whether of the City or of the nation, to be taken for the purpose in question; there can be no possible doubt, at least among religious men, that to provide for the spiritual wants of the community is a duty always binding upon the Christian Church. It is on the Church, primarily and immediately, the obligation has been laid by her divine Head and Lord, to go into all the world and preach the gospel; and therefore to provide the outward means which are needful for this end. And will any man venture to say that the members of the Christian Church, in this great and wealthy community, are unable to meet that obligation, in so far at least as the spiritual wants of their own City are concerned? Oh! if only we knew the grace of the Lord Jesus Christ—if only we took home to our understandings and to our hearts, the infinite sacrifice which, out of His pure love to our sinful and perishing souls, He made, when He laid down His life for us upon the cross, we would be utterly ashamed and amazed to think what niggards we have hitherto been in the way both of giving and of doing, to testify our love to Him. And here let me say that in speaking of the duty now in question as lying on the Christian Church, I include, of course, all the Evangelical branches of that Church to be found in our City. I

am very far from meaning to say or to suppose that either the Free Church alone, or any other church alone, can reasonably be expected to overtake a work so large. In order to do so promptly and thoroughly, there is urgent need and ample room for all the churches to bear a part, as I heartily rejoice to know they are now all preparing to do. The Apostle Paul notices it as one of the best and noblest fruits of the large-hearted liberality of the Corinthian Church that their "zeal had provoked very many." Let the churches of Glasgow, in this sense, and in this sense alone, provoke each other—provoke to love and to good works; and then shall we soon see judgment running down our streets as waters, and righteousness as a mighty stream.

III. And now, before concluding, it is necessary that I should, in a few words, explain what it is proposed to do. I have spoken of the City's spiritual wants, and of the Christian Church's duty in the way of meeting them. The question remains—how is this to be done? In answer to this question, it is obvious to say that two things are indispensable—money and men. As to the money, the use we mean to make of it is to provide, or to aid in providing, additional places of worship, where and according as, they are required. In the founding of new congregations, the great obstruction, which stands far oftenest and most fatally in the way, is the want of a capable and responsible party to begin the work. What is everybody's business turns out, practically and proverbially, to be nobody's business. Many a man may see what is needed, but he sees at the same time that, unsupported and alone, he can do nothing that will meet the case. Even if there be two or three men who, as neighbours and friends, have been looking at and lamenting the condition of some spiritually destitute district, they shrink from a task which they plainly perceive would involve pecuniary liabilities they cannot face. It is just in this very way that, in many a quarter of our great City, things have been allowed to go on, from bad to worse, till the very magnitude and intensity of the evil has placed it almost beyond the reach of remedy. Nor is this the only mischievous result which arises from things being thus left, without help and guidance, to take their own course. From the same cause it will not infrequently happen that even those efforts which are made in some desultory and hap-hazard form, to provide additional churches, are very far from being made

in the wisest and best way. A few earnest-minded individuals, looking only at the particular district in which they take a special interest, may succeed in turning the whole available sympathy of the circle they can influence towards that single case, where, after all, the necessity for such aid may be greatly less than in many other portions of the City which are wholly overlooked.

Plain it is, that the only rational and effectual way, to guard against such consequences as these, is to have a standing association, organized and instituted for the express purpose of keeping a wakeful and intelligent eye upon the City at large—and which, at the same time, having in its hands the requisite funds, may interpose with effect wherever the need of its aid is seen to be the greatest, and is likely to be productive of the largest amount of good. Such a society would not only be a great power in itself on the side of church-extension and district mission work, but it would be in a position to put a hundred other forces, outside of itself, in motion. For every pound of its own money it expended in purchasing a church site, or in making a grant in aid of a church or hall, or other building, as a meeting-place for the people of the new territorial mission, the society—as all past experience proves—would be certain to call forth, from the local friends of the mission, twice as many pounds more. To speak merely, however, of the stimulus, the society would thus impart, to the giving of money for the purpose of increasing the provision for the City's spiritual wants, would be to leave out of sight a multitude of other and still greater benefits, which it would most surely confer on the church-extension cause. Of the society I have in view in making these observations—the society, in short, which we propose to set up, which in point of fact will be just the old society of 1851—it will be a fundamental regulation that all its money grants shall be made to depend on a suitable and adequate living agency being provided to bring, and keep, a congregation together. In order to bring that agency into the field, it will be the business of the society to appeal to existing congregations to take that work in hand. Many an existing congregation that would not, and, perhaps, could not, face the enterprize of founding an additional church, will be induced most cordially and hopefully to undertake it, if only some of the initial money difficulties are, by the society's

aid, taken out of the way. But it is not needful that I should enter any further into such details; enough has been said to convey a tolerably definite idea of what is intended,—and what is wanting in my statement will, I am sure, be abundantly supplied by the speakers who are to follow.

And now before sitting down I have one other thing to say, and it is intended for those who may be ready to ask, Are these demands never to be done? My answer is—No—Never. While this sinful world lasts, with its many sorrows to soothe, its many sufferings to alleviate, and its many ills to cure, those at least who mean to be the servants and followers of Him who came not to be ministered unto, but to minister, and to give His life a ransom for many, will never be without self-sacrificing work of this kind to do. Nor let it be supposed that in giving to such work our time, our labour, or our money, we are benefiting others only, and getting no good to ourselves. Even if it were so, that fact would be no reason at all why we should grudge the doing of a work whose pure and absolute disinterestedness would only make us all the liker to our Lord. Would it not be reward enough for all which, in behalf of such a work, we either did, or gave, to remember these words,—“To do good and to communicate, forget not; for with such sacrifices God is well pleased.”

To be the means, by the help of those Christian and kindly agencies we propose to set in motion, to bring the gospel of love and peace to homes and to hearts where vice and misery reign,—to bridge over that gulf which ominously divides the rich from the poor, the intelligent from the ignorant, the godly from the godless,—and thus to multiply and strengthen those bonds of brotherhood and mutual sympathy that would sweeten the whole breath of society, and deliver it from dangers which may otherwise in some evil hour break forth in disorders that would dissolve society itself in ruin,—to be the means, I say, of dispensing benefits like these, and thereby to bring upon ourselves the blessing of them that were ready to perish, is surely to have a recompense greater far than any which time, or labour, or money, devoted to our own merely personal and selfish interests or enjoyments, can ever by possibility procure. But even this is not all the good to be gained, by the efforts which it is our object to call forth. It is not alone the good done to others which these

efforts will have as their acknowledgment. There is the good of the best of all kinds we shall thereby do to ourselves. There is no way of getting good, either so powerful or so certain, as that of *doing* good. Nothing, let us be assured, would prove so fatal to our own well-being, as the having no call made upon us either to give, or to do, anything for our fellow-men. If the State, or one of our millionaires, were to take off our hands the whole charge of church building and ministerial support, and were to do it all for us, would this be a really good thing for either the City or ourselves? I doubt it greatly, or rather I entirely disbelieve it. Stipends, and stone and lime have, it is true, their own place and use; but, apart from a living, spiritual, earnest ministry, the stipends, and the stone and lime, will accomplish little indeed. And most certain it is, that nothing so deadens both life and labour in a church, as having all outward things provided for it, without either struggle or sacrifice of its own. In this sense, as in every other, it is infinitely less blessed to get than to give; and most especially is it so, when what is gotten, comes as the mere impost of human law. While that which is so exacted is usually surrendered with a grudge, by him from whom it is taken, it is as often accepted without a particle of gratitude by those on whom it is bestowed. On the other hand, efforts and offerings made at our own cost, and made with a willing mind, have in them the quality of that mercy which is not strained, which droppeth as the gentle dew from heaven, blessing both him that gives and him that takes. The more, therefore, whom we can enlist in the noble enterprize we have in view, and the further down we can go among the people in drawing forth the help and sympathy, whether personal or pecuniary, which our enterprize requires; the greater the number, in short, of our working men we can associate with us in the different districts on which our Society may bring its Christian and beneficent operations to bear,—the greater will be the amount of good we shall achieve. It would seem as if one of the chief lessons which, by the remarkable and most eventful character of these present times, God is meaning to teach and press home upon the Christian Church, were that very lesson I have been humbly seeking in this address to enforce—the lesson that if she would prevail against the countless and formidable forces of evil which are gathering

around her, she must arise and shake herself from the dust of self-pleasing indolence and inactivity, and loose from her neck the bands of her sinful conformity to the world, and put on her beautiful garments, as the messenger of grace and peace, and go forth in the pure, loving, self-sacrificing spirit of her Lord and Master to fulfil her great commission of making conquests everywhere for that blessed kingdom, which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

NOTE.—At the close of the foregoing Address, the following Resolutions were unanimously and cordially adopted:—

“That this meeting has heard with great concern the statement now made as to the spiritual wants of the City, and while they rejoice in the highly encouraging measure of success which has attended the efforts put forth by different branches of the Christian Church for supplying these wants, they are fully convinced that fresh and continued efforts are urgently called for both on account of the alarming extent to which spiritual destitution still exists among large classes of this community, and of the great accessions it is constantly receiving from the immense additions annually made to a population which already numbers upwards of half-a-million.”

“That the members and office-bearers of the Free Church assembled in this public meeting have heard with satisfaction of the steps which have been taken with a view to organize a society and to raise a fund to aid in erecting additional churches, and in providing for Glasgow a more adequate supply of the means of grace; and while they give to this movement their cordial sympathy, and commend it to the liberal support of all their Free Church fellow-citizens, they at the same time desire to express their earnest wish, and their confident assurance, that the Free Church Society will cordially co-operate with all other Evangelical Churches in prosecuting this Christian work.”

It was announced by the Chairman that subscriptions in aid of the contemplated movement had been already received to the amount of £10,000.

MISSIONARIES
AND
ANTHROPOLOGISTS :
OR,
CHRISTIAN FACTS VERSUS ASOPHO-PHILOSOPHICAL
"DAY DREAMS."

THE
Success of Missionary Enterprise in New Zealand
ILLUSTRATED FROM THE
BIOGRAPHY OF THE REV. RICHARD DAVIS.

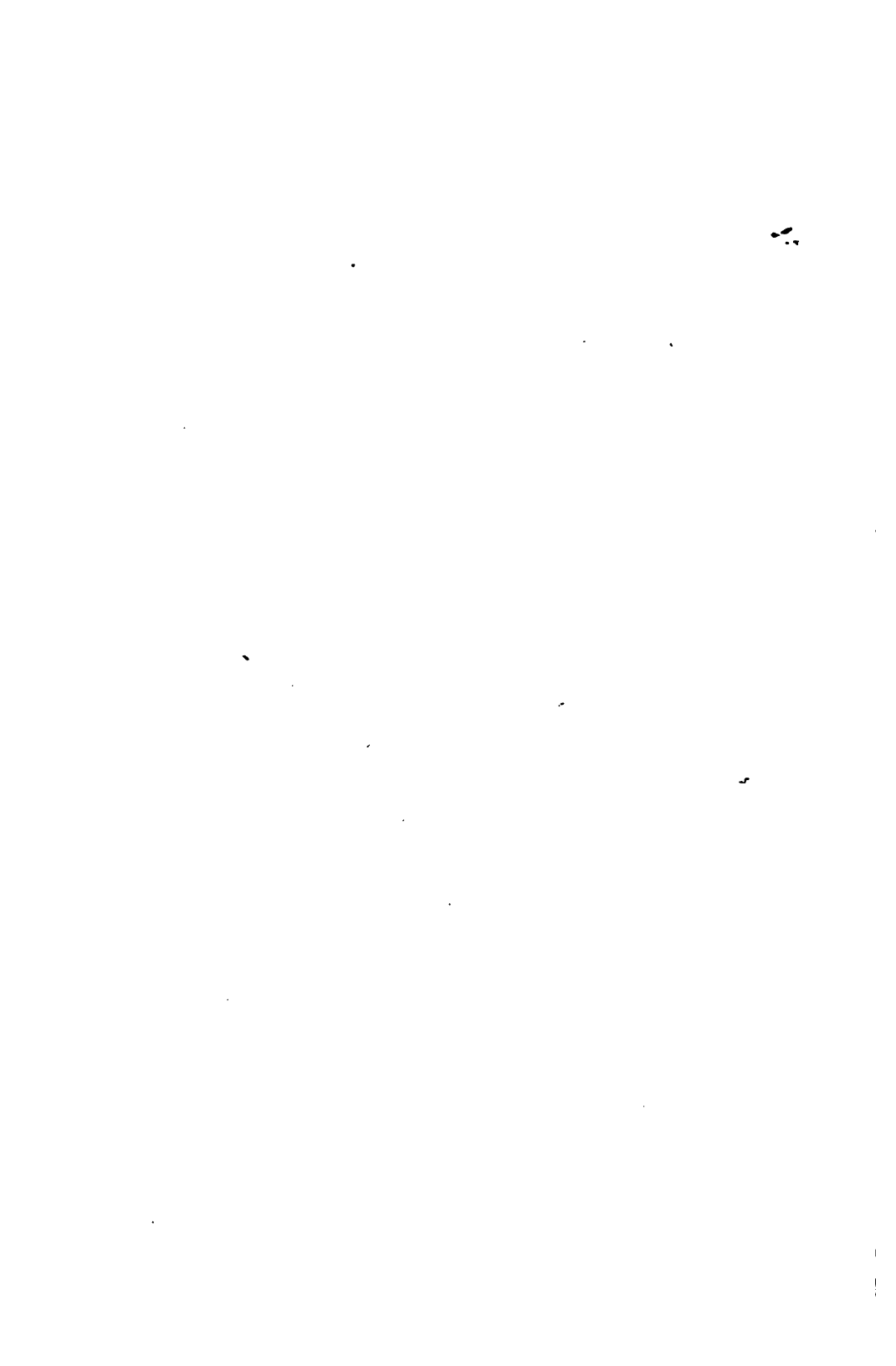
BY THE
REV. CHARLES BULLOCK,
Rector of St. Nicholas', Worcester; Editor of "Our Great Forefathers"



THE GREAT COMMISSION.
"Go ye into all the world, and preach the Gospel to every creature."

LONDON:
WILLIAM MACINTOSH, 24, PATERNOSTER ROW;
BOOK SOCIETY, 19, PATERNOSTER ROW;
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MISSIONARIES AND ANTHROPOLOGISTS:

OR,

CHRISTIAN FACTS *versus* ASOPHO-PHILOSOPHICAL "DAY DREAMS."

[The two papers which follow are reprinted from the pages of "OUR OWN FIRESIDE," in which they recently appeared. It has been thought that their circulation might prove useful in a separate form.]

I.

THE work of Missionary Enterprise, the evangelization of mankind, is a work of such vast magnitude that, to use the language of modern scepticism, it might well be accounted "the romance of Christianity," were it not for our faith in HIM who gave the command, "Go ye into all the world, and preach the Gospel to every creature." That command seems to us to breathe Divinity: and when we add to it the promise, "Lo, I am with you always, even to the end of the world," we feel that the magnitude of the work need not, and ought not, to deter us from attempting it.

And although there are writers in the present day who have ventured to pronounce the work Utopian, and spoken slightly of the results already achieved by missionary effort, we confess that to our own minds the experience of the past affords demonstrative proof that the work is *not* Utopian; that, on the contrary, it has been attended with so large a measure of success, that we can only trace that success to the influence of Divine power, resting upon the human instrumentality employed.

Let any who are mistrustful on this point indulge for the moment a supposition. Let them think what the twelve disciples would have felt if, when they received their world-wide commission, their Lord, in a moment of time, had enabled them to look forward nineteen centuries, and they had seen the most powerful nation of the earth—then unknown—the stronghold and fortress of Christian truth! *This* has been one of the results of missionary labour; and whatever doubts may hinder the practical, self-denying co-operation in missionary work of some whose intellectual gifts are so far in advance of their spiritual zeal, we recognize in the present condition of our own land of Christian light and privilege no uncertain token that "the kingdoms of the world shall yet become the kingdoms of our God and of His Christ."

But we may also appeal to the results of modern Missionary Enterprise as confirming this conviction. Take, for example, the records of one Society. At

the close of the last European war, twelve missionaries formed the whole staff of labourers in connection with the Church Missionary Society—six for Africa, and six for North and South India. China was not thought of; Ceylon had not been occupied; Western India was untouched; East Africa was unknown; Rupert's Land had been untrodden by any Christian; New Zealand was a nation of cannibals. What is now the position of this Society? It numbers two hundred and sixty-seven ordained missionaries, no less than sixty-one of these being *native* clergymen. It occupies one hundred and forty-four stations. It has enrolled more than two thousand native lay teachers or catechists. About thirty thousand native scholars are under instruction, and more than eighteen thousand native communicants habitually gather round the Lord's Table to commemorate His dying love. This is a very brief summary of progress made by *one* Society, but it will suffice to satisfy every candid mind that there has been encouragement enough to indicate that the Divine blessing rests upon missionary work, and to stimulate us, if we are really interested in the work, to renewed and increased efforts.

And truly "increased efforts" are needed, for after all, although the success has been more than commensurate with the labour bestowed, we are constrained to confess that the zealous self-denial of the Christian Church has hitherto been very contracted and limited. More money has often been expended in a few months to retain one or other of our colonial possessions by force of arms, than the Church of Christ has expended during many years in order to hasten the universal reign of the Prince of Peace. Hence it is no marvel to find that the sphere of missionary operations has been comparatively a confined sphere. We are quite prepared to admit that what has been done can only be regarded as an earnest of what still remains to be done by the intensified zeal and devotedness of Christian men and women. Persia yet worships the sun; Arabia venerates the impostor of Mecca; the solitudes of East and West Africa are found to be peopled with teeming inhabitants; in China, countless millions are waiting for the Gospel; in India, the labourers are so few that the masses of the native population have never yet beheld the face of a Christian missionary!

It is difficult for us to realize the pressing need for an increase of missionary agency. What should we think of half a million of people placed under the care of one pastor? What if Scotland had but three ministers instead of two thousand four hundred? What if Yorkshire had but two—if Wales had but one—if London had but five? Yet this is in excess of the pastoral missionary provision for India at this moment. Territories equal in population to that of England and Wales are without a missionary. You may cross the country five hundred, six hundred, seven hundred miles without touching a missionary station!

Surely these facts present to the Christian Church a call for increased missionary zeal and larger sacrifices, to enable our Societies to multiply the labourers already in the field.

This is the inference which we would draw from the general survey we have taken of the work of Christian Missions. We hope to press this inference more closely and practically on our readers by presenting to them a sketch of the biography of one of the noble band of missionary heroes who, in the earlier years of Christian enterprise for God, went forth "with his life in his hand" to

proclaim the unsearchable riches of Christ in New Zealand, and for thirty years was permitted to carry on his work in that land with remarkable success.*

We say, "with remarkable success." We are quite aware that the recent intelligence from New Zealand brings melancholy information of great disasters befalling the Maori Christian Church. There has been a fearful outbreak of native atrocity, resulting in the inhuman murder of one of the most devoted missionaries, the Rev. C. S. Volkner, who for several years has been labouring at Opotiki, on the eastern coast of the Northern Island. The barbarities of cannibalism were revived in so shocking a form, that a veil may well be drawn over the revolting details. Suffice it to say, the good man died a martyr to that faith which had prompted him not to "count his life dear to him" if he might "win souls to Christ"—his last words, like those of the proto-martyr, being words of prayer. The Christian heart will bleed at this fresh manifestation of the malignity of heathenized human nature. But we need scarcely remark that thoughtful minds will perceive in the outbreak no cause for mistrusting the reality of the success hitherto attained. Rather they will see in it added proof of the solemn obligations of Missionary Enterprise resting on the Christian Church, and will be the more prepared to magnify the influence of that Divine power which alone has brought *any* of these savage cannibals to "the feet of Jesus, clothed and in their right mind." The scepticism of a false philosophy may prompt men to find an excuse for selfish indifference to the state of the New Zealanders, in the barbarities of which the unreclaimed natives are seen to be still capable; but Christian charity will find in these very barbarities a motive for fresh zeal, and renewed prayer to Him who has already blessed, and will continue to bless, the Missionary labours of His servants.

What the past success attending Missionary Enterprise in New Zealand has been, we shall in some measure learn from the biographical sketch we now propose to give. The particular example will, we trust, speak to many, and stimulate them to do more than they have yet done to aid in carrying out the one great mission entrusted to the Church by her glorified Head.

RICHARD DAVIS, the missionary hero to whom we refer, was born in the village of Piddletrenthide, in the county of Dorset, in the year 1790. The family was of Irish extraction, and for several generations had held the position of tenant farmers. There is no doubt the similarity of the Irish character to that of the Maori race, in the love of figurative language, and warmth of feeling, gave Mr. Davis a peculiar fitness for the New Zealand mission, to which he was at length called.

His educational advantages were very limited; indeed, he was almost self-taught. When a child he was fond of reading, and as he grew up, the lack of instruction from others was in a great measure compensated by his own assiduous mental culture.

He was early in life the subject of religious impressions, but he had reached the age of twenty before these impressions became heart convictions. Pondering on one occasion on the sinfulness and wickedness of some of his neighbours,

* A Memoir of the Rev. Richard Davis, for Thirty-nine Years a Missionary in New Zealand. By the Rev. John Noble Coleman, M.A. London: James Nisbet and Co. We are indebted to this interesting volume for the details which form this Biographical Sketch. Our estimate of the memoir will be seen in the use we have made of it.

he was suddenly led to self-examination, and a season of the greatest distress of mind followed. Like Bunyan's Pilgrim, he struggled with Apollyon, and feared that he would prove the victim of Giant Despair.

This anguish of soul continued for about a month ; but it is remarkable that in the extremity of this painful experience the missionary spirit was already developing itself. He writes at this time:—

"I imagined that none had ever been in my state before, so that I absolutely gave myself up to despair. Yet I made a resolution that the remaining portion of my life should be spent in warning others to flee from their sins, and to take warning from my example. Furthermore, I resolved that, as the devil took so much delight in troubling me, I would do all I could, while living in this world, to pull down his kingdom, and exhort other people to perform their duties, even if I was lost."

"At length," he continues, "a bright ray of Divine grace seemed to dart into my poor desponding soul. As I was reading in the New Testament, I lighted on that precious promise, 'My brethren, think it not strange concerning the fiery trial which is to try you, as if some strange thing had happened to you, for nothing has befallen you but what is common to man.' And whilst turning with eager expectation the pages of the sacred volume, this other text opened to my view:—'God is faithful, who will not suffer you to be tempted above that ye are able to bear, but will, with the temptation, make a way for you to escape, that ye may be able to bear it.' The eye of my faith was opened. Now I could see the mercy of the ever-blessed God. The despondency of my heart was obliged to give way to the greatest joy mortal man can ever feel on earth."

This first joy did not long continue. Spiritual conflict followed, and various temptations greatly perplexed him. At this juncture he met with the "Life of Bunyan," a book from which he derived great spiritual comfort.

"Now," he writes, "I had hope that, as he weathered the storm and arrived at the desired haven, so I might likewise, through God strengthening me."

In his twenty-second year he married Mary Crocker, the daughter of a substantial farmer, and with her, he tells us, "I became more established and settled in the service of my Creator." Three months after his marriage he lost his "dear and only brother," an event which served greatly to fix his mind on the things of God.

His letters at this period, addressed to his friend and biographer, the Rev. J. Noble Coleman, indicate continued growth in grace, and a strengthening determination to devote himself wholly to God's service.

"Oh, that my whole will might be swallowed up in God's will." "If there is nothing for me to do for God, my wish would be to die. To repeat the language of the immortal Brainerd, 'I would not wish to outlive my usefulness.'" "My soul is athirst to drink deeper into the mysteries of the Gospel." "The motto I would put on myself is—*unworthy*."

His interest in the mission field deepened ; but contemplating the difficulties in the way of his undertaking the work, he writes:—"If I cannot labour among the heathen, it is my wish to labour here, in the state of life wherein God's kind providence has placed me." And then, as showing the bent of his mind, he adds, in humility:—"Were I qualified, I should like to give up myself to the poor heathen in the meanest and lowest office."

Steps were at length taken which led the Church Missionary Society, who were in quest of a pious agriculturist to proceed to New Zealand, to engage to send out to that land Mr. Davis and his family. When it became known that he was about to leave the desirable tenancy of Woodrow Farm for the purpose of evangelizing the cannibals of New Zealand, the act of self-denying devotion caused surprise, excitement, sarcastic remarks, and even subtle counter-action. Attempts were made to influence his wife to decline to go with him. The

tenancy of a good farm was actually offered to her *rent free*, if she would remain in England and abandon her husband and the New Zealand Mission. But the wife was worthy of the husband. Her resolve was speedily formed; and in November, 1823, they sailed from Woolwich for their Mission home. The opponents of the step they had taken still did what they could to bring opprobrium upon Mr. Davis by reporting that Mrs. Davis was unwilling to embark. The report reached him in New Zealand, and painful as it must have been to his affectionate spirit, we cannot but rejoice in the occasion it afforded for the clear and happy testimony which his next letter to England contained.

"That Mrs. Davis was unwilling to embark is a *gross falsehood*. She certainly felt very severely separation from her many kind friends, whom she never expects to meet again in time. In London, the Lord, in love and mercy, raised us up many very kind friends. Perhaps she felt more at parting from these friends than from *some* of her other friends in the country. During the voyage, with so large a family, she had her trials. But, blessed be God, at Port Jackson, she was quite at home with the New Zealanders, and most happy in their company. In New Zealand, she is perhaps more free from care than ever she had been in England. I believe there is no woman in New Zealand who loves the natives better, or feels more for them than Mrs. Davis. She delights to talk to them in her own way, and the natives are fond of her, and call her *mother*. What I deem my greatest blessing is, that she has never manifested the least fear of the natives in their most angry fits. Sometimes, when I have been vexed with them, she has said, 'Don't you consider that they are savages; they are far better than I expected to find them; if they were treated more kindly they would be better.' Our dear children are all quite happy, and the elder ones very useful. Instead of our family being a trouble, they are a rich blessing. I, myself, have had nothing worthy of the name of trouble since I left England. Blessed be God for His mercy in sending us to New Zealand! Tell my old friends that I still love them. I mean my old friends who gave me the greatest trouble I ever had, by their endeavours to poison the mind of Mrs. Davis, and to dissuade and hinder her from proceeding to New Zealand."

The Missionary party arrived at Paramatta on the 11th of May, 1824.

"Very little," writes Mr. Davis, "had been done to evangelize the Maories before our arrival. Only one individual could speak intelligibly to the natives. Thousands of pounds had been expended in vain to promote their civilization. Everything was to be done with the axe and the hoe. I was told that *an axe was the best missionary for New Zealand*. But the efforts to teach the natives the civil arts of life had totally failed, and they knew no more of these arts than their forefathers knew before them."

At the close of the year Mr. Davis thus sums up his experience:—

"The more I see of the New Zealanders, and the longer I live among them, the more I like them. They are a very fine, noble race of heathen. They are ready to receive the Gospel—not that they have the least desire for the Gospel; but they wish for missionaries to settle among them, and are willing to hear the Gospel, and *we know the Gospel never can be preached in vain*."

We will now proceed to glean a few extracts from the letters and journals of Mr. Davis, which will furnish some of the most interesting details of his Mission work. We will begin with his graphic portraiture of the New Zealanders, in their state of cannibalism and savage barbarism.

SUPERSTITIONS AND ATROCITIES OF THE NATIVES.

Before making quotations bearing on this point, it may be well to premise, in order to prevent possible misunderstanding, that when Mr. Davis, as we have just seen, described the New Zealanders as "a fine, noble race of heathen," the word *heathen* must be noted. While well able to appreciate those elements of character which distinguish them as a race, the devoted missionary was not likely to blind his eyes to the moral degradation which a state of heathenism of necessity involves. The arrant folly of would-be philosophers, writing on Christian soil, would seem to be capable of strange "Day Dreams" in this

nineteenth century. The author of a work, so entitled, a Professor of Greek in the Queen's College, Galway, has recently so far belied his faith, and perverted simple truth, as to publish in a paper on "The Philosophy of Joy," the following rhapsody of nonsense:—

"It is pleasant to think upon those islands in the Southern Seas, to which no merchant-man or missionary had ever sailed; of the gentle race of happy and untutored beings, that were there a law unto themselves; that lived an innocent life there of unbroken, week-day Sabbaths; that sent up day by day the incense of blameless thoughts, an incense smelling sweetly in the nostrils of our common Father; that through centuries of unchronicled simplicity did glorify God there—may-be, unwittingly—in a very simple, but very beautiful way, although they had never read a tract—poor things!—and had never heard a sermon." *

For Mr. Thompson's sake we unwillingly quote a few words from a *Times* letter referring to the brutalities attending the recent murder of Mr. Volkner:—

"On the following morning a fall and tackle was procured from the schooner and made fast to a tree, when Mr. Volkner was led out in the presence of several hundred natives. At two o'clock, the hour fixed for his execution, they bound a handkerchief over his eyes, allowed him a few minutes for prayer, and then, amid taunting yells and derisive shouts of laughter, he was hoisted up by a tiu, or fanatical priest, named Kereopa. Scarcely was life extinct when Mr. Volkner's body was cut down, taken to an enclosure near the Episcopal Church in which he had laboured with much earnestness, and decapitated. The details of what followed are most revolting, but, without morbidly dwelling on them, it is absolutely necessary to say that the brains were extracted, the eyes torn out and eaten, and the blood licked by an eager crowd of men, women, and children. Having been otherwise mutilated, the body was first thrown to the dogs, and then, to quiet their fighting, it was thrown into a cesspool."

We presume Mr. Thompson will not trace these brutalities to the influence of Christian "tracts" and "sermons," of which he entertains so low an opinion; but in any case he will do well to reconcile his philosophy with fact, and then point out some practical and self-denying way in which philanthropists of his school may set an example to Christian missionaries.

The *Athenæum*, reviewing the writings of this extraordinary "Asopho-philosopher," tells us that "learning and philosophy have seldom put on a more attractive garb." We should rather say, "learning and philosophy are surely going mad;" at any rate we would counsel such asopho-philosophers to practise for once a little missionary self-denial, and test their "day-dreams" by a brief sojourn among these "gentle races of happy and untutored beings," whose very thoughts are "blameless," and whose only misfortune appears to have been that they have "never read a tract or heard a sermon!" Certainly, if these are the conclusions of "learning and philosophy," we need not be surprised that Christian men alone can be found willing to exile themselves from their country in order to make known to the heathen the good news sent down from heaven to man.

From Professor Thompson's "Day-Dreams," we turn to Mr. Davis's *facts*. His appreciation of the New Zealand character in some particulars ought to commend to us his faithful testimony when he depicts its darker aspects.

"Before missionaries resided in this country, the Bay of Islands was the frequent scene of murders and atrocities. The natives from the river Thames and elsewhere continually made inroads on the Bay of Islands, killing, eating, and destroying."

"When a chief dies the New Zealanders seize his poor slaves and kill them, that their spirits may go to their master in the other world to prepare his food and to wait upon him.

* "To Deum Laudamus; or, The Philosophy of Joy." By D'Arcy W. Thompson, Editor of "Odds and Ends."

These furies next carry away and devour his pigs and potatoes, and lay waste his place. They next sit down, and cry and cut themselves. At the close they and the survivors feast all together on food secreted for the purpose. They consider the eternal world to be like this earth, where they shall have wives, and sweet potatoes, and go to war. They believe that after a time they shall die in that world and migrate to another. Their place of departed souls is at the North Cape, where they believe departed souls descend a steep cliff, by a kind of ladder, into another world. Their priests pretend to hold converse with departed spirits, and with a being they call a god, to whom they offer human sacrifices. Many of 'Hongi's slaves [a chief who was then ill] have been slain to satisfy this angry god, that he may be satisfied without the death of 'Hongi.'

"Their cruelties in fighting expeditions are most horrible. They do not, like the Europeans, stand up to fight each other, but prowl about to cut off and murder small detached parties. Those they do not kill and eat, they make slaves of. And if, in these expeditions, they fall in with a person who has killed any of their friends, they use him horribly. Sometimes they cut the flesh from the body, and roast and eat it, while their victim is yet alive. This is rarely done, and only upon extraordinary revengeful occasions. I have hope that some of the Bay of Islanders begin to detest cannibalism (18th May, 1829)."

"A party is now gone in search of some witches. The death of chiefs is rarely attributed to natural causes, more generally to witchcraft. The person accused of bewitching generally suffers death. One old chief, eighty years of age, died lately. A person was accused of having bewitched him. He fled, but they killed one of his slaves as a payment. The murderous chief who shot the slave was asked by an old cannibal if he intended to eat the slave. With disgust he answered, 'No.' The cannibal exclaimed, 'I will eat him,' and immediately began to cook the body."

"The Waitangi natives have returned from the Thames, where they had been to fight, and have killed the greater part of some poor people coming to Taiaimai, under the protection of a chief who was absent when they met them. They then transferred their fight to the place of the late Christian Rangī, to punish the misdemeanours of a young man. They broke his arm and beat him cruelly. They then butchered a poor slave girl in the most barbarous manner before the young man. They first cut off one arm and then the other. They next cut deep gashes down her body, saying, 'I will have this part,' 'I will have that part to eat.' The merciless barbarians then cut off her legs while she was alive, and finally roasted and ate her. They told the young man that they had done this as a punishment for his crime. My soul is filled with horror and dismay. Oh, Lord, in mercy interpose in behalf of these poor wretched heathen!"

We quote these fearful details by constraint. We know how wide-spread an influence is exerted by the unblushing misrepresentations of the school of writers to which Professor Thompson belongs; and we know how little practical self-denial will ever be exercised by Christians in England, unless they thoroughly recognize the Scripture testimony that "the dark places of the earth are full of the habitations of cruelty."

One more similar extract must suffice—a description of a visit to a part of New Zealand, "where no European vessel had ever been before." In this case, Mr. Thompson's conditions being entirely met, we shall have a practical comment on his dreamy picture of "the gentle race of happy and untutored beings," who, untroubled by "tract or sermon," are "a law unto themselves," and "glorify God in their unchronicled simplicity."

"Mr. Mair and myself, and one native, went on shore to explore the entrance of the river before we moored the vessel. After landing, our first sight was the spot where they had been roasting human flesh. This filled our souls with horror, and chilled our spirits. Proceeding towards the mouth of the river we found a dead body, and another, and another. In fact the beach seemed strewed with the dead. We now turned back without having seen the mouth of the river, evidently a spacious river. Our fears deterred us from exploring it. We walked back cautiously, with our guns on our shoulders, close to the water's edge, to guard against surprise. As soon as we were seen returning, a boat came from our vessel, and took us on board, to our no small joy. When on board we saw natives, quite naked, rush from the woods along the beach towards the river. But the Lord delivered us out of their hands."

CHARACTER OF THE NATIVES.

The character of the New Zealanders, as it manifested itself after they had in some measure been influenced by the presence of the missionary, is thus described by Mr. Davis:—

"The New Zealanders are a peculiar people. We know not what an hour may bring forth. The poor natives are like gunpowder; a little spark soon ignites them. Were it not for a superior Power, we should have been swallowed up long ago. In New Zealand Missionaries must have their lights burning. They must eat the passover with their staves in their hands. Yet I believe that no mission in the known world holds out greater encouragement to the faithful labourer. I bless God that, although my fatigues are many, yet, through His mercy, I have no desire to be anywhere but here. I would not exchange situations with any individual in the world. Some of the natives are peaceable and well-disposed, and a few are faithful servants; others are quarrelsome, ready to seize every opportunity to stir up strife and steal our property. Some, I believe, would pick our bones with great delight."

Referring to a temporary outbreak of the natives, Mr. Davis continues:—

"I have been struck with the thought that these poor natives have been stirred up by Satan to assault us, in order to alienate our affections, and to fill our minds with bitterness against them. O Lord, bless us, Thy sinful, unworthy creatures, with the Spirit of Christ! Yet, by God's blessing, we have a general influence over them more than human. This is an earnest of future success. One thing is grievous to us, and must be grievous to every feeling mind, that we cannot behave to the natives with that degree of kindness and freedom we wish to do. Were we so to act they would not be content till they had got our clothes from our backs. The word '*thank*' exists not in their language. We do not dare let them see we are afraid of them. If we betrayed fear we should never have one moment's peace, or be exempt from continuous extortions. Frequently they get offended by some trifle, and instantly throw off their mats and attack us stark naked. I have always found it best to meet them outside of our fence, and endeavour to laugh them out of their anger. In this I have generally succeeded. Being somewhat taller than my brethren, none have ever attacked me except with menaces and words."

On another occasion Mr. Davis speaks of the perils to which the superstitions of the natives exposed them:—

"The present time is one of trial. Satan and his powers of darkness are endeavouring to stir up the natives against us. How far they will be permitted to go is uncertain. This we know, they can go no farther than the arm of Omnipotence allows them. Many natives have died of late, and many attribute these deaths to our residence amongst them, considering us to be sorcerers, who kill them by our prayers. They punish sorcery with death, and we understand that our lives have been threatened. I have always expected a combat with the enemy of souls before the Gospel takes effectual root in this country, and this seems its commencement. Whether any of us will fall sacrifices in this combat we know not. Whether we do or not all will be well. If we die faithful to our cause, all will be well indeed, though flesh and blood shrink with horror from it. Pray to the Lord to make us faithful unto death."

PROGRESS OF THE MISSION.

Our remaining space will only allow us at present to make two or three extracts recording the encouraging success which followed upon the labours of Mr. Davis. Next month we hope to return to the biography, and quote from it more fully.

One of the earliest instances of conversion was that of the old chief Rangī. He made an open and full confession of his faith in Christ, in the presence of many of his countrymen, in the year 1825. The account of his last illness is deeply interesting:—

"9th September.—Yesterday Rangī, our converted chief, sent for me to visit him. Never was I so gratified by a visit to a dying bed as by this. I found him sitting without his house, sheltered from the winds by some reeds, against which he was reclining. He appeared very ill, and very thoughtful. After our first salutations, I questioned him respecting the state of his soul. He answered, 'My heart is filled with light and love.' I said, 'If you persevere in prayer the light of the Holy Spirit will shine into your heart; but if you neglect prayer you will find your heart very dark.' He told me that he had experienced this, as he had prayed much, and the great God had enlightened his heart, so that his love to Jesus Christ was very great, and the Spirit had spoken much to his heart. He related a dream, wherein he thought he was in heaven with Jesus Christ. The countenance of this poor heathen betokened the inward peace of his mind, and set the seal of truth to all he had said. I now spoke to him in the strongest manner of the riches of God's

love in Christ to all His people, and to himself as individually interested therein. He said he had greatly longed for a visit from me, as he had great love for me."

"14th September.—News was brought that Rangī was dead. Mr. Williams and myself immediately started for Waitangi, and found him not dead, but very ill. We conversed with him on the state of his soul. He told us that his heart was full of light. We told him that if he believed in Jesus Christ he need not fear death. He replied 'Why should I be afraid of the evil spirit? Do I not believe in God? The love of the great God in Jesus Christ supports me now.' We now consulted together on the propriety of baptizing him. As he had been spoken to before, and the subject fully explained to him, we simply questioned him on the nature of his belief. He replied, 'Belief has taken fast hold of my heart.' We were unanimously of opinion that he was a proper subject to be admitted by that Divine ordinance into Christ's visible Church. Mr. Williams baptized him in the Name of the Father, Son, and Holy Ghost. We were surrounded with natives, who seemed filled with awe whilst witnessing the solemnity of the sacred ordinance. The name of Christian Rangī was given him at his baptism. Sweet peace seemed to have taken up its abode in Rangī's breast. I attempt not to describe our feelings on this occasion. It was a full reward to us for all our toil."—*Journal*.

Year by year a slow yet sure progress was made. The natives evinced an increasing disposition to listen with attention to the Word of Life. In the year 1827, Mr. Davis writes:—"I have had 400 copies printed of the portion of the Scriptures translated into the Maori tongue." And in 1829 we find the schools of the settlement, containing above 100 natives, were flourishing.

"Six weeks ago there was a public examination at Paihia. All the scholars of the mission were collected, examined, and rewarded according to merit. Besides reading, writing, and arithmetic, they were examined as to their progress in general knowledge. Hats, tailoring, and carpentry were exhibited by the lads, and garments made by the girls."

The civilizing influence of the missionary party was also seen in the encouragement given to agriculture, and the formation of roads into the interior of the country. "Many of the natives have begun to sow wheat, and their desire to raise wheat is on the increase."

In March, 1830, Mr. Davis writes:—

"Since my last, a strong, earnest spirit of inquiry has manifested itself among the natives of our settlement. About thirty men and boys assembled in my house, and I spent such an evening with them as I shall never forget. There is also a great work going on among the native women and girls."

On the 19th September, 1830, "six natives were received by the sacred ordinance of baptism into the visible Church of Christ;" and from this period the progress of the mission work was very marked. The following extract from a letter dated Waimate, New Zealand, 17th April, 1833, must close our paper:—

"You will rejoice to hear that the natives continue to inquire after Divine truth. Temorenga, a head man in this part of New Zealand, a few weeks ago professedly received the Gospel. Temorenga is head chief of one party of natives, as 'Hongi was head chief of the other party. He is an old man, has travelled over the greater part of New Zealand, has been a great warrior, although generally mild and just in his dealing. His conversion has made a great stir in his tribe. He described to me the dedication, or rather baptism, of their children to the devil. About eight or nine days after the birth of the child it is taken to a sacred place where there is water, when the child is washed, and incantations and prayers are pronounced over it, wherein they pray that the child may grow up a courageous warrior, and amply revenge all affronts to himself, and all insults which have been offered to his ancestors for generations back, and may become *turio*, i.e., wicked in every sense of the word. The child is gradually initiated into all their barbarous customs, and consequently becomes hardened and senseless, and regardless of self only. These children, thus initiated into evil, will practise and delight in what would horrify the most hardened European. A youth once told me that before his birth his father had dedicated him to Satan; that he was kept without food to compel him to steal; that he was teased and tried to the uttermost that the weeds of anger might be fostered in his heart. His father instructed him in the black art of New Zealand, that he might bewitch or destroy at pleasure. His father taught him that to be a great man he must be a warrior, an expert thief, and able to practise every evil. When the Gospel came to him with power, and revealed to him his exceeding wickedness, he hated the sins of his past life. His father,

when he heard of this gracious change, discarded and disowned him. When he first came to me he seemed to have the devil's mark on his forehead, and involuntarily I shrunk from him. His countenance is now altogether altered, and we may well say, 'What has God wrought!' Through mercy, we may have brighter days in prospect. People may boast of civilization. *The blessed Gospel alone, which is the power of God, can avail to better the moral state of these poor deluded creatures.*"

Would that the Christian Church were more deeply impressed with this conviction of the faithful missionary. Surely the command would then be felt to point us to our highest privilege: "Go ye into all the world, and preach the GOSPEL to every creature."

II.

SUCCESS OF THE MISSION.

"Duties are ours: results are with God." The duty of the Christian Church to discharge, as far as she may, the Master's commission to "preach the Gospel to every creature," is her duty, irrespective of results. But God connects means with ends; and the means He has appointed He has never failed to bless to their designed ends. Missionary success, assuredly, has been fully equal to missionary effort.

Of course, our Missionary Societies are not perfect organizations; and it may be easy to "cast a stone" at individual missionaries who have failed to realize the true character and responsibilities of their work. But this only serves to show more clearly the action of Divine power, making even imperfect instrumentalities effectual to spiritual results.

It is painful to find, in this nineteenth century, men possessing great intellectual endowments apparently incapable of recognizing the necessity of missionary work at all; and others who, without denying the necessity of the work, seem to wish to ignore the success which has attended it.

We dealt with a representative of the former class of objectors in our recent paper.* Leaving out of consideration the motives which are purely Christian—motives called into exercise by our knowledge of the spiritual darkness which rests upon the heathen mind—we are prepared with facts proving that "the dark places of the earth" are "full of the habitations of cruelty,"—facts which we might suppose would prompt at least a philanthropic effort to *humanise* on the part of those who decline to join in the efforts of Christian missionaries to *evangelize*.

The question of **SUCCESS**—although, as we have said, this would not determine or limit in any way our obligations to missionary labour—we are equally prepared to submit to the same verdict of experience.

Some random and reckless assertions were recently made at the meetings of the Anthropological Society. On one occasion much had been said as to the folly of attempting to evangelize the negroes on the western coast of Africa. "They were but superior monkeys, incapable of receiving the truths of Christianity—only accessible, if accessible at all, by the teacher of Mohammedanism"—and this, forsooth, because Mohammedanism "allows polygamy!"

A German missionary who was present at length rose and said, "Gentlemen, I am glad to find that we are agreed. You say we must make the negro work. I say so too; and I say also that we have always done this. I can take you to industrial schools in Africa where the negroes are learning all kinds of work, and learning it as well as any English boys would. I can show you carts and wheels made by the negroes almost as well as they could be made here; and I can show you a house in which all the furniture, tables, chairs and every article of daily use, has been made by the negro himself. They can work as intelligently as Europeans; and they make as good Christians as could possibly be expected to have been made in so short a time out of such terribly degraded beings as they were before. I say they are now an honest, industrious people." To this testimony there could, of course, be no reply. To admit it, would have been to admit the success of missions; to reject it, an act of personal discourtesy. Presently, however, the testimony of missionaries in *general* was discredited by a speaker because it was "*interested*." The good missionary again took up his parable, and said, "I have been some years on the West African coast, and many months was I laid on my back by the fever of the country, which racked me with pain and threatened my life. Every missionary to those coasts goes with his life in his hand, and knows that he is certain to suffer from the diseases of the place. Are they '*interested*' persons? or would they go on working amidst such miseries if they saw no result, and knew that missions were a failure?"

Dr. Livingstone, in a public address before his recent departure to renew his labours, dealt at some length with the cavilling objections and assertions made at the meetings of this Anthropological Society; and, as a conclusive summary of most important evidence bearing on the success of missions, we cannot do better than furnish the reader with the substance of his address:—

"I never thought the assertions made at the Anthropological Society worth answering. I have been behind the scenes. I know something of the missionaries, and I know a good deal about the converts. Some people do not call me a missionary now, but I do not care what they think of me if they will only grant that I am an honest witness. I have seen the converts and the missionaries both in South and in West Africa, and I have formed a totally different opinion of them from that which has been recently put forth to the world. I believe that those who talk about either the missionaries or the converts as being unworthy, know nothing about them.

"I had the pleasure of making the acquaintance of a gentleman in South Africa who has had an idea, ever since seeing the working of the mission under Mr. Moffat, that Mr. Moffat and another missionary there are the only missionaries in the whole world! He went into a certain town, and was surprised to see no one there; but when he got to the centre of the place he found a black man preaching to all the inhabitants, and he admits now that the black man must be a good fellow. That black man you may see figured in a picture that has now become pretty common, as standing by a missionary when he was bitten by a lion; he showed himself to be a man of courage then, and he has shown himself ever since a brave and good Christian man. Ever since then my friend has not known how to show me sufficient kindness, simply because he saw what I was doing; and I think that any man who has seen the missionaries at work, and has talked with the converts, will entertain as high an opinion of them as my friend.

"In my opinion, the missionaries on the west coast, and likewise in South Africa, seeing how often they are cut off by disease, and how bravely they hold on to their work, only want an air of antiquity thrown over them to decide that they are quite equal to the saints and martyrs of old.

"Ever since I was a boy I have heard a great deal about the advance of Mohammedanism; and in my pretty extensive travels I have also been looking out for the advance of that wave of Mohammedanism which I was led to believe would soon spread over the continent of Africa. Now, I never happened to meet with a Mohammedan till two years ago, when I met two Arabs on Lake Nyanza, who were very busy slave-traders. They were building an Arab vessel to transport slaves across the lake towards the east, and they

were at the time as busy as they could possibly be transporting the slaves by means of two boats. One of their men understood the Makololo language; I found him to be very intelligent, and we could converse readily together. I was rather anxious to find out whether he had been made a convert. He was the servant of these Arabs who had been there for fourteen years; but this poor fellow knew nothing at all about Mohammedanism except that it was wrong to eat an animal if its throat was not cut! Why, the people knew as much of our religion as that in about three weeks after our arrival, for they would not go to hoe their gardens on Sundays because they were afraid that if they did they would have a bad crop. All the Mohammedan proselytism that has come under my observation, and all that I have been able to ascertain about their converts, is simply this, that occasionally in the west and north of Africa they make forays and capture numbers of people, and sometimes conquer large portions of territory. In doing this they gratify their own selfishness; they get slaves, land, and other plunder. But I find lately, on making some inquiries, that the native Christians—the men whom our missionaries have converted in West and South Africa, and also in the West Indies—have contributed upwards of £15,000 annually to the support and spread of their new faith. In the one case, the Mohammedans gratify their selfishness; in the other, the native Christians make large sacrifices for the propagation of their religion. Now I think the religion which teaches people to deny themselves, and to make sacrifices, must be Divine; and, for all I can ascertain, the only religion that makes proselytes is the religion of our Lord Jesus Christ. A very interesting fact came to my knowledge on the west coast. I was in Sierra Leone, and I found that a few years previously the converts there belonging to the Church Missionary Society had taken upon themselves the entire cost of the schools, and had relieved the society at home at an annual cost of £800.

"But I do not think so much of the converts actually made, as I do of the leavening process going on throughout the whole country. The leaven spreads much further than the missionaries sometimes imagine. When the slaves are at the public whipping-post—for they have institutions of that kind—they often call out, when undergoing the lash, 'Oh, for the English! when will the English come?'—making their masters, of course, much more angry than they were before; but this shows that the good name the English have, through the missionaries and through the efforts of our Government, extends a very long way inland. Thus the leavening process is going on: the men are being prepared for much greater advances in Christianity than we shall ever see in our day. The converts that I have seen I think to be an honour to Christianity.

"There are some—as there is a good sprinkling among ourselves—who are no better than they should be; but when the majority of them are compared with the heathen around them—and it is not fair to compare them with ourselves at home—I think every honest, intelligent witness will admit that the missions of the Christian Churches in that country have been a great success. The success will be much greater in time to come, because the work of propagation is now going on in every country where we have missionaries; and in the course of time, though not perhaps till the days of our children, the great avalanche of Christianity will be seen spreading over the whole world. I may say that I am going out next month again to renew my labours, and I shall be extremely glad and thankful if you will follow me with your prayers."

We have thought it well thus to meet the more recent attempts to ignore the success of missions before resuming our extracts from the letters and journals of Mr. Davis, recording the remarkable results which followed upon his labours in New Zealand. It will be observed that our space only enables us to quote here a passage and there a passage from Mr. Coleman's interesting volume. The alternations of trial and difficulty in the prosecution of the work which Mr. Davis has so faithfully recorded in his journal and letters, serve to make more marvellous the substantial success of the mission in which for so many years he was engaged.

We mentioned the baptism of six natives on the 19th of September, 1830. A gradual awakening characterized the next four years, till, in 1834, Mr. Davis writes—

"God's set time to favour this people seems to be come. Fifty-four natives were baptized in the chapel of this settlement (Waimate) last Sunday week, and an equal number are candidates. Our Christian natives continue to adorn their profession by the consistency of their lives. . . . Three weeks ago above eighty natives came to me one day for religious conversation. Many were very ignorant, but their visit on the whole was

satisfactory. The truths of the Gospel have a certain effect on many natives to induce them to give up their native customs, and to be regular attendants on the means of grace; but vital godliness is rare amongst them. Self-righteousness seems to be the rock on which many strike."

"2nd Feb., 1835.—Sunday last, forty-six communicants partook with us of the Lord's Supper at this place. Next Sunday we expect eight or ten adults will be added by baptism to the visible Church of Christ. Yesterday, when we were busy wheat-sowing, a man came into the field who had travelled nearly fifty miles to obtain religious conversation with me."

"27th Nov., 1835.—We have just had two thousand copies of the Gospel of St. Luke struck off from our own press, to be bound with the Epistles of Ephesians and Philippians. To-day, fifty natives came for religious instruction. Some of these travelled twenty miles yesterday with their food on their backs."

So marked was the influence on the natives at this time, that Mr. Davis writes: "This part of New Zealand may be said to have been civilized. We enjoy peace and security. Formerly, tools of all kinds not under lock and key were stolen; now they are secure wherever left. Locks and bars are but little needed here."

The state of his own mind in this hour of success is strikingly indicated in his letters: "I want more grace, I want more zeal, I want more love for immortal souls, I want more love to Christ. Oh, pray for me!"

In December, 1835, Captain Fitzroy visited the settlement; and, since his testimony will at any rate not be regarded as "interested," we shall give it in full:—

ADMIRAL FITZROY'S HIGH ESTIMATION OF MR. DAVIS AND THE OTHER MISSIONARIES
AT WAIMATE.

"The appearance of three English houses at Waimate, the agricultural establishment of the Church Missionary Society, surrounded by outhouses, gardens, and cultivated fields, was striking and delightful. I looked at it as a fragment of Old England. About twenty acres of land seemed to be cultivated. Corn was in full ear, and looked well. There were nice gardens, which had evidently profited by much industrious care, and knowledge of gardening. My hasty survey was stopped by the approach of a person whose appearance and manner showed THAT HE WAS AN ESSENTIAL ACTOR IN THIS ENGLISH SCENE, AND WHOSE INTELLIGENT, KIND, AND TRULY RESPECTABLE DEMEANOUR WAS OF THAT DESCRIPTION WHICH AT ONCE EXCITES ESTEEM AND GOODWILL.

"This was Mr. Davis, the superintendent of the farming establishment. Near the houses a number of sheep were grazing. Plenty of fowls, geese, and pigs, some cattle and horses, and several calves and colts, added to the comfortable, farm-like appearance. We accompanied Mr. Davis into his house for a few minutes, walked over the garden and farm, looked at the farmyard, barn, and mill, and returned to dinner.

"A little room used by Mr. Davis pleased me much; for, in addition to clever contrivances and good carpentry, it contained a COLLECTION OF EXCELLENT BOOKS, and a frame, on which an unfinished plan of the Society's farm bore testimony to the nature of the indoor occupations of our host. I did not expect to see much indication of reading, certainly none of drawing, in a newly-built house standing in the midst of New Zealand, which two years previously was covered with fern. In the garden, European vegetables seemed to thrive, and the farmyard was quite English. A large barn, built entirely by natives under Mr. Davis's direction, a blacksmith's shop, carts, and farming implements, successively engaged our attention. In the barn, a surprising work for New Zealanders, two natives were thrashing, and a winnowing-machine was attended by a third. The mill and mill-dam were well worth examination, as good works of their kind. An embankment (made entirely by natives) had changed the upper part of a small valley into a large pond, and on the middle of the pond-head, or embankment, stood the mill. When at last the mill was finished, and in full operation, nothing could exceed the surprise and delight of the natives, especially of those who assisted in the work. They called it 'a ship of the land.' 'Wonderful white men!' said they; 'fire, water, and air are made to work for them by their wisdom, while we can only command the labour of our own bodies.' A thriving young English oak, near Mr. Davis's house augured well; for where English oaks succeed, many other useful trees will certainly grow. Several younger saplings, just fit for transplanting, occupied a part of Mr. Williams's well-stocked garden; and these interested me more than all the other plants and trees in the garden taken together. A living, healthy English oak was a sight too rare, near the Antipodes, to fail in exciting emotion.

"I was much struck by the harmony and apparent happiness of those families whose cheerful hospitality I was enjoying. An air of honesty, and that evident tranquillity of mind which can only be the result of a clear conscience, offered a forcible contrast to the alleged gloom and selfishness of which some missionaries have been accused by those whose society was not, perhaps, even tolerable to them, because of their vicious habits and indulgences. It was also very gratifying to me to mark the lively interest taken by Mr. Williams, Mr. Davis, and Mr. Baker in every detail connected with the Fuegians. Their anxiety about the South American aborigines generally, about the places where missionaries might have a chance of doing good, and about the state of the islands in the Pacific Ocean, gave me a distinct idea of the prevalence of true missionary spirit. With sincere regret I took leave of the residents at Waimate. Instead of hours, I could have passed days with them, had other duties allowed of following my own inclination."

Early in 1836, as the result of the agricultural labours of Mr. Davis, he writes:—"This season our wheat has turned out well. According to the price at Port Jackson, the wheat I have raised and have in store must be worth £500. Thus I trust the Society will ultimately be repaid all the expense they have incurred for me and my family. This to me is a cheering thought."

A season of domestic trial followed upon this day of prosperity. After an illness of only about twenty-four hours' continuance—the disease, the common cholera—on the 1st of February, 1836, Mrs. Davis died at Waimate. Mr. Davis writes:—

"Oh, what a stroke it has been to me! My soul is at times so overwhelmed within me as to lead me to fear that I shall not bear the shock. Oh, pray that this affliction may fully answer the purpose for which it was sent. It is my wish to be in the hands of the Lord, as clay in the hands of the potter, and to be perfectly resigned to His will. But, alas! my heart is rebellious. This, together with the fiery assaults of the enemy, makes the stroke doubly heavy. Sometimes it seems as though all was over; but then the standard is lifted up, and I experience deliverance. Yes, *God is good*, and *He is gracious* even to me.

"In the morning I asked her how she felt in her mind. She replied, 'I was just thinking that without Christ I should feel myself a lost sinner.' I asked, 'Can you lay hold of Christ as your Saviour?' She said, with much emotion, 'Yes, I can. This is the stay of my poor heart.' . . . As soon as the natives heard of her death, they filled the house, for they loved and respected my dear Mary very much."

In the year 1837, Mr. Davis's mind was directed to the desirability of his devoting himself to missionary work alone. Hitherto his farming operations had partly occupied him, but his son William was now of age to relieve him from these. Writing to his friend Mr. Coleman, he says, "My great anxiety is to ascertain the mind and will of my heavenly Father. Should it be His will, and more conduce to His glory, I should feel it my duty to seek for ordination. I have already preached some hundreds of sermons. I have not called this *preaching*, but *speaking*. To be what I am I consider a great privilege, and I am most willing to remain as I am, should this be the will of God."

For several years the matter rested, during which time the mission work continued to prosper.

Referring to a particular tribe, the previous history of which, if recorded, would report little else but war in all its savage forms—rapine, murder, and desolation—Mr. Davis writes:—"A remark was made yesterday by an elderly native to this effect: 'Since this tribe has embraced the Gospel, the surrounding tribes have been enabled to eat the food of their own growing, and to reap the benefit of their own labours. Previously this was not so. They were then the terror of the country.'"

"February 17, 1840.—Yesterday 203 native communicants partook of the sacred ordinance in our new church.

"May 26.—On Sunday week, about 180 natives received the Holy Sacrament in our new church, which was well filled on the occasion. Last Sunday, 155 adults were admitted to baptism. The congregation was, I think, the largest we have ever had. Yesterday fifty children were baptized, and twenty-eight couples married. By the end of June, which closes our year, we shall, I trust, have admitted within the year, by the holy sacrament of baptism, not less than 400 adults into the visible Church of Christ.

"Sunday, March 14, 1841.—376 communicants were present at the native sacrament this day.

"May 4.—This morning I examined a party of about eighty, in class, on the Ten Commandments. This occupied nearly two hours. Then I heard seventy-six natives read, and examined them in the 4th chapter of St. John's Gospel. This occupied me nearly two hours. Afterwards I gave a few natives an insight into the rotundity of the globe.

"Waimate, Sunday, December 26.—Congregation too large for the church. Held service in the churchyard. After service, adjourned to the church, when 487 natives received the Sacrament."

On Trinity Sunday, 1843, Mr. Davis was admitted to deacon's orders, and the bishop appointed Kaikohe as his residence. We should like to multiply our extracts from the biography; but we have already exceeded the space assigned to our paper; and we must give but two or three more, referring the reader to the memoir itself for the details of Mr. Davis's labours at Kaikohe. Much information is afforded, throwing a painful light upon some of the causes which have conduced to those misunderstandings between the colonists and the natives, still exercising so injurious an influence on the progress and stability of the missionary work.

The advent of war in 1845 almost proved the paralysis of Christian effort:—

"The return of peace"—(which proved only a temporary lull)—writes Mr. Davis in 1846, "we hailed with thankfulness; but, alas! the ravages of war made on the minds of the natives turn our joy into sorrow. The spirit of disregard manifested by the troops to the sanctity of the Lord's day has been imbibed by them, and progresses to a fearful extent where they have it in their power. . . . In all the natives who have taken part in the war, both loyal and rebel, there appears to be the same sad falling off, so deadly is the spirit of war in its evil effects upon all right and proper feeling."

But war does not seem to have been the only or the greatest evil with which the New Zealand missionaries had, and still have, to contend. How sad the reflections arising from such a statement as the following:—

"The stream of immorality which commenced to flow many years ago, from the intercourse of the natives with the shipping, has now, by colonization, become enlarged, and possesses a strong and overwhelming current, which will soon annihilate the native tribes. How often is the question asked, How is it that all savage tribes fall and become annihilated before civilization? The question is natural enough in the mouths of those who are ignorant of the real state of things; but let the question only be put in its true and legitimate form, and it is easily answered. How is it that all savage and barbarous tribes fall and become annihilated before *demoralization*, or rather, more properly speaking, before the deadly immorality introduced amongst them by those *who are called civilised beings*? This is the *true* way of stating the question, and it conveys its own answer. This country has already suffered much, and if the people have decreased in the same proportion generally, it is very probable, if twenty years ago the island contained 100,000 native inhabitants, that it does not now contain more than 50,000. And if the aborigines decreased so fast when the stream of immorality was comparatively small, what may we not now expect, when it is so much enlarged? In twenty years, I fear, but few of the native race will be found in the island!"

But we will not leave the scenes of Mr. Davis's missionary labours under the cloud which thus rested upon it after so many years of successful effort. The war which again broke out at length subsided, and the restoration of peace in 1849 brightened the prospects of the mission. Mr. Davis writes:—

"Previously to the war, the mission cause resembled a stately ship in full sail to the heavenly port. The gale of war arose right ahead. Her progress was impeded. The sea

ran high. Many seas were shipped. All the lights were extinguished. But she held her course, because the gates of hell could not prevail against her. The gale ceased; the weather cleared. But one-third of her crew alone remained. This filled our hearts with sorrow and sadness. We are now in a more healthy state, and are again making progress with humility and caution."

Again he writes:—

"On my first arrival in this country, the natives were savages in every sense of the word. You cannot be aware how lavish savages are of human life. One old chief, who formerly lived at Waimate, was in the habit of having slaves killed for the purpose of food. How changed the scene! To God be all the glory. The other day I visited a party of Christian natives in their Pa. A messenger brought a letter from this old chief, while I was there, to this effect: 'My children, you behaved well in the last affair. Your cause is just. Had you been the aggressors, I should not have respected you. I have heard the threats against you. Fear not. We shall assist you. But listen to my advice, and do as I wish you. When the hostile party come, remain quiet. *First give the hostile chief the Word of Life.* My children, let him throw the first stone, yea—the second stone—before you attempt self-defence. Trust not in your guns. Look only to God. Pray constantly and believingly to Him for protection.' This change has not been partial, but universal throughout New Zealand. All the natives have not been brought under the saving influences of the Gospel; some still adhere to their old superstitions, but I know not a tribe whereof individuals have not turned to God. In some the knowledge of Divine things is shallow. We have waited for the outpouring of the Spirit to deepen the work of grace in their hearts. This, blessed be God, I have lived to see."

During the closing years of Mr. Davis's life, he passed through more domestic trials in the loss of his second wife, who had proved in every sense a help-meet for him:—

"She was loved by the natives in life and in death. They never left her remains night or day, until they were deposited in the silent tomb. The whole of Kaikohe was present the morning of the funeral, and there was scarcely a dry eye among them. About a hundred accompanied the remains to Waimate."

With failing health, but undiminished zeal, the devoted missionary prosecuted his work. Evidently, both in his own personal experience, and in the state of the missions, he saw it to be a sifting time.

For himself, God would not let him be lifted up by any self-sufficient thoughts, but gave him the true exaltation of humility:—

"My time is much occupied. Oh, that it could be more and better occupied for God! I do not expect that I shall remain much longer on earth. I tremble to think how little I have done as a missionary, and how badly that little has been done, and how very much I have left undone that I might have done, and ought to have done."

Amongst the native Christians, the introduction, by European traders, of ardent spirits, proved a fearful scourge, and numerous defections followed.

Mr. Davis writes (January 7, 1862):—

"Spirit-drinking is a growing evil, and a great hindrance to the cause of Christ. My district numbers about four hundred communicants. [How many of our home clergy could speak of four hundred communicants?] Deadness of spiritual feeling exists among them generally, from which a few are exempt. *But I believe there is more genuine religion in our native converts than is to be found in the same number of inhabitants of highly-privileged England.*"

The mingling of light and shade which thus characterized the state of the New Zealand mission, towards the close of the labours of Mr. Davis, seems, if not designedly, certainly impressively, to enforce two most weighty truths. There was sufficient evidence of vital piety to justify the unflinching conviction, so often avowed by Mr. Davis, that *the Gospel proclaimed in faith and integrity can never be preached in vain*: and at the same time there were such tokens of the weakness of man to resist temptation, as to warn of the folly of

putting any "confidence in the flesh," and to impress upon him, as the great missionary need in order to real missionary success—"We require the quickening influences of the Holy Spirit."

Mr. Davis, in a letter dated 25th February, 1853, had expressed the desire that, "when he was no longer able to work, if it were the will of God, he might both cease to work and to live." He added, with the simplicity and humility of a trusting faith, "I hope this is not wrong. God knows that it is my wish to have no will but His." His life was prolonged ten years, and then his will proved to be also the will of his heavenly Father.

His infirmities greatly increased, but he continued actively discharging his duties till the last. We quote two entries from his journal:—

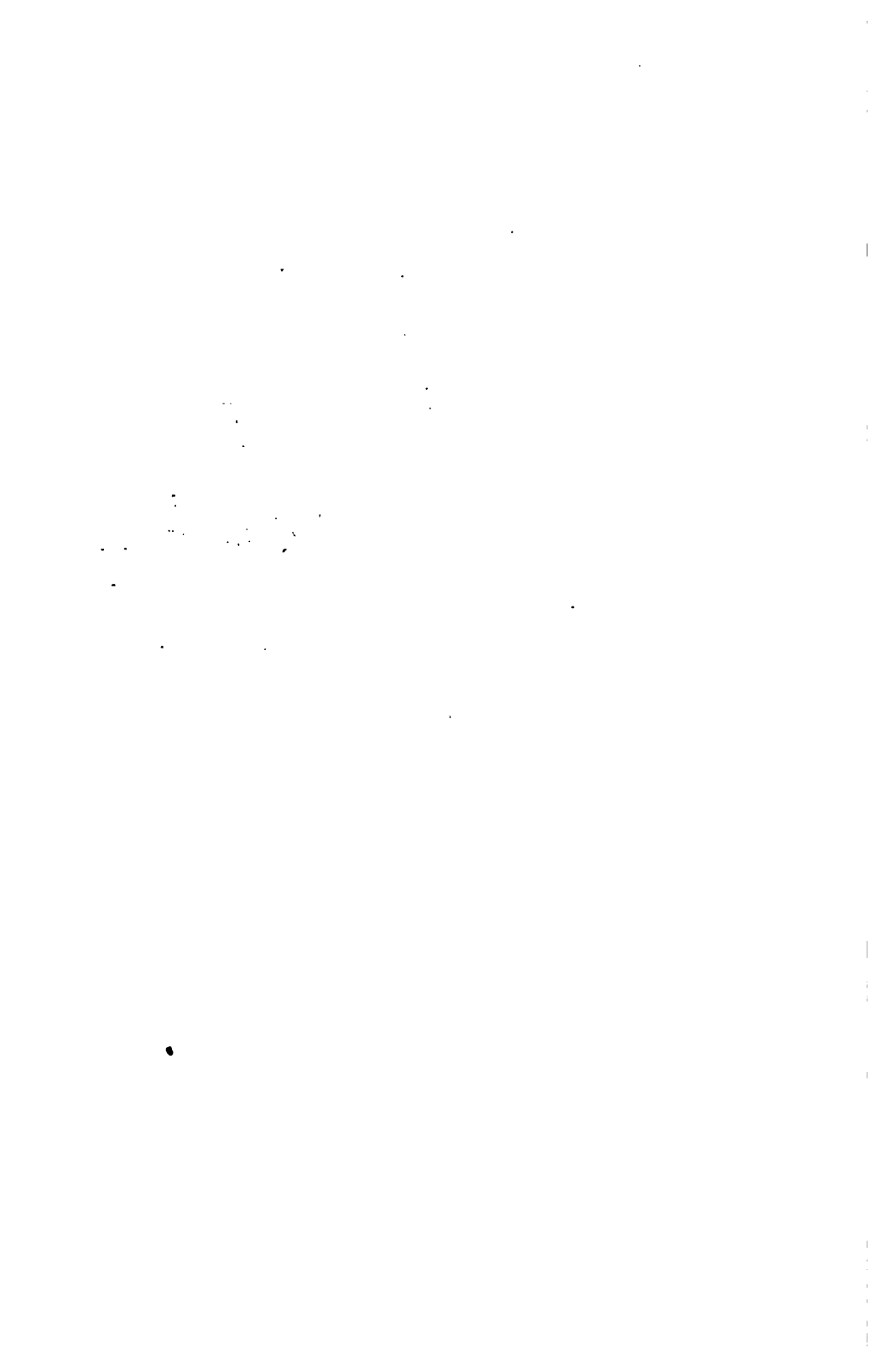
"18th January, 1863.—This day my seventy-third year has closed; alas! how unprofitably. I performed all the services myself. This is according to the wish of my soul, for I value these services above anything in this life."

"16th May, 1863.—Six people from the Matira came for examination for the Sacrament, and three from Rangaunu." [*Last entry.*]

His eldest son, James, describes the closing scene:—

"On the morning of Whit Sunday, 24th May, his countenance brightened, and he exclaimed, 'Come, Lord Jesus. I shall soon be with that happy company before the throne, and like them shall be clothed in robes of spotless white.' On the afternoon of Whit Sunday, he was much worse, and unable to recognize his old Christian friends who called to see him. On Wednesday, 27th May, all the members of the family within reach being collected around his bed, I said, 'The Spirit and the bride say, COME.' He answered aloud, 'Lord, I come.' He had a long sleep, which greatly refreshed him. On awaking, he exclaimed, 'Chariot wheels!'" At nine p.m., noticing us all standing around his bed, he *appeared* to address himself to each. His lips moved, but not a sound, not a whisper was perceptible. He then rested his eyes on me most affectionately. Afterwards, looking all round, my sister Sophia caught his dying accents—'MEET ME IN HEAVEN.' He now closed his eyes, and slept sweetly, his breathing becoming weaker and weaker, until, at about half-past two o'clock on Thursday morning, his happy spirit took its departure without a struggle or a sigh."

"SO HE GIVETH HIS BELOVED SLEEP."



THE BURIALS BILL.

From a Letter to a Member of Parliament.



BY A KENTISH RECTOR.

* * * On the general principles of the above Bill, and the affront it offers to the clergy and laity of the Church, who supposed that their churches and churchyards at least they might call their own—it is unnecessary to descant. I proceed to what I consider special hardships:

I. Let it be admitted that where the tree falls there it must lie; and that in the absence of other places of sepulture near at hand, a parishioner has a right of burial in the churchyard. Surely if the friends of a deceased dissenter object to the forms of the church, there can be no hardship in their engaging in their own religious offices before they leave the house, and having to commit the body to the grave in silence. This I believe to be the general practice in Scotland, and, if I mistake not, few Dissenters, Roman Catholics excepted, attach much importance to a service at the grave. That the clergy should be required to enter such burials in the Church Registers, seems to me to

be a gratuitous affront. All civil purposes would be answered equally well by their being entered in the books of the Civil Registrar.

II. That most town parishes and many country ones, have other cemeteries besides the churchyard, is notorious. This parish is an example in point. With a population of 1,130 only, while there is but one churchyard of moderate dimensions, the dissenters have four distinct burial places ; two of which are attached to their chapels, and all taken together much exceed the churchyard in extent. What necessity then is there for the intrusion of Dissenters ?

III. What can be more unjust than that while Dissenters are to have the free use of the churchyard, yet that the paths, fences, gates, &c., are to be maintained at the exclusive cost of Churchmen. Within the last year I have, with the assistance of a parishioner, at great cost, provided new entrance gates to the churchyard of my parish. The fences are in a bad condition and require renewing. Is this to be done at the expense of one-half of the parishioners, while the other half, claiming all privileges, are to contribute nothing ? When this Bill was first introduced, a sense of justice led the Promoter to insert a Clause that, as the churchyard was to be in future for the use of all, all should contribute towards its maintenance. But this equitable provision was afterwards withdrawn.

IV. But the most iniquitous clause of all remains to be mentioned. Not merely are our existing churchyards to be invaded ; but, in the future, Churchmen are to be excluded from opening at their own cost cemeteries for the exclusive use of themselves and their own ministers. For, though permission to that effect seems to be allowed ; yet there is this proviso—that, if any dissenter, no matter under what circumstances, be buried in a Church cemetery, ever after the near relations of the deceased shall have right of

entrance, with their own minister and services. All, then, that will be necessary will be to *submit* to the interment, under Church forms, of one individual—may be an infant or an idiot—and ever after, to that family, the exclusively Church cemetery, as intended, will become one for dissenters and dissenters' services, however objectionable they may be. Surely, Parliament can never sanction so unjust a proviso as this, which, if adopted, will expose to intrusion even those cemeteries in which distinct provision has been made for Churchmen and dissenters, to the mutual content of both.

The points, then, which I would press on your attention, supposing the Bill cannot be summarily disposed of, are—

I. If the churchyard is in future to be for the use of all, without distinction, let all contribute to its maintenance.

II. If dissenters object to the services of the clergyman, let there be no religious service; and let not the clergy be required to be the registrars of their burials.

III. Where a parish has another cemetery besides the churchyard, let things remain as they are.

IV. Give Churchmen and dissenters equal liberty to provide, at their own cost, places of sepulture for their own people, with their own rites and ministers, and with no other.

By the existing law, Incumbents have a freehold interest in their churchyards, of which it would be unjust to deprive them.

DENOMINATIONAL SCHOOLS.

If anything be certain it is this, that before long schools supported in part by voluntary subscriptions, will not be able to hold their own against rate-supported schools. We all know how difficult it is, in any cause, to keep voluntary subscriptions going from year to year. Many of those who have hitherto contributed towards the maintenance of Church Schools, so soon as these schools are thrown open to all comers, on their own terms, will begin to enquire, "Why should we bear a double burden, first, by our subscriptions and then by rates, to the relief of those who pay no subscriptions, and whose share of a common rate we are reducing by our self-imposed contributions?" The contest between the purse of the nation and that of individuals is too unequal to be maintained with any prospect of ultimate success to the latter.

Let the Church at once close her schools, and leave the School Boards to provide them.

But what about the buildings? Is she to make a present of them to the School Boards, as I fear some half-hearted managers are prepared to do, and as the framers of the Education Bill seem almost to expect? That would be a suicidal act, indicative alike of ignorance and treachery.

In our schools and residences we have a mine of wealth, which in each parish, might be advantageously employed for Church purposes too numerous to name.

Let the buildings be sold to the School Boards, when they are willing to take them, and the proceeds invested for Church uses. With no buildings to their hand, the School Boards must either build or purchase suitable buildings; and in most instances, they would not be able to suit themselves so expeditiously, so economically, and so conveniently, as by purchasing the existing buildings, which they could enlarge or supplement according to their requirements.

For many years I have foreseen the day which has come upon us; and this expedient for turning it into a blessing, rather than an injury to the church, had not escaped me.

All that is wanted is united action on the part of the National Society and School Managers throughout the kingdom, and the thing is done.

If fairly carried out it would amount to a re-endowment of the National Church, in a way, too, of which none could fairly complain.

A KENTISH RECTOR.

IN MEMORIAM:

THE CHURCH LESSONS

BRIEFLY REVIEWED.

BY
CHARLES JAMES BURTON, M.A.,
CHANCELLOR OF CARLISLE,
AND
VICAR OF LYDD.



LONDON: WHITTAKER AND CO., AVE MARIA LANE.

CARLISLE: C. THURNAM AND SONS.

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1872.

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ADVERTISEMENT.

The purpose of this publication is, as the title intimates, in memoriam. There is no hope that any material change may be made, let recommendation, or remonstrance, come from what quarter it will, in regard to the new Lectionary: it has been effected in too decisive a manner to let us expect a re-consideration by those from whom it has proceeded; and the temper of Parliament in all such matters is so well understood as to make even the wish to be hopeless. Hence, amongst other reasons, has the publication been delayed until after the coming into use of this new order: it is strictly in memoriam. It may be permitted to look back with an affectionate regard on the friend and instructor of three hundred years and more, to express our gratitude, to acknowledge the many excellencies by which we have profited, and the saving truths which have been so faithfully set before us. Neither is there any intention of blame or reproach towards those who have caused or contributed to this result: we must believe them to have acted from a sense of duty, and in satisfaction of their conscience; and, differing as we may, we will not withhold our hope and our prayer that the Divine Goodness will make it and all else minister to the welfare and not the injury of our Church. One word may be added to this notice, and that is—Earnestly let us intreat that in all future schemes, and we know there are some in more than contemplation, of change, constitutional means may be used, and that the Church at large may have full opportunity of a free discussion.

January, 1872.

IN MEMORIAM.

It is much to be regretted, that, in a matter so deeply affecting both the interests and the feelings of the members of our Church as the change of the order of scriptural reading, a notice and consideration had not been allowed which would have enabled a previous and well-deliberated expression of the general opinion. There were two points which had an imperative demand ; two essential questions ; one, Was the existing order faulty, and in what respect ? the other, Would the proposed change be an improvement, and sufficient to the purpose ? I will take as careful a view as my plan will admit on either part. It was in the early days of the Reformation that our arrangement was made ; and, if we are to believe historical authority, and will give ourselves the trouble of somewhat of an examination, we shall, doubtless, satisfy ourselves that the arrangement itself was of regular design, forming a course of connected instruction. The fact is thus : selections were made, in the first instance, for our Sunday services, and those of all other holy days, from the Old Testament ; in the former case, applicable for the most part to the respective seasons and divisions of the year, and, in the latter, to the particular circumstances ; there being, however, this difference to be remarked, that in the former, with the exception of some that were more distinct in their character than others, not only were select Lessons appointed from the Old Testament, but also from the New, as on the last Sunday in Lent, on Easter Day, on Whit Sunday, and on Trinity Sunday, so clearly proving the mind with which the task was undertaken, and that the direction given to it was of careful forethought. The Christian year commences with Advent Sunday ; and the First Lessons for the Morning and Evening Services have been chosen in special adaptation to the whole of the Advent season. These eight Lessons are taken, consecutively as to the circumstance and its peculiar requirements, from the Book of the Prophet Isaiah, justly called the Evangelical Prophet, as more eminently directed to the coming of Christ ; and, on that account, no objection was to be

raised, or has ever been attempted. Any one who will take a survey of them will recognise the view they have to the great purpose, the redemption through Israel, seeing how they proceed from one step to another, and how they justify God as well in His promises to as in His rejection of that people, and the adherence to His everlasting covenant of the universal blessing in His Son. It will be apparent that this selection was no mere arbitrary doing, no chance appointment, but an amply digested plan. The Lessons for the Sundays after Christmas to the Epiphany carry us into some of God's dealings, in this regard, with His people, setting forth His mercy and His judgment, His mercy as in the instance of His servant Hezekiah, and His judgment as in the foretold subjection of them to and exile of them into Babylon; declaring in either His method of general dealing with mankind in the accomplishment of His gracious work. Who, again, can reasonably find fault with the choice of the First Lessons after the Epiphany, the manifestation of Christ to the Gentiles, exemplifying their call and their admission to the benefits of the Gospel, all of them drawn from the same Evangelical book, all of them showing that God's mercy was designed for the whole race of mankind? Examine them as we will singly, compare them as we will with each other, and we shall find that this purpose has been strictly adhered to throughout. Christ and His mission having been thus foreshown, and He having actually come, born among the Israelites, manifested to and receiving the Gentiles, we are carried back to the historical record of that which occasioned all this wonderful doing, and recalled to the original fact which made it necessary; we are taught why it was that this great dispensation was ordained, and bidden to look to our origin, in order to a right notion of both God and ourselves: the attention, I say, is drawn to the origin of man, and the reason of all this; accordingly, the first two chapters of Genesis are appointed for Septuagesima Sunday, the former delivering an account of the Creation, and the latter of the state of innocence and happiness in which man was created. On the following Sunday we have the history of his fall from that state, the sentence on him and his descendants, and the promise of redemption: in the evening of the same day we learn the extent of wretchedness and of punishment to which the fall had conducted. Then we come to the chapters describing what may be termed the resurrection, that is, the Covenant with the survivors of the flood, and the foretelling of the future disposition of their families, and the

particular arrangement of them. All this having been done, the new status of mankind having been thus declared, the redemption covenanted at the fall is next made the object of notice ; and so we have the call and the blessing of Abraham, comprehending the promise of Christ through him, with that also of the possession of the Land of Canaan, where all the great things, preparatory to and typifying of the redemption, were to be acted. We have now the division of Abraham from Lot, with the most striking and awful judgment, after the flood, on the sinfulness of man ; as, likewise, the origin of the people who were to take a very prominent place in the future history, that of Moab. Here, too, we are shown in type the sacrifice of Christ ; we learn how it was the sacrifice of a firstborn by which the redemption was to be perfected, the offered sacrifice of Isaac prefiguring the sacrifice of the Son of God ; and how that by faith in that sacrifice the blessing was to be obtained. Then, and, assuredly, in regular order, we are carried into the fortunes and the conduct of the immediate descendants of Abraham ; we are taught how the blessing of him was transmitted through Isaac to Isaac's younger son—Jacob ; and are carried through the whole season up to Easter with the progress of the Israelites, and their formation into a numerous people, with the operative cause and the intention of their sojournment in Egypt, and their deliverance from thence ; and, what is most important to notice, the manifest appearance of the Almighty in it all ; letting us see, if we will not wilfully shut our eyes, the prefigurement of the mighty end for which all had been ordained ; and a more useful and better-connected statement could hardly have been given. We have Israel set apart, and brought so far in progress to the Promised Land where all the marvellous future doings were appointed, going, as it were, to the proper theatre, and thus enabling us to regard with due care, observation, and faith, all that was past, and to have before us in one view, the great and gracious purpose of God, his merciful design for the welfare of his reasonable creatures, and the miraculous methods by which all was brought to bear on its accomplishment. The Lessons appointed for the ordinary Sundays from Easter to the Thirteenth Sunday after Trinity inclusive, are carefully selected chapters from the Books of Moses, and those subsequent to them, which take us through the Israelitish and Jewish histories, and so much in dependence one on another, as to present a view, complete in itself, of God's onward dealings with His people ;

manifesting His constant eye over them and their proceedings, and keeping alive the high purposes of all ; letting it be seen, that, whatever they did, good or evil, He made it to bear to the effectuating of His own will. We have as plain and as full an account as may be of their progress to and settlement in the Promised Land, and of His most characteristic doings by them : we have the main points of His marvellous punishments, and His marvellous deliverances : we have the Legal Dispensation so set before us, as to enable us to understand its most remarkable features, and as admirably calculated to guide us in our further research ; and, I may add, there is not a single chapter we may rightly wish to have been omitted. We have a full insight of the political establishments, under Moses and Joshua, and their successors as leaders and as judges, affording us, at the same time with the statement of them, the various phases they underwent ; setting examples and giving instruction to the world for similar circumstances in any respect wherein men may be placed. We are then brought into the history of the kings, with a more special reference, and more full information, to him in whom the promised seed was to be looked for, detailing the early life, the progress, and the chequered fortunes of David, until he became settled in the kingdom ; we have a description of it and its rising grandeur ; we have, as far as need be, the joint history of what had become the separate kingdoms of Judah and of Israel, until the ruin of the latter, and the restoration, in the former, of the law under Josiah. Then we have appropriately chosen portions from the writings of some of the Prophets, in which is to be found much historical as well as prophetic matter, teaching us, how, step by step, the ruin of the kingdom of Judah was brought to pass, unto and in the captivity in Babylon, with some striking accounts also of God's mercies. Whoever will follow this course of reading, in its regular order, will find a purpose, a carefully defined purpose, in all its points. He will be satisfied that the one great object, the true end and reason of the chosen people, has been undeviatingly in view ; and that, it being necessary to use such selections, better could scarce have been made : he will see that they are not unfitting to their evident intention. The concluding Sundays after Trinity are occupied, in the First Lessons, with some of the more remarkably instructive chapters from the Book of the Proverbs ; and there is not one of them which is not well adapted ; there is not one of them, which may not be read with a true profit to the hearers ; it is also to be noted that the instruction of them is consecutive, that

there is an observed order, showing the connection, the mutual connection, of all rules of life: and especially, and more than all, the important remark is to be made, that they exemplify the great truth, that all which we call moral instruction, all regarding the conduct of life, depends for its authority on the revelation of God; and that, for every saving truth, whether of this world, or of the next, we are indebted to His inspired Word: to this end was inspiration vouchsafed to the writer, or writers, of the Proverbs; and this is the acknowledgment which our Church has made in thus presenting selections from them to our use. And who shall say that this instruction, this inspired instruction, of the Book of the Proverbs, as set out in our original order of Sunday Lessons, after the history reviewed, does not well follow, showing at last, in solemn conclusion, that all man's doings, thoughts, and judgments, must have this confession? Personal and moral doing are demonstrated to be dependant on the grace of God, and to be subservient to His will. All following me through this slight sketch, as slight it must be, and indeed need not for its purpose to be otherwise, will, I think, admit that they who undertook the office of selecting these readings had an honest and a legitimate object before them, and did also advance to it prudently and fairly. The intention was to lead to the great point, the true purpose of all, the final purpose of God in our redemption; and this selection, as made, will be found to offer such a view as shall enable the mind to receive an edification from it perhaps not otherwise to be had, but certainly not in a more effectual manner. The Second Lessons, throughout the year, are, with exceptions which will be noticed hereafter, in regular succession, the Sundays being included in the general appointment; those of the morning beginning with the first chapter of St. Matthew, and proceeding to the end of the Acts of the Apostles; those of the evening, in the same manner, taken from the Epistles; by which method the whole are read three times within the year, where Daily Service is celebrated; a strong suggestion being thus virtually given for private or family order of reading: this I do not doubt was in the minds of the framers of the general order: and, whatever may be thought of it now, I do not doubt it was wise and kind at the time. We are now to look back to the Lessons appointed for the Morning and Evening Services of certain special Sundays: these are the Sunday before Easter, Easter Day, Whit Sunday, and Trinity Sunday. For the First Lessons on the Sunday before Easter, we have chapters continuing the history

of the Israelites in Egypt, narrating some extraordinarily miraculous works leading to the accomplishment of their deliverance, and in right order towards it as to be set forth on Easter Day. For the Second Lesson in the morning we have that chapter of St. Matthew in which a full account is presented of the events of the days immediately preceding the day of the Crucifixion; preparing us for the awful conclusion; nor do I see how a better provision could have been made: for that in the evening we have a portion of the chapter of the Epistle to the Hebrews which proclaims and argues the everlasting priesthood of Christ, showing us the reason of all we had learned from the other: the sacrifice was near on completion; and we are thus instructed in the authority and honour of the priesthood itself. The First Lesson in the morning of Easter Day is still a continuation of the history of the deliverance from Egypt, relating the fearful method by which it was finally ordained—the death of the firstborn, being confessedly typical of the deliverance of man from the bondage of sin by the sufferings and death of the Son of the Most High, together with an account of the institution of the Passover, the figure and the predecessor of the Christian Passover and Sacrifice. The Second Lesson instructs us in the obligation we have incurred by the resurrection of Christ, and the new state of holiness, or regeneration, in which it is the design of it to place us. The First Lesson in the evening describes the remarkable pursuit of the Israelites by Pharaoh, with the passage through the Red Sea on dry land of the former, and the destruction in it of the latter,—a resurrection, as it were of the former from the dead, as “baptized in the Red Sea,” figuring how that through the resurrection of Christ from the grave, and of man from sin by the water of regeneration, is the adoption into Christ. The Second Lesson is the latter portion of the chapter in the Acts, containing the first preaching of St. Peter after the descent of the Holy Ghost, and under the open inspiration of whom it was delivered: it is a complete proving of the resurrection of Christ according to prophecy, and of its intended effect: invaluable are the direction and testimony, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” The First Lesson in the morning of Whit Sunday is in continuation of the reading from the Pentateuch, but at the same time very suitable to the intention of the day. It treats of the three great Feasts, with the manner of their observance; one of them that of weeks, or of

Pentecost, which has been superseded by this of Whit Sunday. The Second Lesson contains another preaching of St. Peter, which not only exemplifies the descent of the Holy Ghost, but the grant of Him, through his preaching, to the Gentiles, and their reception into the faith. The first chapter for the Evening Service is that of Isaiah, which exhibits the Holy Ghost in the Lord's Christ, and, through Him, in the whole dispensation of His Gospel, with a statement of the blessed effects of His influences. The Second Lesson gives us an interesting account of the testimony of the Holy Ghost to the doctrine and doings of St. Paul, teaching us how witness was thus borne to Him by the enabling of him to perform certain miracles. The First Lesson for the morning of Trinity Sunday is the first chapter of Genesis. There was strong reason for this appointment. The doctrine of the Trinity is one most awful in itself, and necessary of belief; so, what more proper than to set up a testimony, that, though not comprehended in its entire force and truth, it yet was revealed, though darkly, from the beginning, and thus able, at the right time, to be brought forth in all its significance and power. This chapter introduces the three Persons of the Holy Trinity as concerned in the creation: it commences with what men were afterwards enabled to acknowledge—"God," God the Father; "God spake," by God the Son, the Word; "the Spirit of God moved," God the Holy Ghost. St. John testifies to the comprehension of God the Son, as the Word, in the commencement of his Gospel: "The Word was God, the same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made." And His essential existence with the Holy Spirit is thus declared: "In Him was life." Through the Spirit was life, for "the Spirit of God moved upon the face of the waters." So we have "the unity in Trinity, and the Trinity in unity." The Second Lesson is that chapter of St. Matthew, in which the doctrine of the Trinity is distinctly revealed, and is well associated with that we have just looked at. The three Persons are in open manifestation. The heavens were opened on the baptism of Christ, a very significant fact: "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." I do not add a word to this. The First Lesson for the evening is also from the Book of Genesis, and

owes its appointment to the belief always entertained that the doctrine of the Trinity is signified in it, being further made known to Abraham in the appearance of the three angels; who, though being three persons, were received and addressed by him as one. This is the reason of it, and will sufficiently account for its place in those readings. The Second Lesson is the much and often-remarked-on chapter of St. John; to my conception a valuable and authoritative testimony to the same truth, the truth of the unity in Trinity and of the Trinity in unity: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness on earth, the Spirit, and the water, and the blood: and these three agree in one." I shall not observe here on this point. Another opportunity will be furnished me presently. Now, design is evident in all these appointments: no mere caprice, no mere chance or heedlessness, no indifference, can have formed such an arrangement. A judicious care, a thoughtful sense of duty, an honest looking into facts and intentions, a purpose of concert of one fact and of one doctrine with another, are wonderfully manifest. We have next to apply ourselves to the Lessons set for other holy days, days which are commemorative of certain important facts, and of the extraordinary services of particular persons. That there should be such commemorations can admit no question in a Christian Church; God having been pleased to carry out His purpose in the revelation of the Gospel through those facts and by the instrumentality of those persons. It will be convenient to take in first order those which are commemorative of facts simply; and the first of these which presents itself is Christmas Day. Was it possible to find any more appropriate than those appointed, whether from the Old Testament, or whether from the New? The First Lesson in the morning contains a direct prophecy of the birth of Christ, declaring, besides, His office, His power, and a name significant of His everlasting character: it describes His person, and the gracious intention of His birth. The First Lesson in the Evening Service delivers a prophecy of the miraculousness of His birth, describing it to be as it actually took place. The Second Lesson in the Morning Service relates the fact of His birth, as agreeable to prophecy, with certain remarkable circumstances attending it. The Second Lesson in the evening, being from the Epistle of St. Paul to Titus, is a clear statement of the effect of all this, setting out in few words the work and the intent of

redemption, "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Thus we have the prophetic statements of Isaiah, more, in truth, like history than prophecy, declaring so long before, and so exactly, what was to occur; we have the account of St. Matthew, showing all as it actually happened, with the several interesting attendant circumstances; as, also, the inspired teaching of St. Paul on the meaning of the whole. The submission of Christ to the legal ordinances, as according to His human nature of the stock of Israel, is referred to and brought to our consideration in the Lessons specially appointed, as well as to show the real purpose: I am now pointing to that of the Circumcision; and it would be difficult to find any better adapted to it than the Lessons both in the Morning and in the Evening Services of the day of its celebration. The first institution in Abraham, and its renewal in his descendants, the Israelites, are shown in the First Lessons, and its privileges and obligations, with the example of the submission of Christ, are declared in the Second. Then comes the Epiphany, or manifestation to the Gentiles. The magnificent proclamation of this merciful doing in the sixtieth and forty-ninth chapters of Isaiah, are chosen for this glorious occasion, and undeniably has the duty of selection been performed. Take the commencing words, and take the concluding ones, for instances, of the forty-ninth chapter: "Listen, O isles, unto me; and hearken, O ye people, from far—All flesh shall know that I am thy Saviour and thy Redeemer, the mighty One of Jacob." The Second Lesson in the morning likewise declares this universality, and the completion of all the prophecies in Christ as the universal Redeemer; and, in it, St. John the Baptist emphatically applies the description to Christ. The Second Lesson for the evening inculcates, with a peculiar appropriateness, a continuance in Christian truth and love. I have no particular remarks to make at this point on the appointment of the First Lessons for the day of the Purification, or the Presentation of Christ in the Temple, and that of the Annunciation of the Blessed Virgin Mary. The First Lessons on either occasion are taken from the Book of the Wisdom of Solomon and the Second are in the ordinary reading. This choice from the Apocrypha will be noticed more advantageously hereafter. It has seemed sufficient to confine the

notices of these, as of some other days, so far as the Scriptural readings are concerned, to the Epistles and Gospels appointed to them. The First Lessons for the Wednesday and Thursday in the week before Easter are taken from the Prophets, Hosea, Jeremiah, and Daniel, and describe in vivid colours the sins of the people as the cause of the severe judgments upon them, and point to the restoration to be had in the Messiah; and these are not otherwise than appropriate to the time when the observance of the great Atonement was so near. The careful studier of the Holy Scriptures in this respect will have reason to satisfy himself that the selection was of very edifying design. The Second Lesson for the morning of Wednesday is from the chapter of St. John in which an account is given of the conspiracy against Christ by the Chief Priests and Pharisees, preparing us for the great event about to come to pass; and that for the service of the morning of Thursday, from the same Evangelist, relates one of the last conversations and instructions of our Lord with His disciples, with a notice of the intended betrayal by one of them, and the denial of Him by another. Then comes the awful day called Good Friday, the day of the Crucifixion, of the finishing of the great Atonement. The First Lesson in the morning details the proposed sacrifice of Isaac, in which no one can be so sceptical as to doubt are signified the promise and the pre-figuration of the sacrifice of Christ; and the Evening Lesson is that wonderful chapter of Isaiah, foretelling the fact, and with such distinctness as to make his words seem more like history than prophecy: and causes us not to wonder at the question of him who asked, "Speaketh the Prophet this of himself, or of some other man?" The Second Lesson for the morning describes the betrayal, the denial, and the arraignment, and that for the evening contains an exhortation to holiness by St. Peter, founded on and shown to be necessary by the example, the sufferings, and the death of Christ. For the day following that of the Crucifixion, and preceding that of the Resurrection, very fitting Lessons are chosen, the first from the Book of Zechariah, and that of Exodus, the former of triumph, and the latter descriptive of the safe passage of the Israelites as from death and the grave by the power and guidance of God, typifying the rising of Christ though then in the darkness of the grave. The Second Lesson in the morning states the burial with the circumstances of it; and in the evening we have a proof of His great and holy priesthood, with our consequent privileges and duties. Look

again to those appointed for days in the week of Easter, for Ascension Day, and for days in Whitsun week. All are of peculiarly suitable adaptation, well selected, and admirably and convincingly reminding of the great things they either foretell or commemorate, and all of them of powerful and indisputable instruction. I must here, however, express concern that proper Lessons had not been appointed for the first day of Lent, or Ash Wednesday; and can only account for the omission by the peculiar Service of the Communion being considered as sufficient: still, I wish Lessons had been appointed for it.

I am now to make some observations on the Lessons for the days called Saints' Days. I exclude from the catalogue that of St. Michael because it has a character of its own. Twenty-one are taken from the books, comprised under the general name of Apocrypha; and any one may, on examination, find, that they bear, many of them, some relation, in the way of deduction, to the purpose of God in the respective parties to whose memory, and our edification in it, they have been set apart; it will be readily understood that advantage has been taken of them as affording a fair opportunity of presenting valuable instruction for the conduct of life, and as opening much of the power, and wisdom, and goodness of our Heavenly Father. Now, when it is remembered that the books from which these Lessons are taken have been handed down from the Jewish Church to our own as the productions of holy men, and that the strictest inquiry can find no truly objectionable matter, and that there is an unequivocal declaration that they are not read for the establishment of doctrine, as those of writers who were of undoubted inspiration, but for instruction in life and manners, of trust in God in all exigencies and for the according of His gracious works in the arrangement and government of the world; and when our understanding will teach us of their truthfulness, and, how precious, how encouraging they are to righteousness, we cannot refuse our assent to this appointment of them. A formal rejection of these is a rejection of every word that is not contained in the acknowledged inspired writings for delivery in our churches. So contradictory and so perverse a being is man; so narrow, and so self-willed. Nevertheless, I must stay myself on this course, as my purpose is not defence or justification of the Scriptures of either kind, but to show that the framers of what is called our Lectionary acted on design. Many of these First Lessons, as also of the Second, drawn from the inspired

Word, have been set out with views, in some points, in the lives and characters, as instruction from them to us, of these servants of God, these witnesses to the faith, these sufferers for its sake, and in order to its establishment in the hearts of men; proving the conviction that was in them of the soundness of all; thus with the First Lessons from the Old Testament; thus, with the Second Lessons from the New; all leading to profitable meditations, all serving to the glory of God and His Christ, they having been those through whom, under the direction of His own blessed Spirit, His Gospel has been made known; whose lives were devoted to His service, and who glorified Him in their deaths, willingly and lovingly offering themselves. One word on the Festival of St. Michael and all Angels. The First Lessons for this day are taken from that chapter of Genesis in which is related the wrestling of Jacob with an angel, and that of Daniel in which a statement is made of a remarkable vision of angels, and where the name of Michael is introduced; for the Second Lessons, we have the chapter, narrating the deliverance of St. Peter from prison by the interposition of an angel, and that from St. Jude in which the existence of angels, as we term them, or spiritual messengers and ministers, is declared. None who believe, and I know no Christian who can disbelieve, in the existence of these spiritual beings, will dissent, it is to be hoped, from the appointment of these Lessons: they keep the fact constantly before us; they are a direct recognition of it; and they prove the high truth of orders and degrees in heaven.

It is unnecessary to occupy much time on the First Lessons in the Morning and Evening Services, set forth for daily use. They have been so appointed and arranged as to present the Holy Scriptures to us for the most part: it is obvious that the whole could not be read within the year; and omissions were, in consequence, not to be avoided. All indeed are valuable; all are fit objects of study, and, being of the Word of God, undoubted objects of faith, the very selection itself may be received as a pointing to the personal and individual reading which it is the duty and will be to the profit of every Christian to practise. What is not directed to be of public reading is yet essential to a saving knowledge, and is aiding to elucidation and authentication; the framers of the order went so far as was permitted them, presenting a connected view of God's dealing in this respect, giving all due opportunity and force to the religious instruction which belongs to our common services of worship. They were enabled, by God's blessing, to effect this purpose, and

to give this great advantage, by arranging, except in some comparatively few and justifiable cases, whole and not parts of chapters : it was, we see, their aim to deliver the whole counsel of God ; and it is by this most useful and needful method that it has been accomplished so satisfactorily and edifyingly from that to the present time.

I do not observe on the ordering of the Psalms, since, with certain permissions, which will be noticed hereafter, they are to remain as at present.

We are now to look at the new arrangement of the Lessons : and, taking a slight survey of the whole, we cannot but be struck with the extraordinary spectacle that meets us, more particularly in the ordinary Daily Services, of the appointing, very nearly as a general rule, of parts of chapters, and the unmeaning running of one into another ; I may add, of the curtailment, by this means, of public Scripture reading. One conspicuous beauty, one long-prized advantage, of our public services, has been the liberal reading from the Holy Scriptures ; but here we have as scant a measure as is possible ; and, with such confusion as to prevent the understanding being carried on in a manner, as it ought to be, methodical and instructive. It is not very practicable, in such a proposal as I am engaged in, to speak particularly on every part of this new scheme : having vindicated, as I hope I have, the old Table, and such was my real purpose, I must leave it to any who will take the trouble of reading these few pages, to compare the one with the other, and then to judge for themselves whether such a change has been really called for, and whether any advantage will be gained from it ; that is, whether what we and our fathers have been contented with, and more than that, have so highly valued, during more than three hundred years, be so faulty as to require such a change ; whether the new Table is more edifying than its predecessor, and more suited to the solemnity of the public exercise of the offices of our holy religion,—for, so alone is it to be justified. To note the first instance that strikes us, where was the need for setting for Advent Sunday, in the Evening Service, instead of the second chapter of Isaiah, the fourth chapter, with the omission of the first verse, permissively ? There should be little, or, rather, no discretion in a solemn public service ; the second chapter, too, being so beautifully descriptive of the coming of Christ, and of the confusion into which it would throw idolatry and all wickedness ; or, striking and beautiful also as is the

eleventh chapter, why was it permitted that a portion of it should supersede the twenty-fourth? So I may throw questioning over the whole series. Why, on the Sundays after the Epiphany are chapters from Job and the Proverbs to supersede the chapters from Isaiah, which are so well adapted to the season, a book interesting and commanding on the whole Gentile world? Nor can I see the felicity of carrying the First Morning Lesson for Septuagesima Sunday into the second chapter of Genesis. It was the intention of the appointment of that Lesson to present an account of creation, and it only; and of the First Lesson in the Evening Service to carry on the history during the state of innocence; and, as creation thus occupies the first chapter, so is the succeeding account, taking with it the appointment of the Sabbath, and the reason of it, made to occupy the next chapter. The change is a mistake. The Sabbath is a clear representation of innocence and rest; and the two are, very properly, put by the sacred writer into one class. There is either thoughtlessness or ignorance in this; perhaps there are both. The Sabbath, placing us in rest, is a reminder of innocence. The first chapter is one of work; the second, I repeat, of rest and innocence, and should stand unrobbed of what is an essential detail, it being, likewise, an essentially-connected narrative. I see confusion in this, not edification. It is to be admitted, that the chapters taken from the Book of the Revelation, for the Second Lessons, as corresponding with these two chapters are not otherwise than appropriate in themselves; and that, if it had been found necessary or desirable to form new readings, no objection could be made to them. I have noticed the omission, in the original order, of Proper Lessons for the First Day of Lent, and am glad to find that it had attracted the notice of the framers of this one, and has been provided for; the chapters selected are fitted to the occasion, but I must express my dissatisfaction that parts only of three of them are directed: a little attention will show that the entirety might have been appointed with advantage. I must not avoid a special notice in the change made of the Lessons for Trinity Sunday: it seems to make the doctrine of that awful mystery and faith of doubtful character; and, if in any point, in it surely, the most rigid jealousy should have been exercised. The First Lessons were, both of them, from the Book of Genesis, in the morning the first chapter of that book by reason, as noticed already, of the revelation in it of this doctrine—this truth, and that in the evening, from the eighteenth chapter, from the symbolical representation it gives of

it; the Second Lesson in the morning offering the actual—the personal revelation of it in St. Matthew's Gospel, and, in the evening, that chapter from an Epistle of St. John which the judgment of the Church has acknowledged to be declaratory of it. A portion of the sixth of Isaiah is substituted for the First Lesson in the morning: it is true that the doctrine of the Holy Trinity has always been demonstrable from this of Isaiah; but, is it not so elsewhere? The careful inquirer will find it of strong and frequent revelation: it does not depend on a few obscure statements; and the Church has rightly, as ought to be admitted, selected the very first words of sacred history; and it had been wise to retain them: doubtless, many chapters from other books would have been befitting, but there seemed a better reason for this than for other: it is the first revealed truth: it shows that the doctrine was no after invention: it shows God at the earliest point of time in His full being. A permission is indeed given to use the first chapter in the Evening Service, in lieu of the eighteenth, to the fourth verse in the second; but, does not this alter its status? Does it not, we may say, take away its supremacy? The third of St. Matthew is displaced from its position as the Second Lesson in the morning for a portion of the first chapter of the Revelation; a valuable chapter, as substantiating the doctrine of the Divinity of our Lord, but by no means so adequate to the occasion as that which it displaces. For the Second Lesson in the evening we have a portion of the fourth chapter of the Epistle to the Hebrews, in which the true intention of spiritual gifts is displayed, and which some ordinary readers at least will fail in perceiving as proof or exact declaration of our doctrine; permitting, however, the use of that which had been removed from the Morning Service, the third of St. Matthew. Now, I must notice with sorrow, and with pain, the utter exclusion of the fifth chapter of the First Epistle of St. John. The words are condemned, if not as absolutely untrue, as too doubtful to be retained. I may seem to be stepping out of my way, but I will even risk the appearance of it in so important a matter. The omission of the chapter, and, as we must believe, by reason of the objection to its genuineness, urged principally by the opposers of the doctrine itself, will authorize the course I am pursuing. The words objected to are these, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." If the verse be genuine, nothing further is to be said in opposition to the doctrine: the writer being inspired,

his words are the words of truth : thus we see the great interest the opposers of the doctrine have in discrediting them ; and how every slight on the words, every doubt, every removal of them from any position they may occupy, will be hailed by them with delight. This verse is followed by another, in continuation of the same subject, and which must be cited : "And there are three that bear witness on earth, the Spirit, the water, and the blood : and these three agree in one." If the authenticity of these verses be established, the doctrine of the unity in Trinity and the Trinity in unity may not be disputed by the most sceptical, or the doctrine of the existence of three Persons in one Godhead. The former of them is contested, while the latter is allowed to be genuine. The ground on which the genuineness is disputed, is the omission of it in some early copies ; yet it is to be found in others. If it were the only reliance we had for the truth of the doctrine, the suspicion might have weight, and would require a jealous investigation ; but, if even the whole chapter were expunged, the doctrine itself would have a strength not to be shaken ; and there is no statement in this passage which may not be found in other parts of the evangelical and apostolical writings. Whatever, notwithstanding, may be the force of evidence on which the objectors depend, there is, undoubtedly, equal if not stronger evidence for the authenticity of the verse. It will be sufficient now to say thus much on this behalf, drawing my argument from the matter itself : God, the first Person in the Trinity, had been spoken of in the character of the Father ; Jesus Christ, in the character of the Son, who, it had been said, came by water and blood ; and an appeal had been made to the witness of the Spirit, "because the Spirit is truth." If we were to pass over the disputed verse, and so to proceed to the next, something would seem to be wanting, and the connection would be lost ; while, taking them as they stand, there is a procedure naturally of the one from the other. The statement, "And there are three that bear witness in earth," requires a reference to that with which it may be compared ; but, if we omit the verse preceding it, there will be none. It cannot be compared with the sentence, "And it is the Spirit that beareth witness," because three substances are spoken of. The sentence, "And there are three that bear witness in earth," can maintain a connection with the sentence, "For there are three that bear witness in heaven." The entire words of the after verse are, "And there are three that bear witness in earth, the Spirit, and the water, and the blood" : and these three agree in one.

"The way in which the two verses are connected shows the purpose with which this one was written : There are three in heaven, and there are three in earth ; teaching us that God has given on earth a figure of the Trinity in heaven ; and that these three agree in one evidence, as those three are one God. "*For* there are three," it is the expression, "that bear record in heaven"—following, by the plainest rule of construction from the verse immediately before, the words of which are, "This is He that came by water and blood, even Jesus Christ ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." Then we have the important word—"For." So is the disputed verse essential to the meaning of the two verses between which it stands. These three are witnesses, first, the Spirit, or Holy Ghost, who testified to Christ, and descended on the Apostles ; secondly, water, signifying the baptismal regeneration, which is by the washing of water ; and, thirdly, blood, or the blood of Christ, which was poured out for sin. These gave their testimony on earth, proving that every appointment of God, from the foundation of the world was fulfilled in Christ ; He furnishing in Himself types, figures, and prophecies ; and presenting Him to mankind, the Son of God, and the Son of man ; truly the Saviour, by whom is eternal life ; in whom every promise of the Father is verified ; by whose atonement the redemption of the world has been accomplished, and by whose gift the sanctifying influences of the Holy Ghost have been "shed abundantly on all that believe." I will offer no excuse for these somewhat lengthened remarks on this particular point. I have looked to the momentousness of the case, and to the inferences that may be drawn from it, though acquitting the parties to whom the task of review was committed of any design to impugn or to weaken the essential doctrine of the Holy Trinity, as maintained by our Church ; but, warning of the advantage that may be taken by objectors, and the imputation it may be made to imply of distrust in the validity of it. It is, besides, a proof of the danger of unadvised and unnecessary changes ; in all such, questions will arise, and points will be made, from which undue compromises, little previously thought of, will be contended for, and, to the great detriment of the truth, may be gained ; and, I say it with sorrow, the signs of the times are favourable thereto. I lament what has been done ; and I fear what is yet coming, and this latter is a consideration that has much influenced me. It seems to be submission, and not principle.

I now pass on to my general view, from this which some may term digression. I have said that I am not to be expected to give a particular notice to each case ; I must ask my readers to take that trouble on themselves. It is to be borne in mind that my object is not so much to condemn, as to justify ; to justify the original order ; and, if I have succeeded in that, there can be little need to go much further ; yet, I may, at the same time, and ought to ask, what good has been proposed by the new order, and what can be the effect but to throw into difficulty ? I am not prepared to say that many of the Lessons appointed for the celebration of the Saints' Days are not adapted to them ; in many instances they are eminently so, as far as they extend ; but, there are many in which they are utterly inapplicable ; there are those, whose relation, if there be any at all, is of a very forced character ; and, assuredly, there is no reason, looking to any one change that has been made, which justifies the condemnation of our former order. We cannot protest too much or too strongly against what may be called Scripture fragments, which form so striking a feature. Let us look a little at the daily readings. These consist, each one, of almost altogether a few verses, by which arrangement it happens that the whole of the Scriptures of the Old Testament are not read in the course of the year. Again, we observe that portions of the Gospels, and of the Book of the Acts, are appointed for the Evening Services, the former appointment that the Epistles should be read, except on some special occasions, in the evening only ; and which, in any proposal of change, might have been a fair subject of consideration ; but it is an appointment for one part of the year only : why ? if it were needful at all, it was needful throughout. Why was it needed ? because, it is alleged, so many of our poor people attend, even on Sundays, in the evening only, and have not the opportunity of hearing the Gospels read in the Church. This is a humiliating confession. It is always right, in such a discussion as the present, to look to the reason of the thing. The Morning Service was designed to be the service of the day, or particularly so on Sundays and other holy days ; and thus was made to consist of all the various parts of which we see it to be composed,—the ordinary Daily Prayer, the Litany, and the office of the Holy Communion, and was understood to be of general attendance : it was a service for all people : a sermon also was attached : it may not be immaterial to remark that every arrangement, and every ordering so argue : the collection of the alms and offerings,

the notices of any church appointments, yea, even other notices under the direction of the law, not connected with the service of the Church, but as supposing all to be present, and of which all were taken to be cognizant, none of them being directed to be proclaimed in the evening, do all speak this one language. Thus it will be seen that it had a different meaning from the other. In the evening, the ordinary Daily Prayer only was directed, and probably a catechetical lecture was designed, though not rubrically appointed, implied as it was in the duty of catechizing. It may now be seen that it had a different intention from the other. I do not say that a change might not be usefully made; but I insist, that, in the making of any change, the original circumstance should be taken into account, and, if desirable, it should be made on careful consideration and with sound judgment; and not, as appears here, on something like caprice. We do not object to improvement, while, in so serious matters as the religious condition, character, and privileges of our people, all ought to have been done in the most cautious and judicious manner, on the gravest argument, and under the strictest necessity. The responsibility of unsettling is heavy, is grievous; it goes much further than is thought of at the outset; it opens a door to doubts and perplexities, and, far beyond even them, confusion in belief. "My son, fear thou the Lord and the king; and meddle not with them that are given to change," is wholesome advice to all, and in every state and circumstance of life; and I fear it is more to this restlessness than any persuasion of real improvement we owe much of the condition in which we are as concerns our present subject. True improvement does not seem to me to have been the end proposed; it certainly has not been reached to, by whomsoever the proposal whose fruits we are now reaping was set out; and I can hardly doubt but that this new order will be found, in effect, very wanting in many essential instances, and will bring us much to lament the abrogation of the other.

The Book of the Revelation of St. John the Evangelist, it must not be overlooked, omitted, with very little exception in the Epistles and Gospels as well as the Lessons, in the former order, has now been placed in the same position in the daily readings, as the other books of the New Testament. I make no observation on this arrangement; but, it is necessary to notice it as the omission was not without reason. The book treats of matter beyond our present comprehension: it will be inexplicable until fulfilment, when it will

entirely vindicate itself; and, therefore, it has been judged prudent, and pious also, not to introduce it into the public service further than it could be elucidated, or brought into edification. Lessons were taken from it, the first and the last, for the Festival of St. John the Evangelist, and selections were made in lieu of the Epistles for Trinity Sunday, and the Festival of All Saints. A reference to the several chapters will show the fitness of the application.

I will now refer to a point on which I may express an approval, and this is a source of no slight pleasure: it is the authority given for the use of special Psalms and Lessons on special occasions. This has long been a desideratum, and I rejoice that it has been recognized. The enactment is as follows: "Upon occasions to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Calendar." And that "upon occasions to be appointed by the Ordinary, other Psalms may, with his consent, be substituted for those appointed in the Psalter." Now, I must, in the first place, observe, that there is an error in this which may lead to difficulty. It leaves the case to the discretion of the Ordinary, not of the Bishop. The Ordinary is not the Bishop personally, nor indeed is the authority of Ordinary confined to the Episcopal Order. The office of Ordinary is judicial, and can only be judicially exercised; it is not personal, as are other functions of the Bishop. As the enactment stands, the Bishop's official, acting judicially, is the party in whose discretion this authority is vested; but this neither is nor ought to be the intention. A decree of the Ordinary is a judicial sentence, a sentence on the due hearing of the case; and we know what that involves. If in any instance, in this undoubtedly, the Bishop, in his own person, should exercise the authority; and, therefore, for the word "Ordinary" the word "Bishop" should be substituted. This, however, is not all. Uniformity is necessary to an Established Church; so, I would have the sanction of the Archbishop of the Province given to this authority of the Bishop. It will not be well for differences to prevail; differences in one respect will lead to them in other. I would also suggest the advantage that would be had from providing, under the same authority, of special and appropriate services for all reasonable occasions. They are much wanted; and I believe the provision of them would be generally acceptable. The following clause of the Act invites a remark: "If Evening Prayer is said at two different times in the same place of worship"—why not say church or licensed

chapel?—"on any Sunday, except on Sundays for which alternate Second Lessons are appointed in the Table, the Second Lesson at the second time may, at the discretion of the Minister, be any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels." This permission, likely to produce variety in many churches, is uncalled for and unwise. The second of the Evening Services is very little attended by any who have been present at the first, and is mainly designed to meet that case; and we should be very unwilling to leave more than is requisite to the officiating Minister; we should be unwilling, even for his own sake: he will find himself inconveniently interfered with by busy people; and will be sure to give offence in his preference of the suggestion of one to another.

There are many considerations which must cause us to regret the changes made, and also the manner in which they have been made. The short view I have taken, as well of the original order as that which is to displace it, shows clearly that this great revolution, for such it is to be called, is very unadvised. There is nothing really faulty in the former, and there is nothing, or but little, very inviting in its successor. The former exhibited a plain, straightforward, and consecutive plan; the latter offers a confused mass without any justifying design or motive. However, let all that pass; let each stand on its own ground; and I trust, that, as now put, any one may be enabled to form a clear judgment on either. I will go back to the manner in which all this has been effected. On some proposal or representation to the Crown, we do not know from what quarter or with what exact purpose, or of what character, a Commission was appointed to review, amongst other matters, what has been called the Lectionary: this, supposing there were well-grounded reasons for it, was, as a general principle, the right course: if the Crown have doubts on such a subject, or be of opinion that a proposed amendment is worthy of consideration, it is in strictly constitutional order that a Commission should issue—a Commission of Review. This was in conformity with the course we find followed as concerning the Act of Uniformity: "The King's Majesty—granted his Commission under the great seal of England, to several Bishops, and other Divines, to review the Book of Common Prayer, and to prepare such alterations and additions, as they thought fit to offer." It was the office of the Commission to review, and to state whether or not any change was desirable and practicable, proposing

alterations or additions in consequence. All this was right, so far as concerns the appointment of a Commission, The Commission referred to in the Act of Uniformity was composed of "Bishops and other Divines": no Laymen were named in it. The Commission, from which our revised Lectionary has proceeded, and which is still in existence, is composed of Lay as well as Ecclesiastical persons. It bears the date of the Third of June, 1867; and it nominates, of Ecclesiastical persons, two Archbishops, one of them being the then Archbishop of Canterbury, since deceased, and the other the Archbishop of Armagh, showing in the latter appointment, that the Disestablishment of the Irish Church was not then even thought of; four Bishops; three Deans, one of them being also Regius Professor of Divinity in the University of Cambridge; the Regius Professor of Divinity in the University of Oxford; and four Parochial Clergymen. It nominates, as the Lay Members, five Peers; three Privy Councillors; one Vice-Chancellor; two Doctors of Civil Law; one Barrister-at-Law; and three independent gentlemen, members of the House of Commons. This Commission was not formed on the right principle, as recognized in the Act of Uniformity. It should have been composed of Ecclesiastical persons only. I know I shall be met here by an answer that the Laity are equally a part of the Church as the Ecclesiastics; and this is a self-evident truth, and which no one will insist on more readily and fully than myself. But, it will be further asked, Are the Laity to have no voice in the matter? I will as strongly maintain the affirmative of this also. Yet, I must go onward, and say that they have a voice in it, which no one has denied or attempted to deny. The very suggestion of any revision or change comes from the Laity, that is, the Crown, or the civil authority: no Commission can be issued or can consider any matter relating to this subject, any matter relating to Church affairs, but from the Crown; the parties in it, and the terms of it, are dictated by the Crown; nor can any resolution of it be carried into effect but by the authority of the whole Legislature. Is not this action enough on the part of the Laity? The course of proceeding is as follows: The Crown has doubts, or has suggestions to make; "Bishops and other Divines" are or ought to be consulted; the Crown again considers, and, if there be a case, under the advice of responsible servants, be it remembered, all of whom are of the Laity, having acted, moreover, on the advice of the same parties throughout, directs or permits, I care not which word is used,

examination, discussion, and decision so far as is possible to Convocation ; the Crown again, under the same advice, if it be thought fit, refers to Parliament ; and Parliament, or the Crown, the Lords, and the Commons decide in the last instance. It is true, that the Bishops, as the representatives of the Clergy, have their voice in the Upper House of Parliament ; but the Clergy have no representatives, and are forbidden to have any, in the Lower ; and so, without the consent of the Lower House, of the Lay Commons of England, no Act of Convocation, no Act of the Crown and Convocation unitedly, can pass into law. What man of common sense will now say that the Laity have not all the right they are entitled to have ? They have an absolute control ; the Clergy, it is the fact, do but advise ; and to do so is, from their very profession, both their bounden duty, and their inalienable office : for this, among other reasons, are they "set apart." I may observe, at this point, and by the way, how forcibly and justly it must be seen from hence, that neither have the Laity any ground of complaint that they are excluded from Convocation ; indeed, how inconsistent their presence in it would be. It is not their department. Let them, however, consider, that if, as advocated by many, they were to be admitted into Convocation, Convocation thus, by their presence, representing both Laity and Clergy, it would be an absurdity to send its Acts for ratification by Parliament. To say nothing further here on the appointment of this Commission, it may be noticed, that, in the large number of persons named in the Commission, one only is found as belonging to the Province of York ; wherefore this was so, is a question to be answered by those who advised the Commission. The appointment and the Report of the Commissioners were the first steps. The Act of Uniformity will tell us what ought to have been the next : "and afterwards the Convocation of both the Provinces of Canterbury and York, being by His Majesty called and assembled (and now sitting), His Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and Manner of the Making, and Consecrating of Bishops, Priests, and Deacons : and that after mature consideration, they should make such additions and alterations in the said books respectively, as to them should seem meet and convenient ; and should exhibit and present the same to His Majesty in writing, for his further allowance and confirmation : since which time, upon full and mature delibera-

tion, they the said Presidents, Bishops, and Clergy of both Provinces, have accordingly reviewed the said books, and have made some alterations which they think fit to be inserted to the same; and some additional prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one book, intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches: and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons; all which His Majesty having duly considered hath fully approved and allowed the same, and recommended to this present Parliament," &c. Has this order been complied with? We know the answer. It has been evaded. The Convocations were informed of the proposal, and their assent was obtained; but, where was the "full and mature deliberation"? where the presentation to the Crown? where also the acknowledgment by Parliament? There was no discussion of particulars; there was no "review"; it was not their work; it can hardly be said to have been of their knowledge, since without inquiry they could have no real knowledge. From the greater publicity given to the proceedings of the Convocation of the Province of Canterbury, we are made acquainted with the fact and the manner of its assent, and I fear it was wanting in its duty in that it did not treat the subject with the solemnity it required, examining each several proposal specifically and warily: it was called on not merely to assent, but to "review," in order to inform itself whether or what "alterations and additions" were to be recommended. As to the Convocation of York,—we know but little of the part it took: its sittings have always been very short, and, of its doings, I for one, have no information; but I suspect it gave an unconsidered assent; unquestionably, it did neither "review," nor "maturely deliberate": neither Convocation could, in those respects, have obeyed the terms of the Commission under which they were acting. The scheme went from these Convocations to Parliament: we do not hear of any further concern of the Crown in it until it was presented to one of the Houses. It was received there not as from the Convocations; any right, or influence, or concern, or responsibility, of them, seems not to have been thought of; they were altogether ignored. Thus was the Constitution broken in upon, and an Act of Parlia-

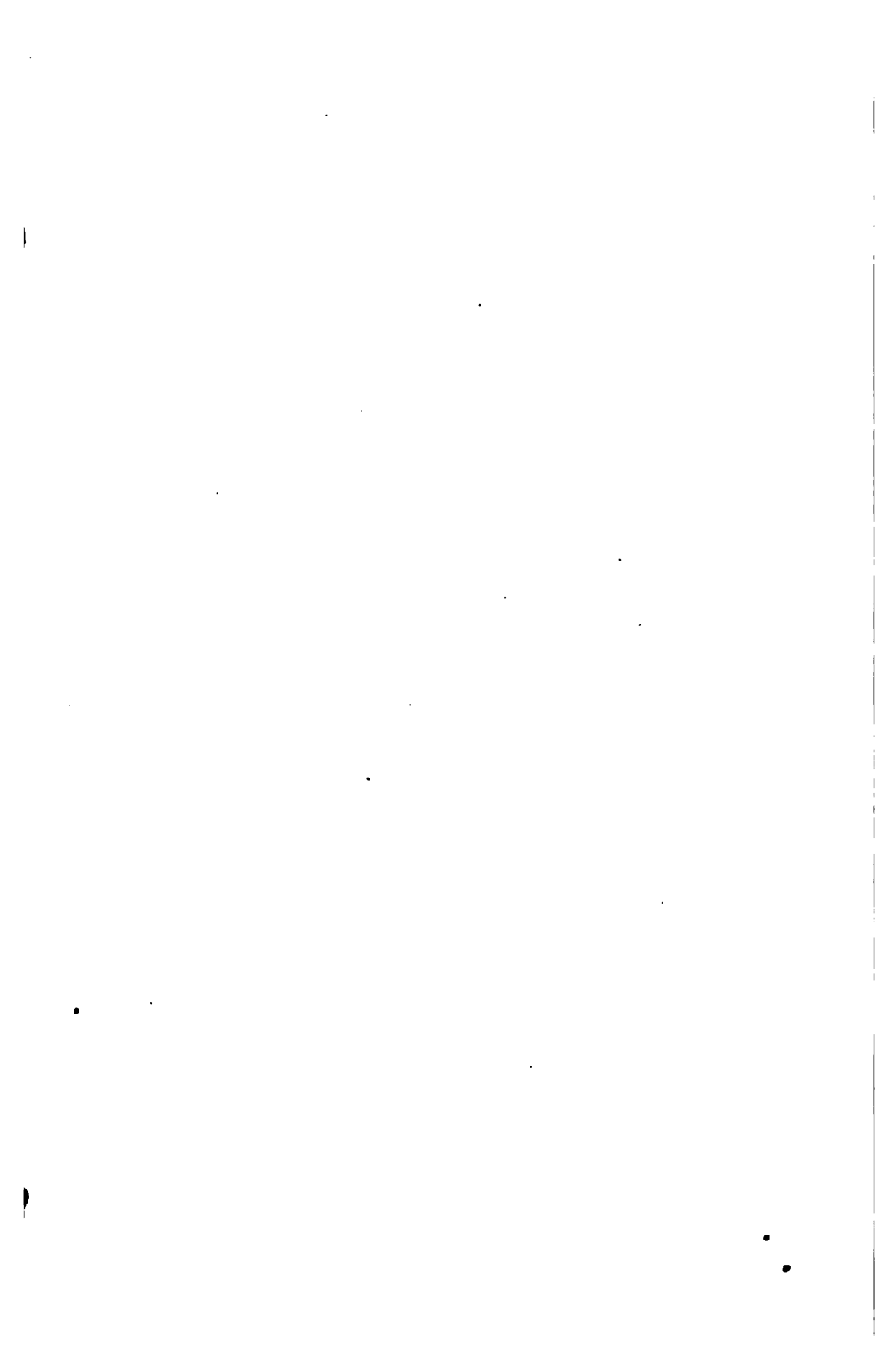
ment passed for realizing the scheme on the Report of the Commissioners. The course of the Act of Uniformity was not observed; the constitutional course; I must not say a legitimate course, because the Parliament, or, more properly speaking, the Legislature, can exercise power of any kind, actually and legally, though it be not constitutionally. This statement is sufficient to show the worse than irregularity of all that has been done, and to set our thoughts on what may still be done in the same direction, and on yet more important matters. Let us just look to the first two lines in the Preamble of the Act: "Whereas Commissioners were appointed by Her Majesty to consider and inquire amongst other matters"—other matters; we have not arrived at the end of the purpose; and it behoves us to take care, if it be still permitted us, that some check be given to further encroachment; encroachment, not improvement; we are not opposed to improvement, but we do insist for safety's sake, that it be made regularly and constitutionally. The Act says further on, "And whereas the said Commissioners have made a Report"—not a word of the Convocations; not a word even of the recommendation by the Queen of the Report—all very significant. On reviewing the transactions of some thirty or forty years past, we must be forcibly struck with the way in which strong changes, of whose rectitude and prudence the very promoters were doubtful, have been effected; it has been, on each proposition, only this, and only that; and so at last, we are finding ourselves sinking into the position of him, who, wishing to reconcile all religious opinions, by giving way here, and giving way there, has found himself at last without any principle of religion whatever: "Let all things be done decently and in order." Never was the apostolical admonition more necessary to us than now. Suspicion—danger—must ever attach to irregularity. Let all things be manifest: let us have no mere worldly or mere State policy: all such doing is inconsistent with our high position: it is not compatible with its pure designs: let the Crown, or the Ministers of the Crown, tell us their full meaning: if vital alterations be in their minds, let them say so openly; they shall be treated with candour, yea, with consideration; but, do not let us be drifted from point to point until we suddenly find ourselves sunken and lost.

I have now done what I proposed, and have only to submit a few remarks thence fairly arising. The manner in which this change has been carried out is very unsatisfactory. I have stated my view of the

general conduct of it, on the abandonment of all primary principle, and on the final settlement as not under the proper and authorized method of a real review by the Convocations, and need say no more on these points; and will apply myself at once to two others, in my mind, of considerable importance; the one regarding the communication of the proposal to a few parties before the final decision of the Commissioners, and the other as to the direction of the commencement of the change itself. We have been told that, when the proposal was brought into shape, it was submitted to persons occupying the positions of Deans of cathedral and collegiate churches, and of Professors in the Universities. Why these parties were selected for such a purpose has never been made known, nor are we informed as to any or what result from the selection of them; what they may have suggested; or what influence they were allowed to bring upon it. It was not for publicity, for it does not appear that they took any step whatever in that way: all was kept to themselves: it was a secret, rigidly maintained. It ought not to have been for information or direction, seeing they were not within the contemplation of the law for any such objects: they had no responsibility, the members of the Commission alone being responsible for what should be recommended. They had no essential connection with the great body of the Clergy, who must in such a matter have been the most competent judges of the feelings of their people. I cannot, with all my respect for them generally, recognize them as the leaders of public opinion herein. It would have been more proper and effectual to have sent any such scheme, if sent out at all, whether for information as to the public feeling, or whether for useful suggestions, if such were required, to the annual visitations, and then would the Laity, equally with the Clergy, have had the opportunity of expressing their approval or disapproval; and thus any measure proposed, if just and necessary, would have been, not what this is—distasteful, but acceptable and useful. That the satisfaction of our people ought to be the true point aimed at, seems to have been lost sight of or disregarded. Now, as to the other object of notice: permission is accorded for the commencement of the new order of reading on the second day of January, 1872; and no compulsion is upon any one to commence it before the same day in 1879. Thus, we may have, and in all probability shall have, a great diversity during the next seven years, throughout the country; in every separate diocese, and, it may be, in every division of every

diocese. This is undesirable. Uniformity ought to have been provided. It will be long before the inconveniences of variety will be relieved from, or they be dissipated; endless contentions may arise, some of each one's Parishioners desiring an immediate change, and others opposing it; some using the intermediate time in endeavours to revert to the ancient order, and others, let us not lose sight of this, seeing what has been done with so little trouble, and *how* it has been done, seeking a further revolution in a similar manner; and so shall we be kept in continual disturbance. It would, surely, have been wiser, as consonant with usage not safely to be departed from, to have appointed one fixed day for general observance; one interval of, say, two years from the passing of the Act, by which means the measure itself would have been better understood, and, it is possible, what many others as well as myself now consider objectionable, might have been so explained as to reconcile, if not to satisfy; besides which, there would have been opportunity for the Legislature to amend in any instance in which amendment might have been thought advisable, before any of us had been committed in the case, one way or the other. That the Act must be amended is clear; but, we may all readily see how far less inconvenient this would have been before its being brought into use than afterwards, before having been committed to what is evidently wrong, or, to speak more mildly, what is not exactly right. So have I plainly, and with all the brevity I could, drawn out my case; so, I humbly hope, I have vindicated our ancient readings, and the framers of them, and shown also that a better consideration of them, a better mode of conduct as to them should have been adopted. I have striven to forbear, and it is my hope that I have succeeded, from any expression construable into offence. I have confined myself to facts, and truths, and reasonable suggestions: I have imputed no motives; but I do protest, heartily and solemnly, against what has been done, as against what has ever been considered a right mode of proceeding. What is done irregularly, and therefore wrongly, in one instance, is a precedent for wrong doing in another; the safe habits of society once departed from, confusion is inevitable. All history and all experience testify to this; and, who can say to what mischiefs we may be now passing on? To what sea of troubles, into what unknown difficulties, unto what wretchedness? Other changes, to what extent we are ignorant, are contemplated; so far we do know, and that knowledge necessitates watchfulness. Let us be on our guard; let no further surprises

overcome us; let us be determined, by all honest means, by open and persevering endeavours, to maintain, in all propositions, a right course of procedure—that first defence against wrong,—a straightforward method, and sanctioned by the legal usages of the realm. Here, under God, will be our safety. We do not wish to resist what may be fitting and amending: we are open to the consideration and the reception of any proposals which may be in furtherance of the general good, which may be for the promotion of the truths and of the requirements of our holy religion, and make our Church more serviceable to the great purpose to which it is devoted. Yet, let us know what is to be done, *all* that is to be done; let us be allowed our proper part in what nearly concerns ourselves and our responsibilities; let us have an opportunity and a means whether of a conscious and willing acceptance, or of a deliberated and conscientious objection.



A FEW THOUGHTS
ON
THE SUPREME AUTHORITY OF THE
WORD OF GOD:

LAI'D BEFORE THE MORNING CLERICAL MEETING,
HELD IN THE ROTUNDA, DUBLIN,
ON APRIL 18, 1864.

BY
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A FEW THOUGHTS,

&c. &c.

MY REVEREND BRETHREN,

When I received an invitation to say something on the subject proposed for our consideration this morning, I felt at some loss to determine what was the precise import of it; I mean, what was the exact point to which it was intended we should direct our special attention. "The supreme authority of the Word of God" is a very wide subject, and admits of being dealt with under a great variety of aspects.

If by the Word of God be meant, as I presume it is, the *written* Word, then we are at once brought into contact with all the great questions connected with the supreme authority of the Holy Scriptures.

Now, the general position which the Church of England has taken up in relation to Holy Scripture is very plainly set forth in all her accredited documents. Its paramount authority is expressly asserted in her Articles and Homilies, and is assumed in and underlies every portion of her Liturgical Offices.

In the sixth Article we have her doctrine respecting the Rule of Faith formally and solemnly enunciated, in opposition to errors of two very different kinds, and proceeding

from two very opposite quarters, against which she found herself called on to protest. The Council of Trent had, some six years before the first compilation of our Articles, declared, in its fourth Session, that unwritten traditions—divine and apostolical traditions as they were termed—were to be received and venerated with the same affection and reverence of piety as the written Books ; thus, in fact, establishing the co-ordinate and independent authority of Tradition, as part of the Rule of Faith. In opposition to this, our Reformers declared in the sixth, and again in the twentieth Article, that Holy Scripture is the sole and sufficient source of all things necessary to salvation. And in the eighth Article, on the Creeds, and the twenty-first, on the authority of General Councils, they further declared that Holy Scripture is the necessary and sole test of all dogmatic teaching. Into the great controversy between us and the Church of Rome on this head there is no occasion now to enter. It is too old and familiar a topic to need any special discussion here.

The other error against which our Reformers intended to protest in the sixth Article, was that of certain fanatical sects of Protestants,—Anabaptists, especially,—who held that God's revelation of Himself did not cease with the close of the New Testament Canon ; but that, besides His objective, written, revelation, common to all, there are internal, special, revelations vouchsafed, from time to time, to individual believers ; and that these internal illuminations, inasmuch as they are immediate and particular, are invested with even a higher sanction and more cogent authority than the written Word itself. This notion manifested itself very early in the Church. It was the error of Montanus and his followers towards the close of the second century. Nor, perhaps, has it ever wholly died out since. It was revived, as I have said, by fanatical sects of Protestants at the time of the Reformation. It constitutes one of the characteris-

tic features of the religious system founded by George Fox, at the beginning of the seventeenth century, and maintained by his followers to the present day. And sporadic outbreaks of it have taken place at various times amongst those who otherwise have had no sympathy with the principles of the Quakers. This has occurred, for the most part, among the excitable inhabitants of the United States of America. But in England, and even in our own country, instances of it have not been wanting, in certain phases of unusual religious excitement. In reference to spasmodic impulses of this kind, I shall only observe, in connexion with the subject before us, that whenever such movements lead those who are under their influence to put forward their own subjective inspirations, I do not say in opposition to, but even in addition to the requirements of God's written Word, the result is and must be that the cause of Divine truth is dishonoured. And, therefore, in all such cases it becomes the bounden duty of every sober-minded Christian to insist on the sole and paramount authority of the written Word, and to reject all such pretended revelations and illuminations, as the offspring of over-excited feelings and disordered imaginations.

But there is another quarter, in which not merely the *supreme* authority of Holy Scripture, but its authority in any real sense of the word, has been called in question. And as this aspect of our subject is the most important and pressing, at the present crisis of religious thought in England, so is it incomparably the most difficult and the most delicate. The cause of truth may suffer, as it has often already suffered, from the injudicious zeal of its friends, no less than from the assaults of its foes. Calmness and sobriety, caution and moderation, at all times useful in religious controversy, are here indispensable. And in this spirit I would desire to approach the present topic.

Within the last four years, or thereabouts, a school of

Biblical critics has sprung up in England, reflecting and reproducing many of the opinions long current among the rationalizing divines of Germany. Differing among themselves on some minor points, they all agree in rejecting the traditional doctrine of our Church—and not of our's only, but of the universal Christian Church in all ages—respecting the *nature of the Divine influence* exerted in the composition of the Bible. With regard to that influence, they deny that the writers of Holy Scripture were supernaturally endowed with any peculiar and specific inspiration, over and above and distinct from that ordinary and general influence which the Holy Spirit infuses into the hearts of all believers. This position they attempt to fortify by an appeal to the Formularies of our Church, in which the words “inspiration” and “inspire” are confessedly employed only in this latter sense. Thus, in the Prayer-Book, the word “inspiration” is so used in the first Collect in the Communion Office, and in the Collect for the fifth Sunday after Easter. And the word “inspire” is similarly used in the prayer for the Church militant, and in the “*Veni, Creator Spiritus*” in the Ordination Service. In the thirteenth Article also the word “inspiration” occurs, and in the same signification. From this they forthwith conclude that our Church does not recognize the other, specific, sense of the term at all; assuming, as a matter of course, that had she recognized it, she must have formally and expressly made use of it. That this inference is illogical it is needless to point out; that it is false appears when we consider the design with which the Articles were drawn up, as I shall presently notice more particularly. This view of the inspiration of the Scriptures, it is equally needless to add, divests them at once of their characteristic property as *Divine* writings, and reduces them to compositions of the same *kind*,—though, perhaps, some of them at least, more exalted in *degree*,—as those writings which have proceeded from wise and holy men in all ages,

who never claimed to be, nor were ever supposed to be, under such a special illumination and supernatural guidance of the Holy Spirit, as that their writings were thereby invested with indisputable authority. With such views as these, then, respecting the *nature* of Inspiration, it is obvious that the "supreme authority of the Word of God"—the Holy Scriptures—cannot be consistently maintained.

But there are many who are not prepared to go so far as to reject wholly, with the advanced School of which I have just spoken, the received doctrine respecting the nature of the inspiration under which the Scriptures were composed. They admit the specific nature of this influence, but deny that it is *coextensive* with the Bible. Their formula is, "Scripture *contains* the word of God, but *is not* the word of God." Now, on this point there seems to prevail no small amount of confusion of thought, from which much logomachy has necessarily arisen. There is a sense in which this proposition may be admitted, and there is a sense in which it is not true. If it be meant merely to assert that all the words and statements in the Bible were not actually *uttered* by God Himself, then the assertion is true, but it is a mere truism which no one ever seriously thought of contradicting. Take, for example, the arguments of Job's friends (the instance usually referred to); concerning these Jehovah Himself said to Eliphaz, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as My servant Job hath." But it is evident that this is not what the formula is intended to express. It means that there are Books or portions of Books of Scripture which have no Divine authorization, but to which a *purely* human origin must be assigned, and in which, consequently, the ordinary errors incident to all human compositions may be expected to appear. In *this sense* we maintain that the proposition

in question contradicts the doctrine of the Church of England, and of the Catholic Church in all ages. Her doctrine we hold to be strictly and literally that of the Apostle Paul, "*All Scripture is given by inspiration of God:*" by which we understand that each and every Book of it was penned by men *moved* by the Holy Spirit to write, *supernaturally qualified* by Him to do so, and *guided* by Him in the execution of their task, *so as to accomplish fully the purposes which He designed*. In this way, as the result of the Holy Spirit's impulse, influence, and overruling guidance, the Scriptures not merely contain, but are, the Word of God. They *contain* His recorded words, and also the words of their human authors, and of the various human actors who are introduced; but the whole *is* His Word, in the sense of being indited by men under the direct and immediate influence of the Holy Spirit. And that this is the doctrine of our Church plainly appears from the fact, that in several places in her Formularies she expressly identifies the Holy Scriptures with the Word of God. For example, in the Collect for the second Sunday in Advent we read, "Blessed Lord, who hast caused *all Holy Scriptures* to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of *Thy Holy Word*," &c., &c. In the "Prayer for persons troubled in mind or in conscience," in "the Visitation of the Sick," we have the same identification, the terms in question being actually interchanged,—"*O merciful God, who hast written Thy holy Word* for our learning, that we, through patience and comfort of *Thy holy Scriptures*, might have hope," &c. Again, in "the Ordering of Priests," when the *Bible* is given by the Bishop to the Priest, it is put into his hands with these words, "Take thou authority to preach the *Word of God*." Moreover, in the original Preface to the Prayer Book, now entitled, "Concerning the Service of the Church," it is declared (in

contradistinction to the practice of the Church of Rome), that "nothing is ordained to be read, but the *very pure Word of God, the holy Scriptures.*" And lastly, in the twentieth Article the word "Scripture" is employed as synonymous with "God's Word written."

And in thus identifying the Scriptures with the Word of God, our Church only follows the example of our Blessed Lord Himself, and His Apostles. Instead of quoting passages from the New Testament in proof of this, which are familiar to you all, I shall rather ask your attention to the following statement of one of the ablest living writers in Germany, in which he sums up the evidence of the New Testament upon this point: a statement which derives its chief importance from the fact of its coming from one whose main object, in an elaborate series of essays, was to overthrow the doctrine of the inspiration of the Scriptures as held by the Catholic Church. It is the extorted admission of an honest, candid, truthful, but uncompromising adversary, that his own theory of inspiration encounters its greatest difficulties in the recorded sentiments of our Lord and His Apostles respecting the Old Testament Scriptures. "Now, with what eyes," he writes, "does the New Testament regard the Old, in regard to its inspiration? We must divide this question into two parts, and consider it first in reference to the Redeemer Himself, and then as regards the Apostles and the rest of the New Testament writers. With respect to Him, no one can for an instant deny that He considered the Old Testament dispensation as in the strictest sense a Divine revelation, and the Old Testament Scriptures as the record of that Divine revelation. The testimony of these Scriptures He honours with the deepest religious veneration; in them, as in a sanctuary, His whole soul perpetually lives; and in His entire teaching He makes use of them as His chiefest instrument. Thus, then, it stands with the Redeemer, as to the authority of the sacred volume. That the Old Testa-

ment Scriptures possessed for Him Divine authority, cannot be questioned. With respect to the Apostles and the other New Testament writers, they regard the words of the Old Testament as the *immediate* words of God, and they expressly quote as such even those statements which were not originally recorded as the direct utterances of God. They see in the holy Book nothing that is merely the word of its human authors, and not at the same time the proper Word of God Himself. In all that is 'written,' God Himself speaks to them; and so entirely are they accustomed to keep that fact alone in mind, that they take the written Word, as such, simply as God's Word; and in it they hear God Himself immediately speaking, without a thought about the human persons who are introduced as speaking and acting. Hence they cite the Scriptures in the abstract,—*ἡ γραφή, αἱ γραφαί, γραφαὶ ἄγλαι, τὰ ἐπὶ γράμματα*,—without naming the particular authors, as being self-evidently the Word of God: and their quotations are introduced sometimes with the formula, 'God hath spoken,' sometimes with, 'The Holy Ghost hath spoken.' The Epistle to the Hebrews unhesitatingly adduces, as uttered by God, even passages in which God is expressly spoken of in the third person, and one place in which He is Himself addressed."*

But the question may be asked, and, indeed, has been often asked by earnest and anxious inquirers after truth, Does the inspiration under which the Scriptures were composed absolutely and necessarily exclude every the minutest, and what we should in all other cases call the most trivial imperfections, inaccuracies, and discrepancies, in matters not directly connected with *religious* truth, such as natural history, chronology, historical allusions, and so forth;—such imperfections, inaccuracies, and discrepancies, as would, in

* R. Rothe, "Zur Dogmatik, Theolog. Studien und Kritiken, Heft 1: 1860."

all other books, be deemed perfectly consistent with the highest and most truthful testimony ? To this question many esteemed writers on Inspiration do not hesitate to give, at once and *in limine*, the most positive and unqualified reply. They argue that the admission of the slightest inaccuracy of any kind, on the part of the original writers of the sacred Books, would be *ipso facto* fatal to the Divine authority of the Bible : that it would take away all certainty, on our parts, as to what portions were to be held as infallibly true, and what not so : that it would open the door to doubts and perplexities of all kinds ; and furnish a justification or a pretext to sceptically disposed persons for accepting or rejecting just so much of the Bible as they might see fit, or as might commend itself to their "verifying faculty," or "intuitional consciousness." I confess that this mode of settling the question is not satisfactory to my mind. I cannot forget what Bishop Butler has said respecting all *a priori* reasonings about Revelation itself, and the form in which its record has been conveyed to us. Permit me to recall to your memories the well-known words of that great thinker :—"We are wholly ignorant what degree of new knowledge it were to be expected God would give mankind by revelation, upon supposition of His affording one ; or how far, or in what way, He would interpose miraculously to qualify them to whom He should originally make the revelation for communicating the knowledge given by it ; and to secure their doing it to the age in which they should live, and to secure its being transmitted to posterity. We are equally ignorant whether the evidence of it would be certain, or highly probable, or doubtful."* Nor can we ignore the fact that God has not seen fit miraculously to interpose for the preservation of the text of the Scriptures in its perfect original purity. Whence it manifestly follows

* "Analogy," Part II., chap. ii.

that it is not inconsistent with His attributes, or with His providential care for the spiritual welfare of His creatures, to permit a certain admixture of imperfections, proceeding from human sources, to attach to His written Word in the lapse of time. Such blemishes do not, it is very true, obscure any of the essential verities of the faith, but yet they exist: and it becomes the plain duty of those to whose guardianship the Scriptures are committed, to endeavour, by the due exercise of the faculties with which God has endowed them, and the use of all the appliances at their command, earnestly, reverently, and faithfully, to eliminate what is not genuine, and to restore the documents as far as possible to their original integrity. And as to the argument, in particular, that the admission of the possibility of error, in any the minutest particular, on the part of the original writers, would involve us in inextricable doubt and perplexity, and render it impossible for us to arrive at any truth in which we could acquiesce as certain, it seems to me that the same argument, if pushed to its legitimate length, would necessarily lead us to infer that there must also be a permanent, infallible, and accessible external authority in the Church for the interpretation of Scripture. In truth, the question plainly appears to be one the answer to which should be given, not on any *à priori* grounds, nor by a *deductive* process of reasoning from any *theory* of Inspiration, but by an *inductive* process, that is to say, by a careful and reverent inquiry into the actual contents of the Book itself, and of every part of it.* And from this method of proceed-

* Hooker lays down the same principles, though on a different subject: "As for those marvellous discourses whereby they adventure to argue that God must needs have done the thing which they imagine was to be done; I must confess I have often wondered at their exceeding boldness herein. In matters which concern the actions of God, the most dutiful way on our part is to search what God hath done, and with meekness to admire that, rather than to dispute what He in congruity

ing the happiest results have already been attained. Difficulties, once deemed insurmountable, have been removed. Seeming contradictions and discrepancies have been reconciled, and, in not a few instances, converted into fresh proofs of the minute accuracy of the sacred writers. And, on the whole, it may be confidently asserted, that, after all the laborious researches that have been made into the contents of the Bible by its friends and by its foes ; after all the pains and ingenuity that have been exhausted by the latter, in order to lower its character as a Divine Book, not a single charge of positive error, even in things outside the immediate sphere of spiritual and religious truths, has ever yet been established against any of the writers of Holy Scripture. Careful and searching investigation has already set aside, or is in process of removing, apparent objections to the truth of Scripture, whether arising from the discoveries of science, or from the results of historical or critical research. And all fair analogy* leads us to expect that the more enlarged the inductions of physical science become ; the more minutely the facts of history are explored ; the more thoroughly the laws of human language are ascertained ; the more completely the true principles of Biblical interpretation are understood,* so much the more will the scriptural difficulties

of reason ought to do. When we do otherwise, surely we exceed our bounds ; who and where we are we forget ; and therefore needful it is that our pride in such cases be controlled, and our disputes beaten back with those demands of the blessed Apostle, ' How unsearchable are His judgments, and His ways past finding out ! Who hath known the mind of the Lord, or who hath been His counsellor.' "—*Eccl. Pol.*, Book iii., ch. xi.

* That much still remains to be done in determining the true interpretation and full meaning of Scripture cannot be denied. Bishop Butler's pregnant remark should never be forgotten :—"Nor is it at all incredible, that a book, which has been so long in the possession of mankind, should contain many truths as yet undiscovered. For all the same phenomena, and the same faculties of investigation, from which

and objections which still continue unanswered disappear : and that, if all the necessary data can be obtained, not a single difficulty will remain unsurmounted, not a single objection unresolved.

But even though the matter were otherwise—and I put the case hypothetically only, and for the sake of argument—even if it could be proved demonstrably, that there is a *residuum* in the Scriptures, to which God has seen fit (whether for the purpose of probation,* or other wise ends known to Himself,) to permit real imperfections and inaccuracies of the kind above specified to attach, I, for one, should not deem the supreme authority of the Bible, as the Word of God, to be thereby essentially impaired, much less destroyed. “Is it not conceivable,” remarks the Bishop of Ely (“Aids to Faith,” p. 319), “that there might have been infallible Divine teaching in all things spiritual and heavenly, whilst on mere matters of history, or of daily life, Prophets and Evangelists might have been suffered to

such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before. And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture.”—*Analogy*, Part II., chap. iii.

* The general principle laid down by Bishop Butler may be applied here:—“The evidence of religion not appearing obvious, may constitute one particular part of some men’s trial, in the religious sense, as it gives scope for a virtuous exercise or vicious neglect of their understanding, in examining or not examining into that evidence. There seems no possible reason to be given, why we may not be in a state of moral probation with regard to the exercise of our understanding upon the subject of religion, as we are with regard to our behaviour in common affairs. . . . Thus, that religion is not intuitively true, but a matter of deduction and inference; that a conviction of its truth is not forced upon every one, but left to be by some collected with heedful attention to premises; this as much constitutes religious probation, as much affords sphere, scope, opportunity, for right and wrong behaviour, as anything whatever does.”—*Analogy*, Part II., ch. vi.

write as men? Even if this were true, we need not to be perplexed or disquieted, so we can be agreed that the Divine element was ever such as to secure the infallible truth of Scripture in all things Divine.* And to the same effect, though with cautious hesitation, the Bishop of Gloucester (Dr. Ellicott) observes ("Aids to Faith," p. 417), "It may be said, are we prepared to assert that no inaccuracy, even in what all might agree in regarding as a wholly unimportant matter of fact—a date, for instance, or a name, or a popular statement of an indifferent matter—either has been, or ever can be, found in the whole compass of Scripture? To that question, in its categorical form, we should perhaps be wise in refusing positively to return any answer. We have no theory of inspiration; we can only state what we find to be a matter of fact, we only put forward what those facts and the testimony of the Church alike warrant us in defining as the true and Catholic doctrine. We have no means of settling definitively whether a *posse peccare* in minor matters may, or may not, be compatible with a Divine revelation communicated through human media; but, certainly, till inaccuracies, fairly and incontestibly proved to be so, are brought home to Scripture, we seem logically justified in believing that as it is with nine-tenths of the alleged contradictions in Scripture, so is it with the alleged inaccuracy. Either the so-called inaccuracy is due to our ignorance of some simple fact, which, if known, would explain all; or it is really only an illustration of one of those

* In another passage of the same Essay (p. 317), Dr. Browne expresses himself still more strongly:—"If we believe that God has in different ages authorized certain persons to communicate objective truth to mankind, it is then a secondary consideration, and a question on which we may safely agree to differ, whether or not every book of the Old Testament was written so completely under the dictation of God's Holy Spirit, that every word, not only doctrinal, but also historical or scientific, must be infallibly correct and true."

very conditions and characteristics of human testimony however honest and truthful, without which it would cease to be human testimony at all. If positively forced to state our opinion, we will express what we believe to be the true doctrine of inspiration in this particular by an example and a simile. As in the case of the Incarnate Word, we fully recognize in the Lord's humanity all essentially human limitations and weaknesses, the hunger, the thirst, and the weariness on the side of the body, and the gradual development on the side of the human mind (Luke, ii. 40)—in a word, all that belongs to the essential and original characteristics of the pure form of the nature He vouchsafed to assume, but plainly deny the existence therein of the faintest trace of sin, or of moral or mental imperfection, even so in the case of the written Word, viewed on its purely human side, *and in reference to matters previously admitted to have no bearing on Divine truth*, we may admit therein the existence of such incompleteness, such limitations, and such imperfections as belong even to the highest forms of purely truthful *human* testimony, but consistently deny the existence of mistaken views, perversion, misrepresentation, and any form whatever of *consciously* committed error or inaccuracies."

There is one topic more on which I desire to touch before I conclude. I mean the recent decision of the Privy Council; how far it affects the teaching of the Church of England and of her Ministers, relatively to the supreme authority of the Bible, as the Word of God. As I understand that Judgment, it neither impugns the doctrine of the Church, nor curtails the liberty of her Ministers to teach and to preach it. This, I think, is obvious from the very terms of the Judgment itself. And it only seems surprising to me, that it has been deemed necessary to make a formal "Declaration," in the way of protest against that Judgment. The principles on which the Council based its decision are enunciated with all possible clearness by the Lord Chancellor.

I shall notice but one or two passages of the Judgment, relating expressly to the subject now immediately before us ; but the remarks which they suggest will apply, *mutat. mutand.*, also to the other great question adjudicated upon—the eternity of future punishment. “ With respect to the *legal tests* of doctrine, in the Church of England,” says the Lord Chancellor, “ by the application of which we are to try the soundness or unsoundness of the passages libelled, we agree with the learned judge below (Dr. Lushington) that the judgment in the Gorham case is conclusive, viz. :—‘ *This Court has no jurisdiction or authority to settle matters of faith, or to determine what ought in any particular to be the doctrine of the Church of England. Its duty extends only to the consideration of that which is by law established to be the doctrine of the Church of England, upon the true and legal construction of her Articles and Formularies.*’” Having thus reaffirmed the principle which guided the judges in the Gorham case, he goes on to say,—“ It is obvious that there *may be matters of doctrine on which the Church has not given any definite rule* or standard of faith or opinion ; there may be matters of religious belief, on which the requisition of the Church may be less than Scripture may seem to warrant ; there may be very many matters of religious speculation and inquiry on which the Church may have refrained from pronouncing any opinion at all. *On matters on which the Church has prescribed no rule, there is so far freedom of opinion that they may be discussed without PENAL consequences. Nor in a proceeding like the present are we at liberty to ascribe to the Church any rule or teaching which we do not find EXPRESSLY AND DISTINCTLY stated, or which is not PLAINLY involved in or to be collected from that which is written.*” In applying these principles, the Chancellor states, that “ the *proposition* or assertion that every part of the Scriptures was written under the inspiration of the Holy Spirit, is *not to be found* either in the Articles or in any of the Formularies of the

Church. . . . The question is, whether in them the Church has *affirmed* that *every part of every book* of Scripture was written under the inspiration of the Holy Spirit, and is the Word of God. Certainly the doctrine is not *involved* in the statement of the sixth Article, that Holy Scripture containeth all things *necessary to salvation*. . . . The framers of the Articles have not *used* the word 'inspiration' as applied to the Holy Scriptures; nor have they *laid down* anything as to the nature, extent, or limits of that operation of the Holy Spirit." The Judgment obviously does not deny that the Church of England holds the doctrine of the inspiration of the Scriptures, and in the fullest sense; it simply states that she has not laid it down in such express, distinct, and formal terms, as would justify a court of law in visiting with penal consequences any one who should venture to propound a contrary doctrine. And here let me remind you, in passing, *why* it is that the Church of England has not *explicitly* and *formally* declared her views regarding the inspiration of the Bible, its nature, and extent. The Articles were compiled, not in order that they might furnish a complete body of dogmatic theology, but, as their very title and the history of the times show, mainly with the view of putting an end to diversity of opinion on disputed points, amongst the members of the Church of England itself, and protesting against the erroneous doctrines of the Church of Rome on the one hand, and of the Anabaptist fanatics on the other. The Divine inspiration of the Scriptures, and *that* in the fullest sense, was not among the controverted questions of those times. On the contrary, it was a doctrine implicitly accepted by all, and impugned by none. Hence, neither in her Articles, nor in any of her Formularies, did the Church of England feel called upon to state *expressly* her own views on the subject. The immemorial doctrine of the Catholic Church on the point was taken for granted

by her ; it underlies and is presupposed in all her teaching. But just because it was assumed as an axiom, it was not deemed necessary to state it as a formal proposition. The very strength of her belief on the point was the reason why she took no pains formally to enunciate and insist upon it. Could our Reformers have foreseen what new phases of opinion would arise respecting this fundamental doctrine of her faith, they would have taken good care that no impugner of that doctrine should ever find, in the silence or ambiguity of her symbolic documents, a shelter against the penal consequences of denying it. But, to return to the Judgment. What may be called the Catholic doctrines respecting the inspiration of the Bible, its nature, and extent, are now *open questions*, so far as the *legal* construction of our Articles and Formularies is concerned. No man, lay or clerical, can be visited with legal penalties for impugning them ; still less is he obnoxious to such penalties for maintaining them. Every clergyman is as much at liberty to teach and preach those doctrines as he was before the Judgment was delivered. They are, as I have said, in the eye of the law open questions. In the eye of the Church they are not so. She will still continue to hold her immemorial belief ; and her Ministers—those of them who respect her teaching and are true to their ordination vows—will still continue to proclaim it, faithfully and fully, no man making them afraid.

One word more, of personal application, in conclusion. It is not mine, but belongs to one of the ablest champions whom the present crisis in England has called forth to do battle for the truth. It was addressed by him to a mixed congregation, but surely it concerns us too. “The one conviction which is absolutely needful, needful for all, at all times, in all circumstances, is the conviction that God speaks to us in His Word. The one work for a Christian, in reference to that Word, is to realize the Divine element ; to

bring His own heart under the operations of the Holy Spirit, by whose breath the hearts of the inspired writers were stirred and their utterances controlled. God help the man who *waits* until he has disentangled the maze of curious objections ; who reserves his submission to God's will until he has settled the movements of the restless intellect ! Sin will not wait ; passion will not slumber ; temptation will not stand aside ; death will not delay to strike ; the current of life which bears us onward towards our eternal state will not suspend its ceaseless movement, until we have settled how much we are to believe ; what we are to receive, what to question, what to reject of that Book, in which God speaks plainly, unmistakeably now to our conscience, to our heart. That Word has been tried in every way ; tried in afflictions ; tried in every stage of human development : tried in its work upon the lost and perishing ; tried in its effects upon the holy and humble men of heart ; tried in contact with every form of truth ; tried in conflict with every form of error ; and now, as ever, the whole body of the Church unites in one triumphant cry, 'Thy Word is tried to the uttermost, and Thy servant loveth it.' " *

* F. C. Cook, M. A., "Sermons preached in Lincoln's Inn Chapel," p. 226.

THE END.

CALVINISTIC METHODISM

IN

W A L E S:

Its Present Position and Future Prospects.

A CRITICAL REVIEW.



An order without system or a system without order, each equally calls for reform. In neither can harmony prevail; in both are the signs of inceptive decay.

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INTRODUCTION.

My purpose in the following pages is mainly to prove—

1st. That the Calvinistic Methodist diaconal institution, in its present state, is miserably inefficient.

2ndly. That the Calvinistic Methodists are most illiberal in their support of the ministry ; and

3rdly. That in consequence the Calvinistic Methodist ministry is in a very unsatisfactory condition.

Keeping these three positions constantly in view, I argue therefrom the present weakness of the denomination, and the probability of its eventual collapse, unless its constitution undergo a thorough revision and adaptation to present wants and circumstances.

This is what, in the present day, Calvinistic Methodism says to her young ministry : “ If you choose to supply my pulpit, I’ll give you about fifty pounds per annum, for which you must preach the ablest of sermons, in the best style, teeming with the richness of orthodox modern thought ; attend the prayer-meetings, conduct the church-meetings, give a week-night lecture, preside over our Tract Societies, Bible Societies, Total Abstinence Societies, and Band of Hope meetings ; visit the sick, listen to the gossip of our old women, and settle the affairs of our old men. But if you think you are not able to accomplish all these things, and at the same time purchase necessary periodicals and books, clothe yourself so that you shall not disgrace me when I meet you in the street ; possess a good, loving, and appreciative wife ; reside in a

pretty respectable house, in a pretty respectable neighbourhood ; and live well—although this does not matter so much, provided you reserve the good things for me when I visit you ; in short, if you cannot keep up appearances on about £50, why—you must marry an heiress.”

Although unusual to summarize the contents of any work at its commencement ; yet, that the reader, as he peruses the succeeding pages, may form a correct notion of those points wherein a change is necessary, I have here arranged a few of the more prominent under four distinct subjects : 1st, Church Government ; 2ndly, Denominational Government ; 3rdly, Ministry ; 4thly, Finances. This division may have the appearance of arbitrariness, but the distinctions between each subject are clear enough to show from what party the reformatory action must proceed.

1st. Church Government.

The popularizing of the half-pastorate system, but only as a means of transition to the established pastorate.

The abolition of the custom of diaconal dogging for “personal experience” in the church meeting.

The introduction for the present of some method whereby the church meeting shall be always conducted by a pastor somewhat personally acquainted with the majority of the church.

Pew occupiers to pay for something more than one “sitting.”

The abolition of the chapel-house as the resort of gossip-mongers.

Inculcating the duty on the part of the members of a more liberal support of the ministry.

2nd. Denominational Government.

The arrest of Welsh chapel building, until it can be shown, from the annual statistics, that it may be continued with advantage to the denomination.

Pastorates not to be accepted or resigned without the consideration of the monthly meeting or presbytery.

During the prevalence of the itinerant system, Sabbath services to be confined to the county ministry.

Official repudiation of the opinion rapidly obtaining amongst deacons, that their duty consists only in the management of the secular concerns of the church.

The appointment in the various legislative meetings of chairmen endowed with sufficient tact and moral courage to stay the gabbling of mere drones.

Receiving no candidate for the ministry, excepting those who have obtained a proper collegiate education.

The examination of such candidates to be conducted by men of acknowledged scholarship, instead of by those who, although ministers, are for the most part engaged in commercial affairs.

Transfer of the foreign missionary field to some more able agency, or federation with the London Missionary Society.

Unless the Association earnestly take into consideration the great necessity for English churches, the various Presbyteries to form themselves into a General Assembly, and provide for independent action.

3rd. Ministry.

No one engaged in trade to be ordained to the ministry.

A remedy for the non-fulfilment of ministerial engagements.

The extinction of "starring" the counties on "taith."

4th. Finances.

The consolidation of the chapel debts.

The consolidation of the church subscriptions, and a more equivalent apportionment of ministers' salaries in settled pastorates, and of fees where the old system prevails. At present, ministers entirely dependent upon their stipends and fees receive in exactly the same proportion as those who can fall back on some secular avocation.

Provision, something less flimsy than the "Preachers' Fund," for the ministers during sickness, for the education of their children, and for their widows. Very possibly this may

be effected by using the "Preachers' Fund" for the insurance of ministers' lives, in companies of acknowledged stability.

I do not for a moment imagine either that every subject I have proposed shall altogether and systematically undergo a sudden revolution, which would only throw the whole denomination into a state of inextricable confusion, or that where I have indicated plans they shall be implicitly adopted. My object is simply to show where changes are pressingly demanded, and where great improvements can easily be effected. Notwithstanding which, however, I venture to assert, in full conviction of the truth of each statement, that on every point all the results I have anticipated may be produced, and the few plans I have proposed may be accomplished by a more economical and consistent development of present means. In the hope, therefore, of seeing immediately commenced the great reform I have pointed out as seriously requisite for the preservation of Calvinistic Methodism, the present review is placed before the public.

THE WRITER.

CALVINISTIC METHODISM IN WALES:

Its Present Position and Future Prospects.

PULPIT PEW.

FEW, unless they are pretty well acquainted with the habits of Welsh denominations, are able to apprehend the meaning of the epithet "pulpit pew," as it is received amongst the Calvinistic Methodists, and even those few, before they can fully appreciate the power and influence of an institution that is rapidly losing its prestige, must know something of religion in Wales during the past century. The explanation that the "pulpit pew" involves the idea of diaconal government, is unnecessary to a Calvinistic Methodist, as he is fully cognizant of the assumed importance peculiar to the deacons of his church. But to the English or Scotch Presbyterian, whose system of church government assimilates nearest the constitution of Calvinistic Methodism, the very conjunction of the epithets "diaconal government" and "pulpit pew," as representative of a habit once innocent and popular, now, through change of circumstances, extremely vulgar, can occasion only a feeling of wonder. Wales was never blessed by the sunshine, nor cursed by the shadow, of Irvingism, else very possibly if a follower of the great Scotchman were to visit some of the valleys and mountain sides between the Severn and St. George's Channel, and were to enter some of the homely-looking buildings in which the morning dew of Calvinistic Methodism has brought nourishment to yearning souls, he would fancy himself in a region where, according to his own ideas, still existed the germ of the true church, although in an

apparently lifeless state. When during some Sabbath-day service he would gaze at the large seat immediately below and surrounding the pulpit, and at the five, six, or seven moderately old people there seated, some bowed down with their heads almost between their knees, others earnestly gazing at the energetic preacher in the pulpit, others apparently engaged in inward contemplation, and most with their hair combed down over their foreheads, he would naturally conclude that he was in a sphere ripe for the propagation of Irvingism. From what cause originated the habit of the deacons generally seating themselves in the pulpit pew is not positively known. This much, however, is certain,—a habit which was once harmless has degenerated into an abuse. The spiritual importance, the grand majesty of religious character, vitally necessary to the interests of Calvinistic Methodism when the church was young and manifested only signs of increasing strength, but ten thousand times more vitally necessary in the present day, when that primitive strength is failing, is rapidly becoming absorbed in a mere earthly, financial, scheming, and controlling officialism, the spirit of which is indicated by the perverse tenacity with which those whom the church has placed in authority adhere to a system that has become symbolic of religious pride. The idea of the pulpit pew being considered by the deacons as their seat *par excellence* associates itself in the mind with the vulgarity of a deeply despiritualised system.

For the most part Calvinistic Methodist deacons can be relegated to two classes of society—the middle and the poor. The denomination cannot boast of being supported by many of those who stand within the pale of that region occupied by the upper ten. The shame of the Welsh aristocracy, its protecting wings are spread over the mountains and valleys of Wales, and its glory shines in the fact that it upholds the religion of the poor. But although poor in an extensive degree, its poverty is not solely the cause of its weakness and inefficiency. That which tells heaviest against the exercise of the legitimate influence of its numberless advantages and its profound capabilities is the want of a proper use being made of its poverty, for while supervening as a curse, it should be

developed into a blessing. Again, although poor as a whole, the condition of the upper class of Calvinistic Methodism, drawn from the middle classes of society, fully counterbalances the presumed disadvantage. It is, perhaps, necessary to ask pardon from some for writing in such a strain respecting the condition of a portion of the Church of Christ. It is, perhaps, necessary to tell a solitary one, whose wrath is as vast as his bigotry is narrow, that here no demarcating line is drawn between the richness or poverty of any individual's, or family's, or church's, spirituality in the sight of the eternal Father in heaven. It is, perhaps, necessary to tell the liberal-minded that only by reaching the extreme can any reformation win the mean.

Calvinistic Methodist deacons, therefore, are of two classes : first, the well-to-do ; second, the poor.

Features very peculiar of these classes are that the former generally attend to the temporal concerns of the church, while the latter assume the management of the spiritual affairs. But one distinctively marked feature, and very frequently peculiar to each class, is the want of education. This characteristic, in itself comparatively harmless, but of late becoming something more than a mere peculiarity, is producing results that are working a vast amount of injury to the future interests of Calvinistic Methodism. In the first class this want of education produces meanness, in the second vulgarity. And although these two results are also in themselves harmless, or at least pardonable, yet when a great system is rapidly becoming subject to their domination, the least that can be said of them is that they ought to be rooted out. And this is a labour that can be accomplished by the very simple method of destroying the cause. Educate the deacons. Education is the only efficient means of supplanting that tendency to disintegration now obtaining in the Welsh Calvinistic Methodist denomination, by a strong impetus in the direction of a newer life. But let not the signification of the word be mistaken. It contains something more than the mere cultivation of the powers of calculation, or the knowledge of passing events, or the ability to tell stale tales

by the chapel-house fire concerning old preachers and deacons who have passed into the dark beyond, or the knowledge of the affairs of the constitution, or the power to propound a scheme that can be accomplished nowhere but in the schemer's fancy; it contains something more useful than all these. It contains something more than the power of remaining silent in the society, of glibly talking at the monthly meeting committees, and of legislating for this or the other concern that would fare better if left to the control of the proper persons; it contains something more sublime than all these. The meaning of the word Education, as necessary to the existence of a superior governing laity in the Welsh Calvinistic Methodist constitution, contains an idea of the widest application. In its bosom throbs the power that has always moulded mind, governed peoples, and given new life to decaying existences. It is that power which enables a man instinctively to close his heart against the poison of narrowmindedness, and to open it in the presence of those large ideas of human nature, human weaknesses, and human excellences, that alone confer that nobility of nearest kin to the nobility of heaven. The man striving after excellence and superiority in the pursuits of life is a type of the great humanity intensely longing for that perfection not obtainable upon earth. And he whose ideal is the most excellent approaches nearest the type of striving humanity. Herein lies the nature of that true lofty cosmopolitan education so vitally necessary to the successful performance of the Welsh Calvinistic Methodist's duty.

But what does this meanness mean, and what this vulgarity? To understand the former, it is only necessary to watch how it develops itself, under what conditions, and to what ends. Prominent in connection with the administration of every church, there are three objects that take precedence of all others as demanding the deacon's solicitude. These are the ministry, the finances, and the spiritual welfare of the members. And according as is the deacon's conduct in respect of these, so does the unenviable peculiarity of meanness betray its baneful influences.

Respecting the ministry, enough will be indicated to

prove that, however faithful the messenger of good news may be, his laborious efforts are but seldom recognized to their full extent. It would be unwise to claim for the minister a position of autocratic authority in the church, but the least that can be granted him, and what is also the condition most necessary to the success of his labours, is a position of equality with the deacons. Instead of this, however, it is rapidly becoming a fashion to covertly treat the minister as merely a menial. Instead of being honoured as a servant of heaven, he is generally received as a servant of man. Apparently the loftiest consideration he must keep in view is that of preaching a sermon full of what diaconal critics call "thoughts," that will either cajole the hearer into a smile or wheedle him into a tear. And, as is the success attending the endeavour, so is the degree of respect entertained for him by his judges and masters. A well-known deacon, and one who occupied a position of more than ordinary influence in the denomination, was once heard to say that if the ministers were given too much authority they would very soon become unbearable; that it was necessary to keep them down, and then they would know their position, and labour more vigorously. Possibly, had this been said of a ministry whose salaries averaged £500 per annum, it may have contained the germ of a truth, but as it was said of ministers whose fees range merely from ten shillings to twenty-five shillings a Sabbath, the assertion assumed a character of the bitterest irony.

Again, it is a notorious fact that ministers have laboured hard to liquidate the debts on various places of worship, and have received the most liberal assistance of other denominations, but without obtaining scarcely the gift of a penny from able deacons of their own churches; and in one instance especially, where a large amount was collected outside the Calvinistic Methodist church, and where the monthly meeting had previously distinctly refused to render any assistance, it notified its claims to the right of administration of all that had been and would be collected. This moreover is a characteristic of a monthly meeting, that, by its own assumption and the sufferance of others, is considered the most enlightened

of all the governments in the Welsh Calvinistic Methodist church.

The pay which a minister receives is very arbitrary, and frequently dependent merely upon the leading deacon's personal estimate of the sermons delivered. Thus it often happens that a sermon of mighty practical importance, and calculated to be of mightier influence in the salvation of an erring mortal, is set down at half the value placed upon another boasting of no greater qualification than the possession of so-called "beautiful thoughts"; and this estimate is affixed, perhaps, by a deacon who has attained a position of ease by shop-keeping, but whose shop-keeping has made his soul as narrow as the distinction he makes in the character of sermons.

Then, again, it is notorious in some places that ministers, who are friends of the deacon whose office is to obtain the publications, although of very inferior abilities are oftener engaged to supply than others of superior qualifications, but who have not discovered the softer side of the deacon's heart. Once a case occurred in which this feature became ridiculously palpable. It was in connection with a complete change of publications, when the majority of the deacons were bent upon introducing a new *régime*; the brother who held the publication diary, being of a recalcitrant disposition, was compelled to resign his office, but in doing so he had sufficient graciousness to say respecting one of the supplies, "I hope they (the deacons) will let him above all others alone, as he is one of my best customers."

In the present day, these well-to-do deacons are very loose in their attendance on the week-night church meetings, and the reason they allege is the demands of business. Possibly this may be true; and it is a very reasonable excuse, but it is a very inexcusable reason. Especially is this evident when the very same men are known to spend sometimes three or four days, but frequently a day, in attendance on associations, or monthly meetings. Another feature in connection with this practice is the very frequent silence of the well-to-do deacon on spiritual concerns, and his enormous garrulity on temporal affairs, in the society, monthly meeting, and associa-

tion. Men who have been known scarcely to have opened their mouths on spiritual affairs in a church meeting, seldom to have introduced or closed the service, have gone and made an attempt at delivering a long speech in a monthly meeting committee; and however egregiously ridiculous may have been the speech, it is impossible to remain blind to the strange anomaly.

Notwithstanding that amongst the wealthier deacons the want of a broader education produces a number of evil results, they are not so palpable as the glaring defects accruing in all church transactions, wherein the controlling influence is exerted by the ignorant lower class representative. The weaknesses of the wealthier class are kept comparatively in the background by means of an aptitude for scheming, learned in the management of worldly affairs, where success attends generally those whose experience teaches the practice of shrewdness. As the lower class is possessed of no large sphere for the exercise of uncommon abilities, its weaknesses naturally obtain greater prominence in the most ungovernable vulgarity, which, where the feelings of ministers or pastors are involved, sometimes unfolds itself into a bitter brutality. That respect which the office of the messengers of peace is supposed to inspire is entirely lost upon this class, and the result is exceedingly detrimental to the usefulness of both minister and deacons. And when the itinerancy feature of the ministerial system is taken into consideration, it is impossible not to anticipate the natural sequel, that while the sphere of usefulness is constantly widening, and the nature of that sphere is rapidly undergoing a most important transformation, the agencies necessary to the future position of affairs will be found irreparably deficient.

The Christian's spiritual concerns are the dearest objects of his consideration, yet, nevertheless, while charitableness overlooks many weaknesses, it cannot but feel the soul-killing power of vulgarity. Indeed, it is in spiritual affairs the sensitiveness of human nature becomes more keen and susceptible; when, therefore, it accidentally comes in contact with the vulgarity of the uneducated, the whole system receives a shock, to counteract which is required the strong support of

power other than human. Thus the uneducated deacon, however good, however pure, and however fitted he otherwise may be to fill his office, is often unconsciously a drag on the prosperity of his church. Moreover, this feature which is frequently excusable, frequently pardonable, by the members of the church, who are fully alive to all counterbalancing advantages, is often the object of reproach and sarcasm, and always the stumbling-block to many who are still without the pale of the visible church. Ignorance is generally the hot-bed of vulgarity and folly; and while there are deacons chosen from the poorer classes, where gross ignorance constantly obtains, it necessarily results that vulgarity and folly generally will be found degrading the deacon's office. In churches where an average amount of education prevails amongst the members and congregation, this weakness assumes a position of greater import, as besides precluding the possibility of harmonious action, it frequently ends in causing indifference and disgust. A close observer of the foibles and weaknesses of his fellow-creatures has somewhere remarked, that "it is human nature to be human," and the assertion may possibly indicate the laudable duty of covering a multitude of sins. But in spiritual affairs, the very fact that all mankind are human is sufficient proof of the necessity of making humanity more divine.

While, however, the great want of education exists in Wales, it cannot but result that the character of the laity in the Welsh Calvinistic Methodist church shall be destitute of all those alleviating influences which make the spirituality of life more beautiful, more perfect. But there are other minor peculiarities that weigh heavily against the nourishment of any refinement of feeling amongst the poorer class deacons. One of them, and perhaps not the least, is the pseudo-equality that exists between the middle and poorer classes. This is generally the result of the free and social disposition proverbial amongst the Welsh people as a nation, and it may be a peculiarity that will eventually, when the paramount importance of a liberal education has been acknowledged and put in force, indicate a state of society in thorough harmony with the re-

quirements of that immortal republic where the government motto is, "Thou shalt love thy neighbour as thyself." At present, this rough-and-ready appearance of equality only engenders in the mind of the uneducated a feeling of self-confidence and egotism that constantly assumes a phase of vulgarity. It may not be well, perhaps, for the Welsh to copy that deference of the poorer to the higher classes which very generally prevails amongst the English; but it would be of supreme advantage if all classes of the Welsh were taught to understand that the mere shaking of hands, and the utterance of flattering commonplaces at the commencement or at the close of service, can never constitute the equality of classes, although it may be the means of betraying the ignorant into a position where, through an appearance of presumption, his conduct may be productive of self-injury. John the ploughman, though he may be asked to conduct the "meeting," and, perhaps, may be a deacon and representative of his church at the monthly meeting where his master is also in office, yet is, nevertheless, John the ploughman still, his master's servant. It is a grand sight to see the servant and his master holding office together, and each a living example of the sublime combination of the heavenly Master's service and the performance of all the amenities of social intercourse between master and servant on earth; but this double phase of spiritual and worldly life, sighed for by many, is glorified only by few.

As has already been intimated of the upper class deacons, so of the poorer class, nowhere does the want of education so markedly develope itself as at the monthly meeting. There vulgarity clothes itself in its grandest dress for the delectation of the sober-minded. Although the effect of the evil on events and circumstances is far greater in the immediate neighbourhood of its continual exercise, yet it is when brought into contact with a larger sphere that its viciousness becomes more apparent. In the one place, disgust may retire, indifference pardon, and sympathy uphold; in the other, education must abhor, although charity may overlook. The knowledge of the possession of power or authority is a great temptation

to its undue exercise, and where ignorance is not counter-balanced by innate discretion, it expands into a pestiferous malison. It frequently occurs that the good, poor, and ignorant deacon is one who delights in the sound of his own voice. When, therefore, he appears at the monthly meeting, the consciousness of being the representative of his church is a sore temptation over which he cannot prevail. In consequence, to the infinite annoyance of those who rest in the old faith that silence is golden, though speech may be silver, he indulges in a vein of prosy garrulity on questions, in the consideration of which the nicest discrimination and most careful discretion are essentially requisite.

It is not to be understood, however, from the foregoing remarks that there is any intention of propagating the strange doctrine that it is unwise to call the poorer class to the exercise of the deacon's office. Such a notion is contrary to all the principles of the religion of Christ, and would be entertained by none whose ideal is the church as established eighteen centuries ago. Rather should the cry of the aspirant for a purer system of church government be, "Let every deacon be poor, but let him also be educated; let him be the noblest example of Christian culture, but let him also be educated." For however poor a man may be, however good a man may be, it is not simply on account of his poverty, or of his goodness, that a portion of the church government should be placed in his hands. In some churches, as far as abstract goodness is concerned, there are men not to be excelled, and oftentimes not to be equalled, by any of their fellow-members; but at the same time, in consequence of the want of that shrewdness and foresight vitally necessary to the exercise of any important office, especially in church affairs, they are unfitted to occupy the place where their superior goodness would exercise the greatest amount of influence. While poverty, therefore, is no bar to election for the deacon's office, let education be made a necessity. As amongst the higher class there is a deficiency of that broader education which opens up the illimitable depths of the human heart, so amongst the poorer class there is an absence of even the principles of an element-

ary training. In English churches, the average of deacons poor in the possession of this world's riches enjoy a far superior general education than do the corresponding class amongst the Welsh. But independent of the education taught by the profession and practice of a pure and lofty religion, Welsh deacons chosen from amongst the poorer classes can boast of a more thorough acquaintance with the Bible, and are more apt in imparting religious instruction. This, of course, is a great advantage, and is a beautiful characteristic of the efficiency of Calvinistic Methodism as a regenerator of humanity. Were this and Christian goodness the only qualifications necessary to the exercise of the deacon's office, then the poor Welsh Calvinistic deacon would very seldom be excelled. Fortunately for the interests of the church militant, there are other necessary features ; unfortunately, however, where those features are conspicuous by their absence.

If the deacons of the Welsh Calvinistic Methodists are taken as a whole, and the question is asked, What in the present day is the amount of work they do for the advance of their church? the only honest and serious answer that can be rendered is, that it is not a tithe of the work which they might accomplish. Avoiding altogether the consideration of the propriety of churches being wholly governed by deacons, it is impossible not to see that the present state of the development of individual church government amongst the Welsh Calvinistic Methodists is anything but advantageous to the interests of their denomination. As a general experience, physiologically it is true that a body without a head is lifeless ; but there are some curiosities of animal life in which the body, being several times severed, each portion appears instinct with a more active vitality than what permeated the whole. And thus it is with the churches of Calvinistic Methodism where there is no pastor. The majority are dull and lifeless. The laic government is content that the waggon-wheels shall run in the old accustomed rut ; that members who are able to contribute largely should be allowed to dole out their offerings as if each groat they gave landed them on the verge of poverty ; that whole seats should be appropriated at the price of a sitting ; that

indolence should order, and lassitude labour ; that niggardliness should prompt, and negligence assent ; and that the spiritual welfare of the church should go a-begging.

The nearest approach to the visible spoliation of the beauties of the Christian life that bud and bloom in secret, and of which in other denominations the pastor alone seems to be cognizant, is when, in a weekly church-meeting, in the frequently recurring necessary absence of a minister, the deacons, destitute of any knowledge of human nature, and therefore entirely unadapted to touch the finer feelings of the human mind, although cultured while in contact with the Christian life, call on a number of persons to give the church some idea of their religious concerns. Sometimes it is almost necessary to go round the church before it is possible to find one ready to render his or her experience. Now, whatever may be the correct opinion respecting that institution, the "Society," it must be understood that it is not intended to insinuate anything against it here ; but at the same time it is impossible to avoid asserting, in emphatic language, that the manner of conducting the church meeting under the presiding influence of the deacons, is a disgrace. To be dogged by a man, whose daily occupation cannot command for him that reverence and respect which is readily conceded a pastor, into giving utterance to the inmost sentiments of the soul, is the intensest of bigoted tyranny. To be asked by a deacon, whose parsimonious disposition in religious affairs is notorious, to relate whether religion is a source of pleasure or pain, is simply a farce and mockery of Divine things. To be constantly questioning and cross-questioning on the transactions with Providence is nothing less than the direct way to hurry the weak and frail into an unconscious habit of lying. Such means of conducting the "Society," when under the control of a pastor, whether right or wrong, are not a tithe so objectionable as when in the hands of the deacons, who are frequently under as great a necessity to be questioned and cross-questioned as any of the private members ; and when such means are in the hands of an uneducated, vulgar individual, the result on those of finer feeling is brutal.

There is not a shadow of doubt that it is this feature of the "Society" which exercises such a deadly influence on the young, who remove to a distant neighbourhood. Of all critics the keenest and the most unmerciful is the child. When, therefore, children are in the "societies," they are the readiest at the perception of the weaknesses of individuals; and, being unsophisticated by the conventionalities of society, and uncontrolled by the discipline of the Christian life, the natural result follows—they are the freest in their comments. The hideously distorted idea of Christian life which is sometimes presented to their view has no tendency to assimilate their young life to the precepts of the Bible and the example of Christ. Therefore, instead of kindliness, graciousness, and forbearance governing their susceptible minds, their whole existence becomes imbued with intense dislike to a religious system that might be taught in a better manner, and to a better purpose. Consequently, when personal responsibility assumes the place of parental control, the principles with which they were familiar become entirely obliterated in the search for that indefinite something, which is generally the want of those whose earlier years have not been effectually brought under the influence of a harmonizing system.

It has already been remarked that there is a reluctance on the part of deacons systematically to attend the week-night services, assigning as a reason the necessities of trade, when, at the same time, these very men frequently spend one or two days at monthly meetings and associations without any apparent injury to their business. This is only one of the numberless little ways by which church affairs are neglected, and all effectual authority brought into disrepute; and although the consequence has not been felt in those parts of Wales where Calvinistic Methodism still most strongly holds its own, yet in many places, where English energy is developing itself, the evils incidental to such a laxity of discipline are operating most severely. It is in these places where the necessity of a pastor has made itself apparent to the church executive, but at a time almost too late, as the churches, having been accustomed to the looseness of old-woman management, are very

little disposed to give willing submission to one whose idea of church government is that of a distinct constitutional system. Although there may be no rebellion, yet there will assuredly be indifference, ending probably in a disgraceful rupture, where the ridiculousness of the finale is hidden in the shadow of a questionable dignity. Any way, the office of the unfortunate pastor is anything but a sinecure ; for, in addition to all the trials of an ordinary ministerial appointment, he is compelled to exercise all his tact and ingenuity in destroying the ill effects of a system badly administered. Circumstances point to the certainty that eventually the whole of the Welsh Calvinistic Methodist churches will be compelled to throw over the laic government, and become pastorates. The condition of discipline in each is therefore a subject of serious importance. If deacons are lax in attendance, or lax in liberality, or lax in control, or lax in any of the points of church discipline, their laxity is contagious ; and, under an appearance of order, the church labours beneath an incubus of misrule. Unless, therefore, prompt measures be taken to remedy the past, and prevent the approaching evil, the whole system of Calvinistic Methodism will gradually collapse. It is not the intention of these pages to point out the means of renovation, but it will be scarcely wise to let this opportunity pass without asserting the necessity of a clear and definite notion of the deacons' spiritual work being published in some more practical manner than what is adopted in the present day. The change from diaconal to pastoral government will be the more easy and natural according as the deacons conscientiously fulfil the duties of their accurately defined offices.

Reference has already been incidentally made to the influence of the chapel-house counsels on the welfare of Calvinistic Methodism. Unfortunately for the interests of the churches with which they are connected, these pseudo-lodging-houses are somewhat of a necessity ; and this is one more of the thousand and one evil effects of the itinerant routine, that could be washed away for ever by the introduction of the more rational system of an established

ministry. In consequence of the necessity of some respectable place where the minister can obtain board and lodging while fulfilling his preaching engagements, chapel-houses have become an institution requisite to the existence of the denomination. The principal purpose considered in their first establishment was no doubt the minister's comfort ; and if this purpose were constantly adhered to in the present day, no one would have any reason to complain. Instead, however, the primal intention is forgotten, the institution has become the scapegoat for unfriendly policy and unchristian bickerings, the horror of the refined minister, the disgrace of Calvinistic Methodism, the deacons' smoking-room, and a place that only requires the beer-pot and mug to complete it as the rendezvous where ignorant and vulgar, blinded by impudence to their proper station, may assemble to discuss the internal affairs of the church, and to repeat its external scandal with that delicious gusto peculiar to all those who are not blessed with sufficient modesty to preserve them from polluting the holiest things with the touch of ignorance and presumption. A healthy use has degenerated into a nauseating, disgraceful abuse. Though he be uneducated, yet the deacon striving after perfection in religion is a pleasure-giving sight ; but the uneducated deacon, interesting himself in the twaddle passing in the chapel-house, is something intolerable. The educated middle-class deacon, debating on the doctrines of the denomination and the theory of its constitution, is passable on the old count that free discussion produces the best reform ; but the educated deacon, making himself at the same time the storehouse and vehicle of petty slanders and miserable scandal, is a most detestable feature of Calvinistic Methodist religionism. In family privacy both ignorant and educated deacons may promulgate their notions, their tales, their opinion of ministers and fellow-deacons, and their infinitesimal details of church squabbles and party triumphs to their fullest gratification, and with the most complete impunity ; but when the chapel-house is used for like purposes, although they may be inspired on the impulse of the moment, carried out in the midst of ministerial and diaconal privacy, and surrounded by

thickening clouds of vile tobacco smoke ; yet the wrong done to the institution is the same, and such irreligious practices should be met by the most unmerciful reprobation. Circumstances of necessity order that the chapel-house should afford a reception-room for the minister's friends ; but such circumstances should be controlled when their abuse creates a loafing-room for deacons before and after the services. It was the acme of forethought, and wisdom of consummate management, on the part of the forefathers of Calvinistic Methodism, when they instituted the chapel-house for the minister's comfort, and the advantage of the church ; but it is the tyranny of modern retrogression that continues the chapel-house as the terror of the minister, the destroyer of his comfort, the scandal-mongering-room of interfering deacons, the haunt of eavesdropping members whose ignorance and impudence gain them a position of importance in the church, the everlasting disgrace of the church with which they are connected, and that spot most to be shunned by the earnest-hearted and spiritually-minded deacons and members who still retain respect for the traditions of Calvinistic Methodism, and keep the fourth commandment in its holier, broader meaning. Scarcely ever a word of spiritual-minded language passes the lips of those who congregate in the chapel-house, either on Sunday or on Monday ; yet they are the men whose idea of church management in one branch is an everlasting tirade against young folk for indulging in a delightful walk at the close of the Sunday evening service. They are the men who, while complacently smoking and chatting about anything and everything except the sermons and services of the day, are constantly keeping a keen eye on the unfortunate member who has an innate love for nature's vast temple, and whose detestation for the hollowness of creeds and systems, when supported and developed by the selfish, drives him into the green fields and amongst the flowers. These are the men who find more Sunday religion in a pipe of tobacco and a twice-told tale than in all the buttercups and daisies that chequer creation ; and yet who are ever ready to pour out the terrors of ostracism against him whose subtler sense can discover religion in the beautiful

poetry of nature. These are they whose tongues are ever ready to pronounce the *anathema maranatha* of diaconal infallibility against him whose creed may vary in one iota from the standards of Calvinistic constitutionalism, as interpreted by the perverting tendency of a miserable narrowmindedness.

As already intimated, this is not the place to detail the method of producing that thorough revolution so necessary to the salvation and preservation of Calvinistic Methodism for the future. The purpose of these paragraphs is more to indicate where lie the weaknesses of the denomination; and the course of reasoning has shown that while the clerical element has a kind of controlling agency in the monthly meetings, the general and supreme direction of the denomination's whole affairs is, for the most part, in the hands of a laity composed of deacons thoroughly unfitted to exercise the duties to which their offices call them. Not for a moment is there any intention, in aught that has been set down, to assert as a fact that Calvinistic Methodism has been thrown over to the devices of an ignorant, presuming, intriguing, and unscrupulous diaconate; rather has it been shown that, by some means or other, the working of Calvinistic Methodism as an institution is gradually falling into the hands of men who have weaknesses for placing themselves before the public, of attempting to govern their fellow-creatures, and of peddling and pottering in the management of church affairs, to the utter exclusion of the worthier, educated, and noble-minded of retiring disposition. While power is passing into the hands of the former, and bringing Calvinistic Methodism into disrepute, there are many of the latter who, if placed in those situations for which they are so appropriately fitted, would send a newer life into the whole constitution, and throw a halo of brighter glory around a system already darkening beneath the shadows of premature decay. Two facts are supremely evident: first, that deacons should be more closely controlled, and their qualifications more rigidly scrutinized by the monthly meetings; and, secondly, that at present the monthly meetings are more decidedly influenced by the deacons. Thus, in consequence

of the want of education, a system that represents the nearest approach to the completeness of an ecclesiastical republic is going the way of all republics, and developing itself into a demoralized religious democracy.

PEW.

HOWEVER admirable may be the principles of Welsh Calvinistic Methodism, it is impossible, when taking note of those who adhere to its system, to avoid the conclusion that those principles do not constitute the mighty "sesame" by which the pocket is unbottomed, and the heart-strings of liberality are unloosed. The majority of mankind are not extraordinarily charitable when questions of religion are concerned, but that majority never shrinks from the consequence of allowing its parsimoniousness the benefit of exposure to full observation. Amongst the religious Welsh, amongst the Welsh Calvinistic Methodists, perhaps, to a greater extent, the opposite condition prevails. There obtains amongst them a habit of hiding their niggardliness, which, to say the least of it, assumes the features of despicable meanness. Report speaks of a close-fisted old lady, who, on leaving her place of worship at the close of the morning service, when there had been a collection, often indulged in the habit of bowing very benignly to the plateholder at the door, as if to intimate that she was taken at a disadvantage and would give in the evening. Report also says that, when evening came, the same rich old lady made it a point to leave at the other doorway, repeating the same manœuvre as in the morning, thereby wishing to intimate that she had already given most profusely. This characteristic may be true in the letter of this particular old lady; it is true in the spirit of a large portion of the religious-going Welsh. Impugn it whoso list, Calvinistic Methodism suffers severely from the madness of miserliness and the folly of cherished penuriousness. But the irate descendant of the follower of

Harris and Rowlands cries out that the charge is false, and that all evidence is against the truth of the assertion. With sublime *naïveté*, and the triumph of self-confidence, he refers to the successful labours of those gentlemen who have so earnestly interested themselves in the welfare of the two colleges, as a proof that liberality is an ordinary characteristic of the Welsh, rather than an exceptional feature. But, at the same time, while pointing so victoriously to what has been done, it is at the expense of disgrace, the result of what has not been done. It is true that a large amount of money has been collected throughout North and South Wales, for the purpose of putting the two principal collegiate institutions of Calvinistic Methodism on a sound pecuniary basis, and it is as true that this money ought to have been got together years ago.

But there is no necessity for the exercise of any mighty reasoning power in defence of the position assumed. The great cry that was only heard as a faint murmur when the forefathers of Calvinistic Methodism stepped outside the pale of the Established Church, and that, while floating down to us on the bosom of intervening years, has continued to increase, is now strong enough to shake the foundations of the system it accompanied into existence: "Poverty! poverty! poverty!" and echo, with sublime mockery, modifying the sound, answers, "Parsimony! parsimony! parsimony!" "Poverty!" say the colleges; "Poverty!" says the preacher; "Poverty!" says the chapel debt; but, with the thunder of an avenging deity, "Parsimoniousness!" say the statistics. According to the tabular summary for the year 1868, there are amongst Welsh Calvinistic Methodists 93,494 communicants and 236,688 hearers. As a general rule, the latter are as much Calvinistic Methodists from principle as the former. The habit amongst the English of going to church or chapel merely for the sake of being able to say that one goes to some place of worship, or from the desire of being under the teaching of some minister whom they like, whether he be Baptist, Wesleyan, or of the Established Church, happily but very seldom manifests itself amongst the Welsh. Every non-

conformist Welshman is a chapel-goer from principle. Though he be only a hearer, yet he is a Baptist or Methodist hearer from principles deeply implanted in his heart, and pretty fairly apprehended by his understanding. This minor peculiarity no doubt derives its intensity from that greater characteristic of the Celtic race which is manifested in their metaphysical temperament. Almost all Welshmen are doctors of divinity, and no pursuit do they enjoy with keener relish than the study of polemical theology. Notwithstanding, however, while this is unquestionably a truthful testimony to the Welshman's development of character, it does not militate in the least against the previous definition of the religious Welshman's relation to pecuniary liberality.

It is often a characteristic of human nature that an individual should possess in himself, and developed to a very great extent, two principles thoroughly opposed to each other in all their most salient features. As with individuals, so with peoples. Biography points its finger at one divinely endowed with genius, and cursed at the same time with the demon of avarice. History points its finger at a people wrapped in enthusiasm for the highest art, and at the same time indulging in habits of the most grovelling superstition. Amongst Welshmen may be found the representative of that phase of human character in which deeply felt religion and deeply felt niggardliness in religious affairs are constantly striving for the mastery. He possesses in himself the make of a metaphysician fit to rank with the Hamiltons, Mills, Cousins, and Kants; but his metaphysics are lost in his hot struggle for the salvation of a solitary penny-piece. He can be a religious controversialist of the highest order, and bring the same strong power of mind to bear on the propriety of spending a shilling on his creed. He can debate with enviable ability on the nature of the Infinite, and with the same fervour haggle over the value of a farthing rushlight. He can be a patriot and loyalist such as no country can excel, a nonconformist of the most uncompromising type; but his patriotism must be dirt-cheap, and his creed must cost him never a groat. He has been tenderly nurtured in the lap of a

loving religion, and unceasingly fed with the pap of a very forbidding niggardliness. In his childhood and youth he listened to the soft cadences of John Elias, and the sweet songs of Pantycelyn's bard, and was satisfied ; but in his manhood the rhythm of the past must be attuned to the lullaby sound of jingling coins, saved at the expense of learning an uncharitable disposition.

A short analysis of the statistics to which reference has been already made will reveal the justice of the position taken up in the foregoing paragraphs. It is a trite saying, that statistics can be made to prove anything ; but, at the same time, the saying is susceptible of the same construction as all others inspired by the like narrow reasoning. They are the result of any kind of observation rather than the irresistible outcome of a mind capable of deep insight ; and they, moreover, do not concede the veriest modicum of ability on the part of those to whom their very triteness is expected to be of mighty import. It is useless, therefore, for any one inclined to dispute the arguments advanced by any attempt to upset them on the general plea just indicated. Let the statistics speak for themselves, and if they do not convince the Welsh Calvinistic Methodist of his illiberality, and convict him of a niggardliness in religious affairs anything but honourable to the creed he professes, why then they must be indisputable evidence of unbounded charity.

The amount collected towards the support of the ministry in the year 1868 was £39,434 6s. 6d., the number of communicants 93,494 ; therefore the amount given by each Calvinistic Methodist member, expressly for the support of the ministry, is less than 2d. per week.

In addition to the aggregate ministerial income mentioned above, there is a sum of £2,227 17s. 0¼d. added from the amount received for pew rents, so that, taking the average of ministers and preachers, each shall receive a salary of about £50 18s. 7¼d. per annum, or less than 20s. per week. The amount, therefore, which each communicant is supposed to give weekly for the satisfaction of hearing two sermons on the Sabbath-day, receiving assistance at the prayer-meeting, ad-

vice and direction in the church service, frequently a week-night lecture, and oftentimes pastoral aid, amounts to a beggarly fraction more than 2*d.* per week, or 8*s.* 9½*d.* per annum.

As stated in the table, the sum-total of all collections and pew rents is £112,121 19*s.* 5¼*d.*,* and in the previous table the total number of communicants and hearers is set down as 330,182; therefore the average amount given by each supporter of the principles of Calvinistic Methodism, whether communicant or hearer, as the expression of his or her notion of the value of those principles, is a fraction less than 6*s.* 9½*d.* yearly. This, too, allows the beneficent donors the benefit of the rents obtained from houses the property of the denomination.

The chapel debt is set down as £185,166 14*s.* 7½*d.*; therefore each member is responsible for only £1 19*s.* 7½*d.*, an amount that could be blotted out from the debtor's side of the account with the least possible exertion; but which, judging from the past and present, will for a long time remain unexercised. Allowing interest and expenses £9,255—perhaps a rather arbitrary amount—to be deducted from £32,469, the sum collected towards liquidation of debt, the amount actually set aside for its reduction is £23,211, or about 16*d.* per soul.

It has often been said that there are great evils incidental to voluntaryism in religious matters, and that the existence of those evils forms one of the strongest arguments in support of a state-paid national church. Apparently the assertion contains some truth, especially when viewed in connection with the deductions just made from the statistics of the Welsh Calvinistic Methodists. Surely if there is discoverable any testimony injurious to the interests of voluntaryism it is to be sought for in the financial facts previously stated. If there is any proof required that it is for one moment possible that

* Less than the aggregate of the individual columns by over £500. Schoolboys generally prove their addition-tables by adding different ways; but, somehow or other, these statistics defy all tests with which schoolboys are acquainted. Very possibly there are a few printer's mistakes.—See *Y Drysorfa*, July, 1869.

voluntaryism could adapt itself with supreme indifference to a phase of a religious community of which the best that can be said is that it is a mighty evil, that proof can be found in the statistics of Welsh Calvinistic Methodism. If there is required irrefragable testimony in support of the assertion that Welsh Calvinistic Methodism is rapidly developing itself into a despicably mean parsimoniousness in all its charitable organizations, it is only necessary to consult the tables published in *Y Drysorfa*, for July, 1869. If it is requisite to convince of the fact that the Welshman is pre-eminently a worshipping creature, and that he loves his worship to be financially free, then consider the important evidence contained in the facts that there are nearly 330,200 attendants of Welsh Calvinistic Methodist chapels, and that the average weekly subscription of each does not amount to 1 $\frac{3}{4}$ d.

This is a state of affairs egregiously disgraceful to the name of religion, and terribly detrimental to the interests of Calvinistic Methodism in Wales. It not only tells of the parsimoniousness of the Pew, but also of the poverty of the Pulpit. Because of this, the craving for mammon among the Welsh is engendered, their niggardly disposition increased, and the truer spirits compelled to nurture their purer sentiments in a polluted atmosphere. Because of this the servants of the Eternal are driven to potter with petty tradès, and thereby earn the wherewithal to buy clothes for their backs and food for their families. Because of this, preachers become hucksters, commercial travellers, and insurance agents. Because of this, ministers escape the bankruptcy court with a shave, and suffer the everlasting maledictions of the Pew, that is almost unwilling to give them a sufficiency to prolong existence. Because of this, publications are given for Sundays where trade may be done on Mondays; the "taith" arranged for districts where business engagements call, and secular expenses paid from the proceeds of religious duties. Because of this, ministers sell their principles, and go over to other denominations; sear their consciences, and enter the Established Church, without as much as a solitary "*peccavi!*" Because of this, the pastor passes through a life-long ordeal of keeping

up appearances, constantly fighting the gaunt demon of want, while hiding his sorrows and trials from the vulgar gaze of a curious world in the sunshine of heavenly aspirations.

Welsh Calvinistic Methodism is the result of a reformation, but before it can accomplish completely its great purpose it must itself undergo a reformation as great. After every revolution of opinion, where the former order of things is supplanted by an arrangement thoroughly opposed in all its features, there is generally a revulsion of feeling. Then it is when human nature, not content with retrograding to the original state, frequently goes beyond to a further extreme; law gives way to liberty, and liberty develops into license. In Wales, immediately after the reformation that gave birth to Welsh Calvinistic Methodism, notwithstanding the religious fervour of the Welsh nature, the probability is, that had not law been too strong, the great revival, that has done so much good for the Principality, would have retrograded to a condition of society far worse than that which it supplanted. Still it was almost a necessity that human nature's weakness should manifest itself in a very pronounced manner, and therefore appeared another feature as distinctly opposed to the nature of the previous revival as if there had occurred a reaction ending in uncontrolled license. This feature, while recognizing the extreme necessity for the great reform which preceded it, and to which it adhered, and does still adhere, like some unsightly excrescence, is constantly attaining larger dimensions, and will, no doubt, as its vitality increases, be the means of destroying the great organization entirely. Like the tree overweighted with unsightly creepers, it already begins to suffer and manifest the signs of ordinary decay. Cut it down! Why cumbereth it the ground? Cut it down! Nay! Sprang from a very small seed, it is still a majestic tree, teeming with the vigour of an undying life. Though many sere and wrinkled leaflets of bygone years still disfigure its symmetry, though many of its lesser branches are broken and rotten, though its vast old trunk be split and gnarled, it still gives indubitable evidence of being able to resist the storms of numerous years to come. For a long past, ever since it first

stretched its branches heavenward, many souls have rested and found peace beneath its shadow, and yet for a longer future many more shall pause underneath it as they go onward to the peace which passeth all understanding. Use the pruning-knife and spade, and it shall yet give mightier evidence than ever of its intense vitality, of its cosmopolitan capabilities, of its undeniable adaptability to the requirements of the Welsh, and of its perfect harmony with the divine ideal of an earthly church.

PULPIT.

FROM remarks made in a previous paper it may be inferred that the opinion is rapidly obtaining amongst the educated Welsh that Calvinistic Methodism, in its present state, cannot prosper. Notwithstanding the analysis of the statistics for the year 1868, some may still think they present a favourable aspect ; but it is beginning to be felt by close observers that, unless there be very shortly a thorough shaking of the dry bones, and a thorough upheaval of the open valley, it is impossible that the denomination can continue to live. The old times when the thunders of Daniel Rowlands made Welshmen quake, when Christians travelled sixty miles to be present at the Lord's table, when ministers were few in the Principality, and the sounds of the Gospel as infrequent as the song of the nightingale—those old times are passed away for ever, but Calvinistic Methodism is the same. Nay, oh, nay : when Calvinistic Methodism rose it was surrounded with a halo of glory, beautiful and gorgeous in its spiritual significance and moral influence as the cloud that looked down upon the Israelites journeying through the wilderness ; but the divine halo of self-sacrificing earnestness seems to have vanished away like the baseless fabric of a vision, leaving not a wrack behind. Ah, yes, the bones ! The bones ! They are the same now as when John Elias's gifted eloquence threw over them the drapery of heaven, and the profound Jones, of Talsarn, arrayed them in the paraphernalia of the higher wisdom, and the silver-tongued poet of Pantycelyn stirred them with the music of his songs. But how the mighty have fallen ! The bones, with all their repulsive hideousness, are strewed about our feet as if they indicated the

wreck of some mighty system, whose far-reaching influence enclosed Wales in its soft embrace. It is impossible but that the most ignorant and purblind of the followers and supporters of Calvinistic Methodism must see that its grand old respectability is rapidly passing away, and is being superseded by a despicable meanness that could have found no pabulum for its support but in that nourishing soil and feculent atmosphere produced by the collision and then collusion of minds vacillating between faithful adherence to the influences of true religion and subservience to the desire for the world's cankering gain. Say not this is a libel on religion! say not it is an insult to Calvinistic Methodism! say not it is an untruthful representation of the Welsh! Nay, it is the truth, that by-and-by will prevail! The character of the Welshman is rapidly becoming deteriorated. This is not the place to advance reasons for this assertion; nevertheless, and notwithstanding the able letters of the member for Merthyr, it is a fact that will never be disproved that, wherever the Welsh give way to English teaching and become absorbed in the transactions of commerce, their minds attain an abnormal condition most detrimental to the encouragement of true religion. The result is, therefore, a compromise between religion and gold, between God and Mammon, between respectability and meanness, in which the predominating factor is always that which furnishes the greatest amount of self-satisfaction.

It is very natural that the question should be immediately asked, What are the reasons why this condition of things should have supervened? As far as Calvinistic Methodism is concerned, the answer is as easily rendered as the question is asked. Wales is now no longer in the position she occupied towards the Gospel when first Rowlands, of Llangeitho, and Harris, of Trevecca, went amidst her byeways and hedges to deliver the eternal message. The plan, therefore, that was most excellent and successful in its results in those days is no longer applicable. More; it is not only inapplicable, but at variance with all conceivable notions of what are the best means for the propagation of the Gospel. The chief prin-

ciple of the plan is "ministerial itinerancy." In the old days, when first established, it meant that, as there were very few ministers, wherever churches had been formed the principal members should carry on the services in their ablest manner, and the ministers would make periodical visitations, to preach sermons, examine the spiritual state of the church, and administer the sacrament. It was also the duty of the ministers to establish preaching posts or stations wherever they saw eligible positions. Most of these ministers travelled on horseback, and so absorbed were they in the work of their great Master that the question of adequate remuneration was entirely foreign to their most selfish thoughts. Board and lodging for man and beast were the most they sought, and for which when obtained they were exceedingly glad and thankful. In the present day itinerancy means that ministers should go useless travels for long distances, crossing each other's paths on their way to their destinations; that they should go from one town, where they reside close to their church, to another town a long distance off, from which another minister will come to the town the previous one left, and all to preach a couple of sermons that have been coddled, cooked, dished, swallowed, and digested a hundred times before; that they should be goaded on to the required mark by the inuendos of vulgar deacons, uneducated elders, and a set of incomprehensible gossip-mongers who congregate at the chapel-house where the minister fares, and retail all the slander from between Liverpool and the Bristol Channel; that they should be looked down upon by the middle class, composed of petty shopkeepers who, by dint of hard scraping and ill-feeding of employés, have managed to hoard sufficient to give them what they think a right of precedence over their educated ministerial brother, and also of ignorant farmers and others who have become so indurated with the belief that they should get their religion on the cheap that they see nothing except as it is reflected in the light of a copper piece. These expressions to some will perhaps appear hard, and the overflow of a malignant mind, but they are penned in sorrow. For the certitude of their truth it is only necessary to appeal

to the ministry, the educated diaconate, the liberal-hearted tradesman, and the broad-minded farmer, of which there are many glorious representatives throughout North and South Wales.

But, at the same time, although itinerancy is the ruling principle of Gospel propagation means amongst the Calvinistic Methodists, still there are various qualifications to which it is subject, so that it is almost impossible to give a correct idea of ministerial labour in Wales without a thorough systematic classification of the ministry. This it is impossible to do without sometimes passing from the clear indisputable position of facts to the debatable land of opinion. In the opinions, however, which will be expressed in the following paragraphs, a conscientious regard will be continually entertained for the great principles of truth, and the great interests of the Founder of Christianity.

According to the views previously expressed, itinerancy is one great source of ministerial poverty, and poverty is the great detriment to the success of the ministry amongst Calvinistic Methodists. It is impossible in the present day that the minister should perform his duties with that ability, comfort, and pleasure which his position demands when he has to contend against the terrible necessity of paying his way and making both ends meet with inadequate means. The means he has at his disposal are now just the same in their nature as those he possessed when Calvinistic Methodism was being established, while the necessities of the present times and the demands of social intercourse—both in a measure due to the success that has attended the progress of Calvinistic Methodism—are infinitely greater. Moreover, the means possessed years ago could be made use of with greater advantage than they can in the present day. As is continually proved in the consideration of other subjects, the cost of living is now far greater than formerly. Food is dearer, rents are far higher, the amenities of social intercourse necessitate a more expensive toilet, and the cost of travelling, despite the introduction of railways into some of the remotest corners of the country, has increased tenfold.

With these larger demands on the minister's pocket—demands that are more or less necessarily incidental to the performance of his duties, whether as pastor over some Church or as itinerant preacher—it is almost beyond his power, however able, to struggle against the soul-destroying influence of worldly cares, and the natural result follows: he appears amongst the churches in a state of semi-respectability, which, besides causing a reflex action upon his own soul, to the destruction of all those thoughts that hasten the development of his nobler nature, also encourages amongst those by whom he is surrounded, not omitting the best of Christians, the inclination to place their feet upon one who is already apparently beneath them. It may be said that these are difficulties to which the majority of those who have taken upon themselves the service of their heavenly Father are necessarily liable, and that through the very nature of the case they are the more easily overcome. True, the point is indisputable; and when will be unrolled the long record preserved among the eternal archives, the writings will tell of the innumerable servants of the Lord who have lived a life of martyrdom and self-sacrifice, from the very moment they first engaged in His service until the hour when they passed over the boundary line to receive their reward. But notwithstanding the mighty powers of self-denial and humble deference to the ways of a mysterious Providence, which we are to suppose all ministers possess, it must also be considered that they are still human, and that they can appreciate comforts as well as those whose positions have blessed them with plenty.

Taking a general view of the Welsh Calvinistic ministers, they are divisible into five classes, each possessing features rendering it perfectly distinct from the others. But, besides these five strongly-marked classes, there are various minor divisions, possessing some characteristics at variance from, and some that assimilate to, the characteristics of others. These in their position are something akin to that occupied by the lower orders in the vegetable kingdom, where there are to be found some species possessing individual and relative characteristics at the same time. However, as far as all practical

purposes are concerned, it is unnecessary to bestow upon these any attention further than to say that they do not interfere with the general division of the ministers into five classes :—

1st. Ministers proper ; according to the practice of other denominations, those who are pastors of churches.

2nd. Ministers styled “ bugails ” (*bugail* is Welsh for shepherd or herdsman ; the free rendering of the word would perhaps be “ pastor ”).

3rd. Ministers who have little to engage their attention further than the making of sermons, nothing else particularly being demanded of them.

4th. Ministers engaged in secular employment, but who give more attention to their higher calling.

5th. Ministers engaged in secular employment, to which they give more attention than to their preaching and pastoral duties.

To persons unacquainted with the painfully unsystematic working of Calvinistic Methodism, and the strange crudities discoverable in its constitution, the above five definitions of its ministry will no doubt appear disgracefully characteristic of a priesthood never conceived by the great Founder of Christianity. It is necessary, however, to make one or two comments on some of the principal features of the foregoing classifications.

The first class is composed of ministers proper ; according to the practice of other denominations, those who are pastors of churches. For the most part these are to be found amongst the English portion of Welsh Calvinistic Methodism. Possibly it may not be advisable here to enter into any long disquisition on the qualifications of the Anglo-Welsh Calvinistic Methodist ministers, and of their success in the transition spheres where they labour. That these men are earnest, and good, and unselfish, and noble in their Christianity there is not the slightest shadow of doubt ; but that their abilities entitle them to the character of men for the times, is an opinion found nowhere but in the dreams and imaginations of religious castle-builders. It is a vastly important fact, however

imperceptible it may be to the short-sighted, that Wales is passing through a great crisis. It is necessary, therefore, to meet this crisis on equal terms, that there should occupy the settled pulpit men of great attainments, of great courage, of strong perseverance, and of unyielding energy; and unless henceforth this be the character Calvinistic Methodist ministers will obtain and maintain for themselves, then the grand old system that regenerated Wales is doomed for ever. But here the question arises, How is it possible to create and nourish a ministry of such a character, unless there be that wherewith to pay for all the mind and labour? To get things done well in these days it is necessary to pay well. Poverty, as previously intimated, is the great cause of a weak ministry, and without a remedy applied to this sore the system will always continue weak.

Perhaps it will be well to give once more an idea of ministers' salaries in Wales. Throughout the Principality, according to the published statistics for the year 1868, there are 433 ministers and 385 preachers. The sums received by them for their services amount in the aggregate to £41,662 3s. 6½d., or to about £50 18s. 7½d. per man per annum. It becomes a very interesting question what the poor things do with the odd pence and farthings. There is also an important fraction which has not been taken into consideration, but which enters a long way into the value of a sixpenny loaf. Fancy the one hundred and ninety-eight 409ths of a farthing! There is something consummately grand in such an addition being made to a poor Welsh Calvinistic Methodist minister's salary. "Alas for the rarity of Christian charity!" Some will very likely say the above is not a fair idea of the minister's income, and with at least plausible reason. There are some who get over £200 per annum, like the great men of Liverpool. True, but Liverpool is a law for itself, a kind of indefinable aristocratic republic, where, like husband and wife, Calvinistic Methodism and selfishness walk arm in arm, accompanied by the mannikin Purse-pride. This much, however, is evident: if there are some ministers getting over £100, and the average salary is just over £50 only, a few, to say the least, must

be receiving a very small pittance indeed—scarcely sufficient to keep skin and bone together. Thus the financial consideration of the ministry is actually worse than that which the statistics assign it. How is it possible, then, that upon £50—with its shillings, pence, farthings, and fraction of a farthing into the bargain—a minister should be able to give his family proper food and clothing, array himself in a respectable black suit on Sundays, so that he may be invited to say grace at Deacon Jones's table, keep up a respectable appearance during the week, mingle with independent mind among ministers of other denominations who receive two, three, or four hundred a year, buy books to keep himself on a level with the thought of the age, and, above all, preach good sermons on Sunday, so that even his stipend, miserable as it is, may not be wrested from him, and he be sent into the wide wide world dependent upon the charity of others.

It is needless to rest any longer upon this subject. Many instances will be perceived, and many inferences will be drawn, by the thinking reader, as the other portions of the classification are elucidated, clearly proving that not only poverty is the great impediment to the creation of a successful stated ministry, but that ministerial poverty is one of the banes of Calvinistic Methodism.

The second division consists of ministers generally styled "bugails." They are men who have the spiritual oversight of a Church during week-days, and preach to the same Church a certain number of Sundays throughout the year, according to agreement. They are generally chosen by the Church over which they are called partially to preside, on account of their qualifications as to preaching powers and performance of pastoral duties. Of course, these are items that enter into the considerations of all churches of all denominations when they seek a pastor, and are all subservient to the question of salary; but in the generality of instances, where the unnatural system of half-pastorship prevails, the minister's settled salary is not much over what an expert needlewoman could obtain for making shirts. Oh for a Tom Hood to write the "Song of the Sermon!" The great evil incidental to this hybrid-

ous system is the certain difficulty always experienced by every "bugail" in arriving at a proper idea of the duties required of him ; and then, this having been somehow accomplished, the still greater difficulty he must feel in the conscientious discharge of those duties, owing to the continual interference of his other pulpit labours with that intimate connection that should exist between himself and his flock. When a minister is absent from his Church every two alternate Sabbaths, he cannot be in a proper position to judge of its condition. He is therefore compelled to refer for information to his deacons, and these generally being persons who think the high office of eldership consists only in looking after the finances, giving utterance to the publications, soliciting ministers' services, and other duties of like nature, entirely ignoring those spiritual duties which, according to the New Testament, are the deacon's sole work, and which are also the royal insignia of his office, it is but natural to conclude the information the pastor obtains is not of that precise nature upon which he can rely. The result is, therefore, a very unsatisfactory relation develops itself between pastor and people, and the welfare of the church is destroyed. The bond of union between the pastor and his flock should be intensely sensitive before it can be complete. Without this feature perfect harmony in the working of church affairs can never be achieved.

The third class of ministers found amongst the Calvinistic Methodists are those who have little to engage their attention further than the making and preaching of sermons. To this class belong all those who have no stated pastoral duties, who have no church to overlook, and who have no secular employment making demands upon their time. These are men who generally preach the smallest of sermons, the stalest of sermons, the worst of sermons ; but who sometimes preach the best of sermons. They shine at associations, at monthly meetings, on the "taith" or preaching journey through the country ; but when fulfilling their ordinary engagements, the divine fire seems to have vanished from their souls, and they sink into the position of ordinary mortals. Only a few sermons

they have a right to call their own ; but these are generally far superior to anything the English or Scotch pulpit has yet produced. These few sermons are preached so frequently that at last the preachers themselves seem to go through the farce of parrot-talking. For ordinary Sunday engagements, if at a place where his stock has been exhausted by previous delivery, the preacher selects a new text, and thereon tacks suitable portions of his more familiar prelections, and the result is that, if delivered in a happy mood, and with that feeling peculiar only to the Welsh, preacher and hearer are intensely satisfied.

It is impossible for a moment to cherish the thought that ministers of this class entertain a true idea of the great office which they have to fill. In their way, no doubt, they think they are doing well by preaching sermons containing very pretty little thoughts with prettier little turns, and certainly are nearest to the highest ideal of God's preacher when they play upon the human feelings, by means of that *alun* which is so familiar and acceptable to the Welsh.

Preachers of this class are often poets, or rather bards, who claim for themselves the right of being considered as successors of the old Celtic bards, and of having inherited their mantles. Herein lies the great cause of their apparent inability successfully to perform their duties. Their souls seem to be so thoroughly indurated, or rather, softened, with the influence of the divine afflatus that finds its source in seas, forests, mountains, running brooks, and the songs of birds, that at last they become dulled to the small still voice that tells of a diviner afflatus necessary to the salvation of erring mortals.

Look at this class in relation to the churches throughout Wales. Nowhere do we find a more irresponsible ministry. Nowhere do we see the welfare of Christian churches so little cared for by the servants of the Almighty. It is often said the Roman Catholic priesthood sets an example of earnestness worthy of being followed by the whole of Christendom. Surely if all Christendom is lax in displays of energy, there is here in Wales the very lowest degree of that laxity, for where there

is no responsibility there can be no earnestness. Moreover, so far has this disgraceful feature of ministerial irresponsibility been carried, that it is beginning to be mooted by some who consider themselves as legislators of great weight and authority, who, because fancying themselves as possessing the ear of the Association, think they have a right not only to propound but to carry out any notion or theory that would be recommended by ordinary mortals only because of its strangeness, and who, while wearily dragging themselves through an everlasting Serbonian bog, are continually putting their fingers into some church puddle, and stirring up the reeking sediment, the strange doctrine is being mooted by these, that as long as a minister is a member of the monthly meeting he is *de facto et de jure* a Calvinistic Methodist without retaining connection with any individual church. How far this doctrine is to be carried further than to suit the convenience of its propagators it is impossible to define. One thing is certain, it is a doctrine thoroughly subversive of the fundamental principles of Calvinistic Methodism, and unless immediately put down with a strong hand, will work an infinite amount of danger to the constitution. Away, then, with this fanciful notion, and let every minister know that he is responsible for the welfare of every church to which he preaches ; that it matters something of importance to him whether a church prospers or not ; that his relation to that church does not end when he finishes his sermon and descends from the pulpit, or when he has received his fee and smoked his pipe in the chapel-house.

The fourth class is made up of ministers engaged in secular employment, but who give more attention to their higher calling. With these men secular employment is only a means to bring them a sufficiency of food and clothing, as the miserable pay they receive for their spiritual services is scarcely sufficient to keep them in genteel poverty. These, as a general rule, form a band of laborious, earnest men, whose loftiest aspiration is to be continually engaged in the endeavour to save souls. Though not all can be placed under the category of able men, yet they are all good, and thoroughly imbued with the spirit of doing good. Ever since the birth of

Calvinistic Methodism this class has been the source of great talented men, men who deserve to have their names written in characters indelible on Time's historic scroll, men whose names are remembered in Paradise. But though the character of this class is so good and so noble, it is a class very liable to dangers, much affected by them, and therefore very injurious to the interests of Calvinistic Methodism. It is hard, very hard, to say this ; yet it must be said, nevertheless, because it is the truth. The point exposed by this class the most liable to danger, is that contained in the fact that it is almost an impossibility to carry out two undertakings possessing natures most remote from each other, unless under very extraordinary circumstances. In one or the other of the undertakings it is generally the case that the agent comes to great grief. In thousands of instances has it been proved that it is a sheer impossibility for the really clever and able man, in one sphere of labour, to be successful in another. The clever man of business may succeed in his secular employment, but he cannot obtain an equivalent amount of success in his ministerial capacity. His more important duties must suffer while he becomes richer in the enjoyment of blessings held out by the world as the guerdon of those who run in the race for wealth ; or else, while successful in his ministerial labours, his business suffers, becomes his ruin, and thereby brings a slur upon his holier office. The able minister who fulfils all the duties of his office with that conscientiousness and inexpressible emotion felt only by him who is thoroughly cognizant of his personal responsibility as the ambassador of the Great Teacher, can never be a successful grocer or farmer. John Bunyan was a tinker by profession, and a genius by nature. In all probability he had mended many a pot and soldered many a tin can while preparing for his ministerial duties. But had the mending of pots and pans necessitated the severe employment of his mental powers to distinguish the quality of solder and the degree of heat most suitable to his iron, in all probability the centuries would not be delighted and edified in the perusal of those dreams no mortal ever dared to dream before. The biographer of Paul

says he was a tentmaker by profession, and that during the intervals of his sacred duties he worked hard for his daily bread. But had Paul been necessitated to go through any mental drudgery while pursuing his secular employment, clever as he was, giant-like in his intellectual powers as he was, the probability is that he would not have given us such magnificent expositions of Christian doctrine as are to be found in his epistles. If there were known something more of the subjective life of this great apostle, his admirers would find that, while stitching his canvas, he was also conning over the points of orations like to that he delivered on Mars' Hill, weaving a web of the subtlest logic in defence of his creed, or sharpening the shaft of irony that was to pierce the very heart of some evil-dealing Alexander the coppersmith. Only a superhuman genius could succeed in two capacities when mental operations of very different natures are in continued action. While, therefore, nowadays, geniuses are as scarce as "herbs of the field" on the banks of the Nile after the locusts had darkened the land, and men of moderate parts are as plentiful as the locusts themselves, it is but reasonable to expect that the mighty achievements of genius should not be accomplished by fallible mortals.

The foregoing remarks, however, do not indicate an unbroken rule. According to the trite saying, "there are exceptions to most rules," so there are comparative exceptions to this. Though it is almost an impossibility to point out one successful minister who has also thoroughly succeeded in business to that extent which the world calls success, yet there are some, though few, who have achieved a position of competency, and, at the same time, are honoured and revered by their churches as much as if they had never stood behind a counter, or driven the quill for worldly gain. But even in these rare exceptions there are adventitious circumstances, the non-existence of which would go far to militate against the personal achievement of the double prosperity.

However beautiful may be the phase which is placed around the character of this class, it is impossible not to see, in whatever way the question is considered, that the pursuit of worldly

gain is very detrimental to the interests of God's cause, and that it would be far better if all Calvinistic Methodist ministers were to throw aside their secular employment.

The last stage of this classification is occupied by those ministers engaged in secular employment, to which they give more attention than to their preaching and pastoral duties. There are some who will say that, though there may be a few of this description, yet their number will not warrant their being placed in a distinct class. It is no use any longer closing the eyes to the fact that this few is a very large few, and is a continually increasing few ; and also that this few is a great sore on the profile of Calvinistic Methodism, and that unless it be pretty freely cauterised, it will spread with increasing rapidity, until the whole system becomes one hideous ulcer. Whether it is consistent with the proprieties or not to place this few in a distinct class, is not the question ; rather the question is, Shall this few be allowed to exist? Shall Calvinistic Methodism any longer permit men to assume the appearance of the service of Christ and make use of it as a means of securing their temporal welfare? These men generally succeed in worldly affairs, and become rich ; but their hearts are as cold as the Arctic iceberg. From the pulpit they talk at the people concerning Christ and Him crucified, but they do not talk to the people's hearts. While speaking of the most glorious subject of the Incarnation, their thoughts are destitute of that spirituality which alone flows into the yearning souls of the hearers. It is true they do not bring disgrace on God's cause by business failure or bankruptcy, but the injury they work is of a tenfold more dangerous nature. They seem, intentionally or not, to be working directly for the sensualising of everything that is heavenly about religion. These are they who, in a sense, are wiser in their generation than the children of light, who seek out present enjoyment to future reward.

Amongst this class are found those in the habit of breaking through their engagements. Of course, in the various other classes mentioned there are frequently some who cannot meet their Sabbath "publications" through circumstances over

which they have no control ; but amongst this class alone are to be found those who do not scruple, after having promised to supply a pulpit, to remain away, or go to some other place where their sermon has not been heard before ; and amongst these are also to be found men who make two engagements for the same Sabbath, and then go to the place most convenient, or where they are sure of the largest fee.

It is a great wrong at any time to take advantage of religion as a stepping-stone to temporal welfare ; but it is a far more terrible wrong to persistently make it the ladder to temporal success. There are some who, it is certain, do even this, but it is almost an impossibility to bring them to book. It is nothing more than correct to say that the minister who exchanges his Sabbath publication in one county, where he has no worldly attraction on the following Monday, for another in a different county, where he knows he can transact business on the succeeding days—it is but correct to say, such a minister makes a tool of religion. The minister who makes a series of engagements in a distant neighbourhood because he knows he has temporal concerns requiring his attendance there, is making of religion anything but the first purpose for which it was sent into the world. The minister who goes and transacts business, calculating to pay his expenses out of his preaching engagements, is bringing disgrace on his holy office.

Not for a moment is it asserted that such conduct is a general characteristic of the Welsh Calvinistic ministry. Far from it. But that it should occur even in a few instances is a proof of the inefficiency of existing arrangements.

It is unnecessary to pursue the subject any further. Enough has been stated here to show plainly that Welsh Calvinistic Methodism labours under an incubus of incongruities, created by the unsatisfactory state of its ministry, and that this unsatisfactory state is to a great degree the result of its ministerial poverty.

Naturally the questions arise, Where and what is the remedy ? and, Who is to apply it ? They are very delicate questions, which the ministers themselves will be the last in advancing. They are questions which have never been placed

prominently before the monthly meetings and associations. They are questions interesting and important alike to ministers, deacons, members, and hearers. They are questions which, if left in abeyance, will by-and-by cause an amount of injury to the interests of Calvinistic Methodism irreparable through all the years of the future.

REMARKS
UPON
THE AMENDMENT
OF THE
BURIAL LAWS,

BY

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*"Thou that intendest to the Church to-day,
"Come, take a turn, or two, before thou go'st,
"In the Church-yard ; the walk is in thy way.
"But he that unprepared rashly ventures,
"Hastens perhaps to seal his death's indentures."*

CHRISTOPHER HARVEY,
The Synagogue.

It is no disrespect to the supporters of the remarkable Bill "for the amendment of the Burial Laws," now before the House of Lords, to say that its title has something in it of painful mockery to a very large number of clergymen of the Church of England.

The amendment of the Burial Laws ! They have long thought that those laws pressed very heavily upon the Church, and have earnestly desired to see their amendment, and here is a Bill for the very purpose, which has passed the House of Commons.

It introduces very radical changes, and new principles into our English law and custom ; it is alteration rather than amendment ; and yet in spite of this, when the Bill is examined, the points on which these clergymen longed for an amendment, are not even touched, or only touched so far, that if these amendments become law as they stand, their grievances will be worse, far worse, than before.

For this Bill with so hopeful a title, is not an amendment of the Burial Laws, in the interest of the Church, but in the interest of Dissenters, understanding here by Dissenters, all bodies of whatever creed, who have some registered place of worship in the country.

But taking it as it stands, the following points about the Bill, (supposing it to be the same as that amended in committee last year) are worthy of special consideration.

1st. It is singular, that while the Bill is certainly for those who do not belong to the Church, yet it is nowhere specified that it is for them.

At the request of some one who has the conduct of a funeral, leave is given to any member or minister, of any body having a registered place of worship, to conduct a service in the Church-yard ; but though it appears that only such members may officiate, yet the Bill leaves it open to everyone, Churchman or not, to ask for their services. The law will seem to say to everyone, if you do not like the services of the clergyman at the funeral, you may choose one or more members of any registered body, for we will accredit these, *pro tanto*, as officiating ministers.

The question then arises, why is the Bill made so very wide in its scope? has it some other object than to give relief to professed Dissenters?

2nd. Wide as the Bill is, we may further notice that difficulties will still arise as to the interment of such as are free-thinkers, unattached to any society. They may perhaps register a place for the worship of humanity, and have some kind of membership. If not, though they may claim exemption from the service, they must follow to the grave in silence, while at the next funeral some "embodied" secularist may have free opportunity to expound his views on death and religion to the astonished crowd. Possibly they are still to be left to the Office of the Church.

It is doubtful whether much is gained by the slight restriction as to those who may take part, contained in the term "members of a religious body having a registered place of worship." Member is a loose term, worship not very precise; is the clergyman to enquire about the membership, and the registering, or to take any steps to prevent the service being held if he doubt their reality?

3rd. Are we honestly asked by the promoters of this Bill to respect their conscientious grievances, and to make concessions in consequence? If so, these persons can not refuse to consider the conscientious and deeply felt grievances of Churchmen themselves.

Without referring to their feelings as to this assault on

old privileges, or to the pain which they feel, when every form of religion or irreligion is permitted to be preached in consecrated ground, (though these feelings deserve consideration,) let us take this point:—

Churchmen (especially clergymen, who having to act in the name of the Church, are of course more alive to the working of the present law,) have long been anxious for some relief in consequence of the indiscriminate use of the Burial Service. This is a deep, though, it must be admitted, not an universal feeling. Now if the Dissenters wish us to consider their grievance, which is that they are forced to be silent when they would like to speak, they ought in fairness to be ready to allow the consideration of the grievance of the clergyman, which is that he often must speak, when he had rather be silent; and this grievance is certainly the greater one of the two.

Surely it is a cruel thing to admit all sects into the Churchyard, and leave the clergyman in the midst of them, with his difficulties only aggravated.

4th. What after all is the real object of the Bill? Is it to give some comfort to mourners at the grave, or is it to take advantage of a plausible opportunity to get a firm hold on the Churchyards, with a view to further aggression? If the latter be the object, it is a wicked use of a sacred subject; but if the former, then why is it not enough to ask leave for professed Dissenters to dispense with the Service of the Church; or if that be not enough, why ask for more than a quiet and reverent service at the grave itself? Why, to permit this, should the Bill give every one power to call in the services of any member whoever he be, to make processions, to have any sort of ceremony, to pray, to teach, to preach, if only what he does is religious;—and if it be not, who is to prosecute and who to decide?

5th. Have those members of the Church who helped to pass this Bill through the House of Commons, really considered the relative position of the clergyman of the

Church, and the favoured individuals admitted to officiate in his Churchyard? It is simply this.

The law prevents the clergyman from using any but one fixed service, from altering a single sentence, and compels him to read it over all sorts of people, and also over the Dissenters, if they can not find some one else to conduct a service of their own; while it gives to any member invited, absolute liberty to accept or refuse, to do or say anything he likes. Can anything be more arbitrary and unjust than this result of the proposed law? anything more unreasonable and absurd than the different power given to these respective parties by the State?

In order to see the way in which the Bill will sometimes work, let us take two cases not unlikely ones to happen. Pass over the procession of the Roman Catholic, the great local preacher brought up to improve the occasion, the political Dissenter glad to get a legal footing in the Churchyard, or the curious gathering round the Mormonite, and look at this case. Any factious man, suppose a Churchman, has power under the Bill, at the funeral of his relative, himself perhaps a Churchman, to annoy his neighbours, or his clergyman, or even his relatives, by inviting some members of any body to pray or preach in the Churchyard; and it would seem these persons might even use the service of the Church itself.

Or here is another case. Some notoriously bad character is to be buried. His friends, attending a chapel; apply for the services of their minister to perform some ceremony and to preach. If he likes he may accept the invitation, but it is quite conceivable that he might say, "this is a painful case, it would not be well for me to officiate, but go to the Clergyman, he is obliged under pains and penalties to read the service of the Church over every one."

No one can doubt, who looks at it, that many reverent and touching services will be performed under this proposed Act, but that is not the main question. Without

the smallest intention to sneer at these, it is still necessary to point out that two such cases are possible and likely; the first, because of the unnecessary provisions of the Bill, the second because of the absence of any amendment in the interests of the Church. Even were it granted that some service were to be permitted under an Act of Parliament to Dissenters in the Churchyards, it is quite unnecessary that either of these cases should be possible under the terms of the Act. Perhaps also these things are possible in some town Cemeteries now, but it is quite obvious, that what is done in a Country Church yard, in the midst of the village, under the shadow of the Church, has a very different aspect.

It has been said in the House of Commons that to suppose any Dissenters would abuse the opportunity to foment any feeling against the Church, or would abuse it in any way, is an insult to them.

The worthlessness of this argument may be easily seen. If any question were raised as to entrusting the clergyman with full discretionary power as to refusing a service, or arranging any service that he liked, it would be doubtless urged by the very same people, that this power would be dangerous, and would lead to serious abuses. Perhaps it might. But the Clergy of the English Church form a select body out of the members of that Church, and it would be readily allowed that they would not, for Christian spirit and gentlemanly feeling, compare unfavourably with that large and mixed assemblage composed of all the members of all the sects. Yet the State is expected to entrust this large and heterogeneous multitude with the most ample opportunities of annoyance to the Church, and it is indignantly urged that in their hands no abuses will arise! It is quite astonishing that any one, at least if he be conversant with parts of England where there is a strong Dissenting and Radical spirit, should not see that abuses must inevitably arise from unchecked ceremonies or speeches in parish Churchyards.

Let every one who does not see that the Bill is a very serious one, look well to its provisions. Is it a simple measure of relief for Dissenters? Its terms admit of every person using it, if so disposed. Is it merely to allow Dissenters to secure the services of their own Minister? It gives them the pick of all the members of all denominations within their reach. Supposing its restrictions advisable, can they be carried out? They are so slight that a clergyman can not be expected to exercise any check at all; how can he enquire who is a member, or decide if the service were "religious"?

Is it again a temporary provision till other graveyards can be formed? There is a clause in the Bill, which keeps all Church-yards open in many cases to its provisions, and even those very Cemeteries made under the proposed Act to be exempted.

But since the Bill has not yet passed the House of Lords, how had it best be met by those who see its evils, some of which only are dealt with here?

There is a considerable number of persons, who simply advocate resistance, and hope to remain in *statu quo*; but the state of the law as it now affects the Church, and the hostility of those ready to seize each recurring case of grievance, and utilize it, makes this course undesirable, if not impossible.

Others propose as a remedy, that a clergyman should be permitted, at the wish of the friends, to dispense with the service of the Church, leaving them to have any service they liked at their house or chapel.

Such a permission is reasonable and much needed, but it is believed that it will not be a satisfactory one for these reasons:—

1. The service at the grave, (though not Scotch,) is peculiarly English, and its absence is bitterly felt.
2. That being so, the silence which must be enforced at the grave becomes especially painful, and there is a

kind of irritating void, if one may say so, which gives room for discontent and opposition. The chief occasions of difficulty are in the case of the unbaptized, and this alteration would leave these cases in precisely the same position as before.

The Bill may be probably rejected this year, but it will be very unwise, it is suggested, to shelve the subject on that account, it would be far better for Churchmen to alter completely its provisions, and give it a new character, or to bring in a different Bill to meet the object in a different way.

We do need, most emphatically let it be repeated, an amendment of the Burial Laws. And if this be allowed, then what time can be better than the present to secure it? Dissenters are now asking for an amendment from their point of view, let us seek for one from ours, not in a hostile, but in a generous and liberal spirit.

Once let the present Bill be carried, and we then secure the opposition of the most active promoters of this Bill to any advantage being gained by Churchmen at all.

The inconveniences and scandals to which the Church is subject are to them so much capital in inclining the mind of Churchmen towards disestablishment; and it would be to them like surrendering a position, or the revictualling of a besieged town, to allow an amendment in the Burial Laws which improved the position of the Church with her own members.

Now however this is not so, they are urging a concession, and pleading the feelings of the bereaved, and they can not honestly object to an entire amendment of the laws. The Church would ask for the amendment in the interests of religion, they in the interests of bereaved families, let both be fairly considered together; and this is the time to do it. Let us, if we can, in settling the question, separate the natural wishes of mourners for their

own service, from the spirit of encroachment which aims at the destruction of the Church as an Establishment. It must be allowed it is a capital foil in these practised hands, this sorrow of the mourners and their yearning for their own way of comfort; let us disarm those who are using it for their own purposes, by meeting the genuine sorrow with kindness, and leaving the professional sympathisers to find honester weapons for the coming battles.

Let us now consider whether an amendment of the Burial Laws be not necessary for the Church? It has long been discussed, thousands of the clergy have petitioned for it, and many a man has become heart-sick in the hope long deferred.

We have a singularly beautiful Office for the Burial of the Dead, but it was drawn up with a view to a different state of things.

It is known that discipline was much stricter in the Primitive Church, and a reference to the Canons, will show that it was meant to be strict in our own. There is now no discipline compared with that intended, and the consequence is that the Office for Burial has to be used for a very large number of persons for whom the Church did not mean it. It was not for the unbaptised, nor for the suicide, nor for the excommunicate. It has expressions of charitable hope, which by themselves could hardly ever be unsuitable, but it deals with the deceased as a brother in the Church, as a member of Christ, and we give hearty thanks that it has pleased God "of His great mercy to deliver this our brother out of the miseries of this sinful world;" and we beseech him "shortly to accomplish the number of his elect." Another expression, "we commit his body to the ground, in sure and certain hope of resurrection to eternal life," may be instanced also. It does not properly refer to the individual, but it is generally understood by the hearers to do so.

It is very true that all these expressions may be explained, and most true that it never was intended that

the Service should be used over a few eminent Christians, but over the members of a Church exercising healthy discipline; there is something very beautiful in the all embracing charity which admits without question, anyone to the last rites of the Church at last; but the fact will remain, that the present general use of the Service is very painful.

When these words are read over one who has never been known as a religious man in any sense, or over another who has notoriously lived and died in disgraceful immorality, or still more over an unbeliever in Revelation, or a known scoffer at the Resurrection, then if words are words, this is a sad scandal to the Church, which needs amendment. The clergyman it is true reads the service of the Church, feeling that it does not apply to this individual, but those who hear him are for the most part, either surprised, distressed, or even in some cases hardened by the inferences which they draw.

The majority of Churchmen do not have these cases brought before them, and do not think of them; the clergyman too often gets used to them; but it is well-known that this is a favourite point of attack against the Church with Dissenters. Yet the fault does not lie with the Church or the Service, but with the law of the land, which fetters the Church from making amendments to meet this state of things. The excommunicate person in the eye of the law hardly exists, the *felo de se* is scarcely found in the appalling host of suicides, and the law only requires the exclusion of the unbaptised from the office of the Church. It is true it is not suitable for them, but who can avoid seeing what a prejudice is excited in carrying out the law, when it is read over the known profligate, and not permitted to the person who was under instruction for Baptism, when it can not be denied to the hoary sinner, and must be refused to a little child who is not baptized?

The writer of this pamphlet once found himself obliged

hastily to decide what to do, in a very painful case. He felt it on the whole better to leave out a great part of the Service; a course which he believes was satisfactory to all present, but it was an illegal course, most painful to take, and which under other circumstances might have led to legal proceedings. It was the least of two evils, both great; and he never can forget the distress it caused him.

Plans of amendment in the law have been frequently suggested. One has been some alteration in the present Service, which shall lower it from its present saintly tone, till it shall suit every one; a proposition which seems very degrading to a Church which preaches the bond of Christian brotherhood in Christ's fold, and the hope of a blessed rest and resurrection in Him.

Another has been, that of some alternative Collects to meet those cases of notorious difficulty. This remedy would be insufficient, because it could only be applied in a very few cases, and would be very painful then. To wait till death to exercise a tardy discipline, is a position unworthy of the Church of Christ.

The expedient might also be worth some consideration, of allowing the clergyman, after agreement with the friends, either to dispense with the Service altogether, or to use some other Service which he thought suitable to the occasion. He would then have considerable discretion allowed him, short only of what is proposed to be given to those parishioners of his, who are members of some registered body.

The plan suggested in this pamphlet, without any pretence to originality, (though it is not known where it is advocated,) is that the law should authorize the use of a new Burial Service, which shall have been approved by the Bishops, or it might merely authorise the clergyman to use any service which had the approval of the Bishop of the Diocese. Such a change would seem a sweeping

one, yet it could not be called so by the side of the Bill now proposed.

But supposing a Service were drawn up by the Bishops, for general use, consisting of Scripture, Collects, Psalm, or Hymn, for use at the grave, or in the Church as well; is there any reason to suppose that it would not become as popular with the generality of people as the old one?

Our present Service would remain unmutated, and guarded by its present rubrics; the new Service, like the Consecration Services, need not be incorporated in the Prayer-book; the Clergyman being free to use it on all occasions. Were the present Service desired beforehand, he might think it best in any case, (except one expressly excluded,) to use it, and how few cases of real grievance could arise, in comparison with the present state of things?

This is one side of the amendment proposed, there is still another, namely, whether any concession can be made in the points now under discussion in Parliament. Could Churchmen agree to any amendment in this direction?

That the Bill demands a concession enormous and unreasonable, is not a sufficient reason for disposing of the question, even if it were possible to do so.

Few persons would be disposed to resist an alteration, which shall permit in certain cases the omission of the Church Service; but the writer must here confess, that he for one now sees reason to go further than this.

In a foreign country, any one who had to commit the remains of a dear relative to a cemetery in the hands of a foreign Church, would be probably grateful for permission to have his own service, if it could be accorded.

Yet in our own country such a permission would be impossible by law, either for a stranger, or for one belonging to another communion.

Is it quite a desirable position for a large and liberal

Church like the Church of England, to refuse permission to another communion, on any occasion, to celebrate their own rites ?

The answer would probably be, that this demand comes from a party who avow boldly their determination to overthrow the Church, and who will make use of this concession for the purpose.

It is so unhappily ; and this avowed hostility hinders our being ready to make concession, which otherwise could be more easily done.

Yet it might be possible to make a concession wisely guarded, redressing a practical grievance in a generous spirit, yet avoiding those unnecessary concessions which the Bill grants.

A service is desired at the grave, and there is this peculiarity about the service, that if there be a grave service, it can be held at one place only, at the grave. There is therefore no logical parallel, with any service for which the fabric of the Church is used.

Let Parliament facilitate the setting apart of Cemetaries in country parishes, where Dissenters may be perfectly free to act as they like.

But where they must bury in a Church-yard, if the new Service is not desired, let them be allowed after notice given, as provided in this Bill, to have a service of their own,

Provided that it be specified,

That it be a short service at the grave ;

That any ceremony be orderly and religious ; -

That no preaching or addresses be permitted in the Church-yard.

Such limitations might be sufficient without any restriction as to the name of the person to officiate, or con-

fining the choice to members of a registered body, as in the present Bill; they would obviate many of the inconveniences likely to arise, and they are neither harsh nor unreasonable. It is very rare that the Clergyman addresses a crowd at the grave himself, and why should those who are of other communions claim the liberty? It is the address, or oration, which will be the point at which abuses would chiefly be possible, such as disturbances to order, or the wounding the feelings of parishioners.

It can not be urged that an address is necessary for the comfort of survivors; (except such few sentences of exhortation as are found for example in our service;) a short service of prayer and scripture or a hymn, would be all that would be necessary to soothe the feelings of the bereaved; and those only could resist the restriction as to preaching, who had other objects in view than the solace of the mourners.

The amendments and concessions advocated in this pamphlet are, it must be allowed, very large to thoughtful Churchmen, but they are not too large for the circumstances. In explaining them, there has been no intention to speak harshly against Dissenters, least of all against those who are in sorrow, or who desire to comfort those who are. It is a question which ought to be handled with extreme reverence and charity. Death is so solemn, Burial is so humiliating to our common manhood, sorrow is so sacred, and charity should wait on it so willingly; that he who, at such seasons, would needlessly refuse a courtesy, or he who would make grief a cover for other designs, would both be deserving of severe reprobation.

The sad errand of following those they love, brings to our Churchyards, mourners who ask for some comfort peculiar to themselves at the grave. Let us grant them their way of comfort if we can. But when those who claim to sympathise for them, and to state their case, wish for reasons of their own, to weight the permissions

made with a license unnecessary, and likely to lead to further demands, we may fairly reject their claims, as made to further other objects, which we must resist.

Is it too late to hope that those with whom a great responsibility at a critical time rests, may, dealing with this question in a spirit of reverence and of charity to all parties, arrange such an amendment of the Burial Laws, as may be wide enough to remove the chief grievances of Churchmen, and yet ample enough to give comfort to others in their hour of sorrow, without giving needlessly a point of attack in future years, against the Church?

P.S.—There are reasons, it is believed, which make it unnecessary and undesirable that a new Service of the kind advocated here, should receive the formal approval of Convocation; and for that reason it is assumed in this Pamphlet that the Bishops would either draw up or sanction such a Service.

NATIONALITIES.

BY

WILFRID CHADSON.

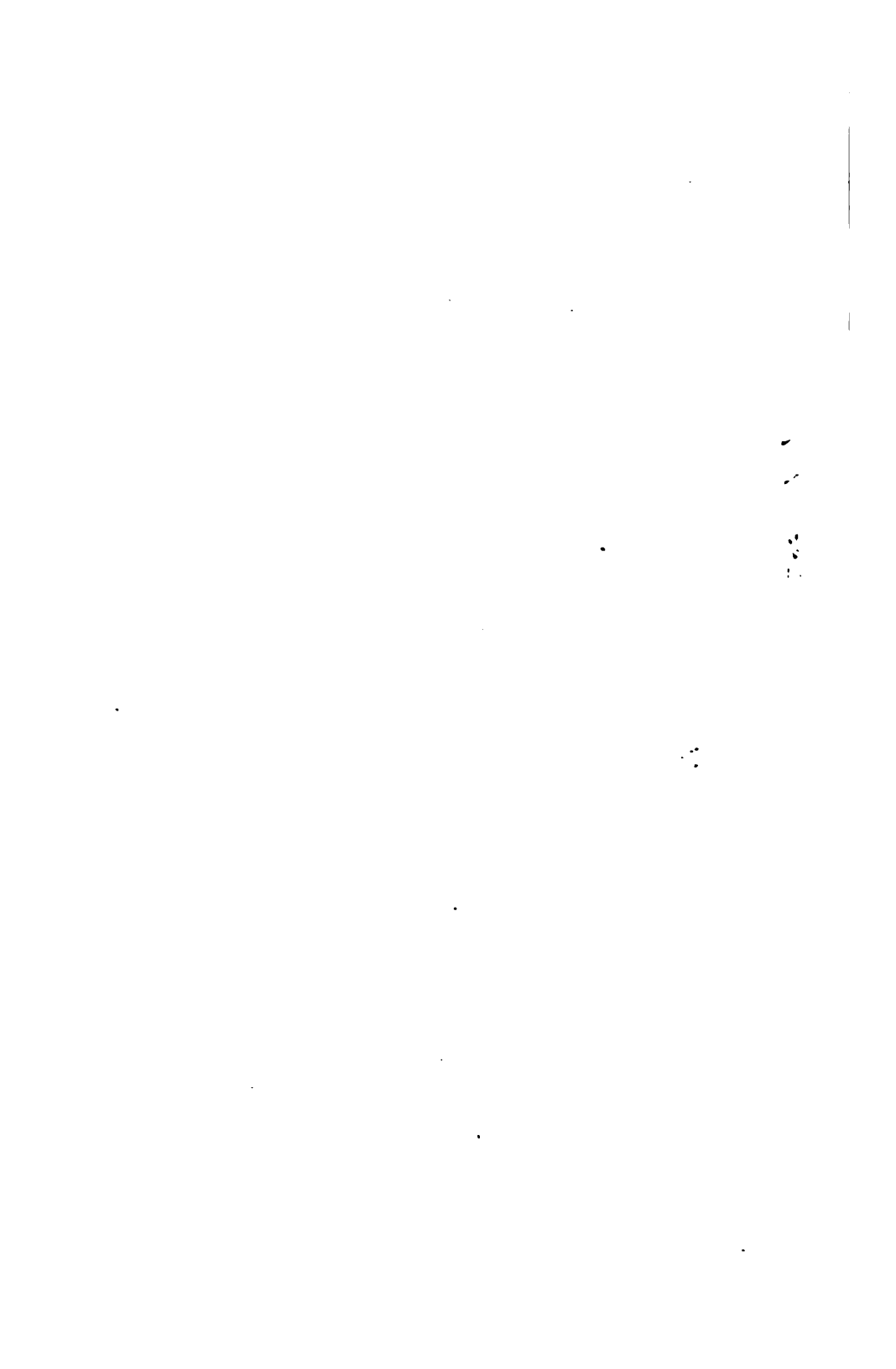


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NATIONALITIES.

THE conflict between the holy Catholic Church, Satan, and the World is ever going on, at one time assuming one form, and at another time acting in direct opposition to the tactics used in a preceding age; nothing is left undone that would weaken or destroy the power of the Church; at one time she is too lax, at another she is too devout and exacting,—when will this continual warfare cease? Why should the Church always be in the way of progress and render herself a stumbling block to scientific and enquiring minds? This is the language of modern philosophy, and we might just as well ask when will evil cease in this world and good become the only ruling power? Man, with his finite and circumscribed mind, is liable naturally to connect or associate his faith and nationality together, and the arch

enemy of mankind has few surer methods of destroying souls than jumbling together these two most distinct properties. How frequently do we meet with good and intelligent Catholics, who admit that trials and sufferings are of very great benefit to individuals if only borne with fortitude and Christian patience ; they say, with holy Job, "man's life on earth is a continual warfare," and yet the great dream of their lives is, that their particular nation should become great, glorious, and free, and that nations should no longer be subject to the laws of vicissitudes and changes, &c., and that what is right for the individual in his personal capacities, is wrong when applied collectively. Each nation should be great according to their views, and yet all individuals cannot, from the very force of circumstances, become what the world calls great. Ask the natives of the torrid zone to give you the thick skins and furs of the Arctic regions, or the natives of Greenland's icy regions to produce the sweet fragrant spices of the sunny south, and how absurd the demand appears.

Mankind have in this age forgotten their duties, and remembered only their rights—not bearing in mind that the two should always be in unison ;

and Satan has reserved this, one of his greatest snares, to entrap countless souls under the guise of nationality. The majority of men are infected with this mania, they see everything through the medium of nationalism. It is not confined to Englishmen, or Irishmen, or Scotchmen, but runs through the societies both of the old and the new world, and is the direct result of the teachings and influence of the secret societies of the eighteenth and nineteenth centuries. The devil, like a skilful general, knows too well that he cannot destroy the power and influence of the Catholic Church everywhere and at the same time, consequently he gives out one grand and absorbing idea which bears about it much that is very good, and invested with it, the natural selfishness of mankind makes it an easy task to instil such false and delusive doctrines and monstrosities under the name of liberty, that, to be candid, one imagines how surprised the devil must be at the simple gullibility of poor upstart man. Is it, therefore, unreasonable that we should ask ourselves what Nationalism means? —does nationality mean some supernatural degree conferred on each person at the time of birth? does it inculcate something in opposition to the

divine or moral law ? are those born on the ocean, less natural than those whose good fortune it is to draw the first breath of life on land ? does the mere fact of being born in any given place or locality, confer any dignity of a special nature which is not common to all mankind ?

Let us endeavour to look at this subject as Catholics and rational beings, and we shall soon be in a position to give a reply to all the foregoing questions. In the first place, we should look upon it as a special mark of divine providence to have been brought into this world, and endowed with reason, and in possession of a soul which will last for ever. We claim no special nationality when death calls us from our labours to our home, and all hope to meet in heaven as fellow-sharers of inestimable bliss. It will not increase, or decrease our happiness from being born in any particular country ; once in heaven all is found in the immeasurable happiness of seeing, enjoying, and loving God for all eternity. You will perhaps ask what has this to do with nationalities ? I will answer, by saying that, if it were necessary to future weal or woe, that we should be intensely national, God in his loving goodness would have devised some scheme or

left some instructions as to what we should do upon this point; but having left us His law, in His church, the matter is exceedingly simple and clear, and no man is asked by any law, divine or moral, to violate his conscience in order to serve his country, and if we cannot serve our country without transgressing the laws of God, or His church, depend upon it there is something to be done which would be right, and a positive duty to leave undone. Anything which robs us of our claim to our true country, Heaven, must be unworthy of the notice or attention of those who call themselves Catholics. The only special nationality which conferred a privilege, and was a mark of distinction, from the rest of mankind, was the Jewish one; and this was a marvellous work of the providence of God, necessary for the safe keeping of God's revelation to man, but when our blessed Lord appeared on this earth He began a new era, and commanded his apostles to teach all nations, and carry the Gospel to the uttermost parts of the earth, clearly implying that His kingdom was not of this world, and yet was destined to take within its fold the whole human race. Thus the first Christians, to disabuse the minds of the early converts to the faith of the

exclusiveness belonging to the Mosaic dispensations, called our holy religion, Catholic or Universal, whose laws should bind all nations alike, irrespective of any commercial peculiarity or position.

The Catholic Church is the only guide to teach men the true spirit of nationality, and how to distinguish what is God's from what is Cæsar's; and the providence of God and His sustaining power is nowhere more fully exemplified than by making His church free and independent of any special form of government. She exists and flourishes under republics as well as under empires and kingdoms, being of herself superior to any civil form of government. She is not affected by the method which any nation may adopt for their observance or protection; she only can solve the great problems of social differences and distinctions. Poor and rich, learned and ignorant, all are bound by her laws, she echoes the voice of her divine Founder, "Give unto Cæsar the things that are Cæsar's, but render unto God the things that are God's."

The Church is the true friend and preserver of liberty, and lays down a very simple rule with regard to nationalities, one enunciated by divine

wisdom itself, viz :—She teaches us that we should seek first the kingdom of God, and all necessary will follow. The very fact of seeking God's kingdom does not dispense us from performing our duties in whatever state of life God has placed us, but on the contrary, our duties become a part and parcel of acquiring the kingdom of God. No one, however exalted, gains this kingdom without a strict discharge of their duty.

If society, as one man, had always discharged its duties and decided that rights and duties are co-existent, and that the former are always the well-earned results of duties performed, political quarrels would cease. As the unit so will the whole be ; men individually have thrown off all authority, therefore we cannot expect society as a whole to be very perfect.

Trace back if you will the history of civilization, and you cannot find a period where the benign influence and power of the Catholic Church has not been the direct precursor of all that is truly noble and good. She gave vitality to the thirst for knowledge, and laid the foundations of all that is safe and secure even in human society ; one cannot do justice to truth and disconnect her from any effort that has been made

to ameliorate the condition of mankind. She never preaches disaffection or sedition. Individuals may abuse their position in her ranks to propound their national crotchets, but no sooner does she perceive that they trespass on the forbidden ground where charity is smothered, than she warns them of their danger, and uses all her power to bring them to a sense of duty. Some persons ask, Does the Church favour or oppose the spirit of nationality? As a Catholic layman, free, as far as the truth makes me free, and not desiring to step out of my legitimate sphere of action, I will simply give my humble interpretation of Catholic spirit, inherited from pious ancestors, whose glory and boast was to be Catholics first and Englishmen next.

These are critical times, and every man presumes that he can judge rightly upon any question, provided it has been well ventilated in the newspapers, and if every man examined his conscience as carefully as the newspaper, the cry of injustice to the poor, &c., would no longer be heard.

The Catholic Church blesses all nationalities not opposed to the divine or moral law. Being of no race or nation herself, she can look on

calmly and judge disinterestedly between nations, and has only one standard by which she weighs and measures all things, viz:—The eternal principles of right and justice, divinely appointed. She needs no skilful diplomatists to put her right, and if the world will throw off her yoke, it must not be surprised at the results of its own folly. Wherever the power of the Church has been suspended or circumscribed, there anarchy and confusion has followed, and mankind have relapsed into pure paganism. It may be a slow process, but it inevitably follows unless some few remnants of her teaching remain as a witness against infidelity. True patriotism, which is unselfish, receives its greatest light and strength from Catholicism. It can wait and suffer patiently, and get by supplication often what is denied to the force of arms. Patriotism needs no political agitators to keep its holy fire burning. It is inherent in the heart of every good man; and we are none the less good Christians for loving our native land the best, and we must honestly respect those of other lands who do the same.

We should always pray for the happiness and prosperity of our native land. There is

nothing in this antagonistic to the divine or moral law. It is only when we put our country before God and religion, and make it the chief end of our creation, that we sin against pure patriotism, and render ourselves unfit to judge calmly and rationally on any subject of national importance. Stump orators, as a rule, are not remarkable for their piety, and many of them would do well to study that grand old proverb, "Do unto others what you would have them do unto you." If we have to violate truth and Christian charity to promote the welfare of our country, we act like men insane, for are not our souls of far more value than the whole world?

No good cause is helped by sin, and if we cannot ask God's blessing upon our national efforts depend upon it slavery is preferable to a false and delusive liberty, and my definition of that hackneyed term liberty is the greatest scope and freedom to do what is right, and the greatest hindrance and obstruction to do what is wrong. We are sent here to save our souls, and if as a part of our duty as citizens, &c., we have to advocate the cause of our country, or to defend its rights, let us always remember

this moral fact, that the man who is true to God has never been known to betray or forsake his country in the hour of her peril or danger. Believing God to be all-powerful, why should men fear to do their best, and leave their cause in the hands of God? Many Parisians said God has nothing to do with earthly affairs, and they would not acknowledge Him as their protector. What has been the result? Fire, famine, and the sword, and the calcined ruins of that once beautiful city, stand as a monument of forgetfulness of God. The miscreants who desolated that fair city were of those who preach resistance to law and order. They were going, they avowed, to create a new order of things, and establish a universal republic, and their new era was to be without a God. Many unthinking men in this country applauded the motive, and fostered the unnatural design. I sincerely trust that late events will open their eyes to the sad realities of revolution and civil strife.

Our fair land, from its isolated position and wise laws, has hitherto been partly free from civil war and discord; but if we give foreigners (not being murderers or incendiaries) the rights of hospitality, we have no desire that they should

corrupt our large class of working men, and thus prove themselves ungrateful for the shelter and asylum given. I fear that England will one day regret giving aid and sympathy to revolution abroad; and on whom will the ruling powers have to rely when the crisis comes? Will the perfumed and kid-gloved exquisites of busy London be able to stand foot to foot with the rough and sturdy sons of toil from the democratic north?

Hoping that God will avert such dangers as civil strife from our dear old England, and that our young men will seek and encourage manly and strength-giving exercises, and avoid luxuries, then, (if united and putting trust in God) they will soon put to flight the idle dreamers who look with languishing eyes upon the accumulated rewards of industry and integrity in our national wealth. It would be well if Englishmen saved some of their sympathy and hard cash from the inciters of wholesale murder and rebellion abroad, and attended to their own affairs at home, and prepared to show the rest of Europe that we have not degenerated from being the most loyal and order-loving people on the globe to be aiders and abettors of the most atrocious crimes com-

mitted under the sacred name of liberty, and that we can and will maintain our position by Christian and manly effort.

Those foreigners, who by courtesy live among us, must bear in mind that if they claim the rights of hospitality we shall expect them to fulfil the duties connected with them, and I trust our legislature will not be led away by maudlin sentiment in dealing with them if they transgress our laws.

I have had my say on Nationalities, and if anything contrary to charity has come from my pen, I regret it very much; but these are times for plain speaking and plain dealing, momentous questions are too frequently treated in a flippant and idle manner, and a large and increasing number of men are led away by the very watery philosophy of political writers of a certain class, well known for their loud and boisterous declamations and small share of good, sound, and practical common-sense. We know that with them the destinies of nations are treated as lightly as a move on the chess-board, because they do not weigh matters well, and think deeply and sufficiently to say we have remembered that there is a judgment to come. Let us all endeavour

to be eminently national in admiring and imitating the great saints of this Island (once called Mary's Dowry), and be true, as they were, in their fidelity to God and His holy Church.

June 15, 1871.

NOTES
ON
SOME PRESENT-DAY ATTACKS
ON
THE CHRISTIAN DOCTRINE

A LECTURE
DELIVERED
AT THE OPENING OF THE THEOLOGICAL CLASSES
IN EDINBURGH UNIVERSITY
SESSION 1870-71

BY
A. H. CHARTERIS, D.D.
PROFESSOR OF BIBLICAL CRITICISM



WILLIAM BLACKWOOD & SONS, EDINBURGH
AND
37 PATERNOSTER ROW, LONDON

1870

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NOTES

ON

SOME PRESENT-DAY ATTACKS ON THE CHRISTIAN DOCTRINE.

IN opening the session of our Divinity Hall, I do not know that I can speak of anything more appropriate than the position of those who study theological questions at the present time. It is impossible within the limits of one lecture to define that position, except by using vague terms, which would convey no particular meaning. But I think we may say that the attacks which are made on the position of those who hold that an authoritative revelation of divine truth has been given in the Bible come in the main from three quarters—the scientific, the metaphysical, and the critical. I do not assume that students of theology, as such, are concerned to occupy the particular position of defenders of the Bible faith; but, on the other hand, we who are called to teach here may rightly be expected to hold it; and I have therefore to ask you to stand for a little while, as it were, by our side, while I try to point out the nature of the controversies with which we have to deal, and which are thickening around us all. We do indeed firmly believe that the scriptures of the Old and New Testaments contain not only a revelation, but the highest revelation—an authoritative revelation of God to man. But we are quite aware that attacks—many of them

eager, some of them serious—are made upon this our creed. Let us look at them under the headings which I have just enumerated.

I. First, therefore, let us turn to those attacks which come from the side of *science*. Of science itself we have no fear; of the progress of science no jealousy. Believing as we do that He whom we worship as our Father in heaven is the Creator of heaven and earth, we rest assured that knowledge of the starry sky and of the constitution of our globe can teach us nothing which it were pity to learn. The ascertained facts of science we are not only bound but glad to accept as truth from God; and if we sometimes object to the further inferences or hypotheses of scientific men, we are only exercising our inalienable rights as rational beings. When science tells us that this earth is very old, that betwixt its surface and its centre are many closely-written leaves, containing the annals of its changes and conditions since its framework was constructed at a date so distant that we grow giddy in trying to think of it,—we learn to believe in the earth's antiquity. But if some votary of science should further tell us that because the earth is old, there is therefore no Creator, we deny the validity of his inference, and can give good grounds for our denial. When science tells us that the processes of the universe go on according to laws of amazing simplicity and power, we learn to believe in cosmical order. But if the votary of science asks us to infer from the strength of the law that there has been no Lawgiver, we again deny the inference. And so it is with many other points of contact between science and our creed. So long as science does not prove to us that there is no living God, it does not affect the foundations of our faith. This, no doubt, is what some disciples of science have tried to show that it does, and this, alas! is what many disciples of Christ assume that it intends; but we, I trust, shall fall into neither of these errors. So far as I know, there is no discovery of science which should prevent our singing the 8th Psalm or the 19th as a Hebrew may have sung them in the Temple of Solomon.

We can still also hold the old faith that the mysterious

fact which we call *life* begins in the fiat of the Creator ; that when life began out of nothing it is His word alone that could have caused it ; that the tribes of the universe did not originate in spontaneous generation ; that the germs of life with which space is filled come from parents to whom the Creator gave the power of reproduction. Further, we may say that science has failed to tell us what the principle of life is. Life, in short, is something which science can neither originate nor explain.* No discovery has been made in the material world which contradicts the testimony of our intellectual, moral, and spiritual nature, to the existence of a living God, in whose image we are made.

We may yet further draw one or two grounds of reflection from the recent discoveries of science. We may learn a lesson of *patience in waiting for sure results of scientific inquiry*. Not many years ago it was supposed that the various strata composing the earth's crust contain successive ascending developments of life ; and the "vestiges of creation" were supposed to overthrow Bible faith. A few years later this theory was abandoned when highly-organised forms were found deep down where only the lowest organisms had been previously supposed to be preserved. But, now, one of Mr Darwin's great points is, that the geological record is so extremely defective that he can afford to disregard its apparent opposition to his theory.† And yet it was this very record which some men read as an explicit contradiction of

* "The evolution hypothesis does not solve—it does not profess to solve—the ultimate mystery of the universe ; it leaves, in fact, that mystery untouched. At bottom, it does nothing more than transpose the conceptions of life's origin to an indefinitely distant past. Even granting the nebula and its potential life, the question 'Whence came they?' would still remain to baffle and bewilder us."—Professor Tyndall's Address to British Association, 1870.

† See *Origin of Species*, chap. ix. Speaking of his own theory, he says : "Just in proportion as this process of extermination has acted on an enormous scale, so must the number of intermediate varieties which have formerly existed on the earth be truly enormous. Why, then, is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely-graduated organic chain ; and this perhaps is the most obvious and serious objection which can be urged against my theory. The explanation lies, as I believe, in the extreme imperfection of the geological record."—P. 340.

the Bible. Even if that new hypothesis, so daring, so simple, so symmetrical, associated with the name of Darwin, were found to be a scientific fact—even if from very few primeval pairs the whole animate creation had sprung and multiplied, and discriminated itself into tribes during countless ages—there would still remain, as the brilliant author himself reminds us, the origin of these few pairs themselves to be accounted for ; and he does not attempt to account for them, or for the still more remote possible unit of primeval life, except by creation.*

Again, when it is proved that the physical construction of animals is almost identical with that of man, are we not led to marvel even more than of old at the great chasm which man's moral and spiritual nature makes between him and other creatures on the earth ? When I am told that roaming in the desert or making homes in the trees there are wild beasts physically identical with myself—that neither in skull nor heel am I different from them—I am more than ever impressed with the mystery of my human personality.

Another ground of reflection is, that while all forms of life have certain affinities with one another, yet no higher grade of being can be understood from the laws of the lower. When we, with our mixed constitution, are dogmatising on the being of God, or even on the life of pure created spirits, we may learn a lesson of humility when we remember how little a vegetable can comprehend the life of an animal, or a brute the life of a man.

Once more : let us remember that no doctrine of averages, no theory of combinations of existing elements, or of the

* "I see no good reason why the view given in this volume should shock the religious feelings of any one. . . . A celebrated author and divine has written to me that 'he has gradually learnt to see that it is just as noble a conception of the Deity to believe that He created a few original forms capable of self-development into other and needful forms, as to believe that He required a fresh act of creation to supply the voids caused by the action of His laws.'" — *Origin of Species*, p. 567. The last words of the book are : "There is grandeur in this view of life with its several powers having been originally breathed by the Creator into a few forms or into one ; and that whilst this planet has gone cycling on according to the fixed law of gravity from so simple a beginning, endless forms, most beautiful and most wonderful, have been and are being evolved."—P. 577.

adjustment of all life to the procrustean bed of what life has been, will ever enable us to account for the life and character of the Lord Jesus Christ. In a hollow age appeared the one true man ; among a sordid people was given the one example of self-sacrifice ; in a nation whose life, both moral and religious, was decayed, and all but dead, rose the mighty Saviour, the Light and the Life of all men. And when we are taught that all things follow rigid material laws, we can point to Him whom evangelists saw and loved, and ask, without fear of an answer, Which laws were they that "in the fulness of time" gave birth and being to that "Son of Man" ?

It would be a perversion of terms to bid you be on your guard against the attacks of science on the Gospel. It is, I am sure, superfluous to bid you beware of jealousy of the facts of science ; but I have fulfilled my humble task if I have conveyed an impression that it is needful and profitable to distinguish between the discoveries of science and the inferences of scientific men.* We may, no doubt, be here reminded that the progress of science has given new strength to men's reluctance to believe in supernatural interpositions of God in the ordinary course of the affairs of men ; and that in this way science has really weakened the foundations of faith in a religion based on miracles. This, however, is a metaphysical, not a physical difficulty, and as such falls under our second head.

II. We now therefore come to attacks made on our position from the *metaphysical* side. These are really the most

* Since the delivery of my lecture my attention has been drawn to an article in 'The Times,' Sept. 19, 1870, which I had not previously seen. Professor Tyndall, in his address to the British Association, claimed a right to proceed on the idea that "beyond the present outposts of scientific inquiry lies an immense field for the exercise of the imagination." Commenting on this 'The Times' says, somewhat brusquely : "The greater part of the opposition which Professor Tyndall does so much to disarm is provoked in fact, not by science, but by the imagination of men of science. They are not exempt from the old temptation to frame 'anticipations' in accordance with that amount of scientific knowledge already attained. We may perhaps suggest that until they have satisfied themselves respecting the method of production of existing life, it is premature to build imaginative theories respecting the method of production in imaginary ages of the past."

formidable. Disbelief of the supernatural is the cause of most of the assaults on Christianity. Men look at the rigid sequences of nature, and are very unwilling even to contemplate alleged miracles. While we admit that they are exposed to a strong temptation to act as they do, we may well remind them that true science never shuts her eyes to facts, whatever effect the admission of them may have on theories previously held ; and that it is not really scientific to assume without examination that Gospel miracles were not facts. In making such an assumption, disciples of science are really guilty of that wilful blindness to truth with which they often—and sometimes justly—charge defenders of the Christian faith. Their most perfect observation of the phenomena of nature can only enable them to say what is, but not to dogmatise on what must be. We may further remind them that the relation of the spiritual to the material world is a mystery which they have done little to explain ; and yet a fact of infinite importance in considering the course of natural phenomena. The ordinary rotations of events are mightily arrested, diverted, or quickened by the action of the human will ; and who shall say that the Divine will is shut out from all influence on the world which it made ? To this, of course, a man may reply by denying the existence of a spiritual world ; by refusing to own that there is a spirit in man ; or that what we call human will is more than a certain state of man's physical constitution. From this undisguised materialism we can turn away in disgust, because it would rob us of our highest hopes, and because it denies the very possibility of that communion with the Divine which is not only the aim, but the reward, of a pure and holy life. This frigid philosophy can give satisfaction to none but those who shut their eyes to the facts of their moral nature.

Yet again, when we meet those who say that it is unworthy of God, the world's Maker, to interfere in its concerns, as though He had not made it aright, we may remind them of some things which they seem to forget. We may remind them of the fact of existing evil, of the proofs of man's weak-

ness and inability to overcome the obstacles in the way of his moral progress, and ask them whether it is worthy of God to leave His creatures without help? Day and night there is going up to Him the cry of the afflicted and the burdened: there is always full in His omniscient view the good man struggling against opposing ills; and is it possible that the living God has never stretched out His hand to help His suffering creatures? Surely we have a worthier faith than that: for we believe that when there was no eye to pity and no hand to help, His own eye pitied and His right arm brought salvation.

Most of the objectors to miracles—most even of those who profess to study the subject—take their stand on Hume's old ground, that it is much more likely that testimony should be false than that a miracle should have occurred. But they are assuming the very thing which they profess to investigate. Practically they assume that no evidence can establish the occurrence of miracles. But this is the very thing to be proved. They say that Christ's miracles rest solely on testimony; but we remind them that it was not on testimony, but on sight, hearing, and the thousand experiences of daily life, that those men rested who first preached the gospel of Jesus Christ. It is in forgetfulness or wilful disregard of this that they are so apt to begin as it were at the second stage, and speak only of the testimony of those who witness to us, without reflecting on what made those men witnesses. The fact of the testimony being borne at all is scarcely less important than its contents.

When we are told that the unvarying uniformity of nature makes the occurrence of a miracle very unlikely, we have nothing to gain by disputing the assertion. If it were not of unlikely occurrence, it were no miracle at all. But to say that because miracles are unusual, therefore I ought to refuse to believe in any miracle on any testimony, is to insult my understanding. To say that the universal testimony of nature is against the special testimony of witnesses to a particular miraculous occurrence, is to play upon terms: for the universal testimony of nature tells us how things usually

occur, but does not contradict those who tell us that they occurred in another fashion in this particular case.

But I shall not dwell farther on this part of my subject. The old controversy between our two famous countrymen, Hume and Campbell, is probably familiar to you. If by any chance you have never studied it, let me advise you to do so without delay. You will not find in our day any metaphysical argument, suggestion, or insinuation tending to discredit the Christian revelation, which is not anticipated, and, in general, far more subtly stated, by the great Scottish sceptic ; * nor will you readily find a more complete or more convincing reply than Campbell's. I am not indeed aware that much has been done to weaken or to improve the philosophical defences of revealed religion in our day ; and you must study Campbell and Butler, and others of a former day, if you would rightly understand the principles which are still under discussion among us.

It may be here objected that all which I have said, even if true, merely tends to remove prepossessions, and that the real battle has still to be fought ; that we are only now brought to the fundamental question of the evidence for our Christian faith. It is undoubtedly so. We thus see where the battleground is. It is in the region of history and criticism. But not the less important is it for us to know, and, if need be, to show, that many of the most frequently-urged objections against Christianity are actually preliminary, and arise from prejudices and prepossessions. We shall have gained much if we have persuaded a man to consider fairly the facts which we can bring forward ; and we can, at all events, refuse to

* Strauss says :—" On the side of the sceptical critical philosophers, Hume's *Essay on Miracles*, in particular, carries with it such general conviction that the question may be regarded as having been by it virtually settled."—(*New Life of Jesus*, p. 199.) Elsewhere he says :—" It is the problem of historical investigation not merely to discover what has really taken place, but also the mode in which one thing has been caused by another. But history must renounce the latter most honourable part of her problem the moment she is ready to admit the existence of miracle, interrupting as it does the causation of one thing by another."—P. 197. It is not difficult to demonstrate that Strauss has not succeeded in showing or in "discovering" how actual Christianity could proceed from his mythical "Jesus."

follow him if he enters on the questions of historical criticism, not to inquire, but to seek support for a foregone metaphysical conclusion. It is absolutely necessary to know whether we are dealing with an open mind. We shall only waste time if we bring forward proofs of the evidence for the supernatural origin of the Christian religion to a man who denies that any proof can show any religion to be divine. It is, in fact, useless to adduce proofs to a man who is not in a fit state to receive and weigh them. Any one who has ever had occasion in the circle of his own friends to speak of great Christian problems to one who is sceptical, must have found that the scepticism in many cases applies not only to this doctrine or that, but to all religion ; not only to Christianity as a revelation from God, but to the possibility of any revelation at all, even to the existence of a living God.

But, gentlemen, ere we proceed to consider the critical objections, let us remember one branch of evidence very powerful both in our own case and that of others. It is this, that every Christian's life ought to be an answer to those who deny that the hand of God works in the affairs of men. Every converted man has had in his own experience a testimony to the presence and power of the Spirit of God. Every believer must have had, in answered prayers for grace and strength, a proof which no logic can refute that the ear of his God is not heavy that it cannot hear. Your whole Christian life is a monument of a Father's love and a Saviour's power. There are very many who are still groping in darkness that would value far more than your mere arguments a simple, humble, but fearless statement that you walk in light. A temper chastened, an impure heart sanctified, a timid soul made brave—these things are evidences for the truth of the gospel which none are able—and, believe me, few are anxious—to gainsay. Without personal religion you will be blind critics, and poor defenders of divine truth. You may indeed be hired advocates of the cause, although your own heart is not convinced ; but that is not enough for you as Christian ministers : when you preach the gospel you ought to be men living by the power of the Spirit of God, and able to say to

others, Come and hear what the Lord hath done for my soul. It is by faith in a living God, a personal Friend, that all who have done service in Christ's Church have been enabled to do it. There would be fewer sceptics if more of us who profess and call ourselves Christians were able to say in answer to all arguments which seek to prove that God is not, or that God is only a name for cosmical order, I love the Lord: "He hath heard my voice and my supplications."

But it were an evil day for the Church of Christ if enemies were allowed to give forth that they cannot be met in fair argument, and that Christians cannot and dare not defend the intellectual and historical bulwarks of their faith. The student of theology is well aware of this, and will, if he is a true man, discharge his bounden duty by studying the evidences of Christianity and the works of Biblical critics. He has no need to fear the result of an appeal to facts. But on the subject of general evidences, whether internal or external, &c., our time does not allow me now explicitly to speak. We therefore pass directly to consider the assaults from the side of criticism on the position of a believer in the New Testament.

III. Assaults of *critics*. We are here in the real battle. We have to deal under this head with the questions of fact: as to what Christianity is, and how it has become what it is. We have asked the man of science and the metaphysician to dismiss prepossessions, and to consider it as a phenomenon—a subject of investigation.

It has been said that there are two arguments for Christianity—viz., *Christianity* itself and *Christendom*. Under the first is included the Person and the work of the Founder of Christianity, as well as the precepts of the faith; under the second, the whole of the history of our religion, and of its influence on human life. These two arguments all competent inquirers set themselves to weigh, and all formidable assailants endeavour to dispose of them. That wonderful Person, of whom we believe that the fulness of the Godhead dwelt in Him bodily, is the foundation, the corner-stone, of our faith. No enemy of our religion has disposed of its claims

to acceptance until he has accounted for the history of Jesus Christ. To preach Christ, to tell who He was, and what He did, was the work of Apostles and disciples at the first ; to preach Christ is, if they are wise men, the work of Christian ministers still. He is the Alpha and the Omega of Christianity—the Beginner and Finisher of the faith. Yet it sometimes seems as though this truth were more clearly perceived by the enemies than by the friends of His cause ; for while many a Christian preaches and upholds a Christianity without a central living personal Christ, the assailants pass right through the outworks, and set themselves avowedly to bring down the exalted claims of the personal Christ to the faith and worship of men. They feel that, until they have done this, they have not reached their great aim of banishing or eliminating the supernatural from religion ; they feel that it is of no use to discuss individual miracles wrought by Christ if His own life remains in the miraculous grandeur with which it is invested in the Gospel. Not only is Christianity a religion of unparalleled ethical elevation and purity, but a religion whose Founder embodied and illustrated all that His precepts taught. And now that this is clearly seen, we need not be surprised to find that the battle between believers and doubters or unbelievers is hottest around the person of Christ. Those who are not Christians have found no security for their position until they have accounted for Christianity, which is the life and work and teaching of Christ.

In the same way no man has disposed of the claims of Christianity until he has accounted for *Christendom*. When Gibbon attempted to do this by writing his famous chapter on the secondary causes of the spread of the Christian religion, he only succeeded in showing that some of those causes were not secondary, and that others did not serve his purpose. The creed was, after all, not sapped by the "solemn sneer" of the great historian. Neither was the problem solved by the shallower wit of Voltaire and his imitators. Voltaire had so deadened his moral sense that he could say : "Behold then the great means of which the first Christians, who were all half Jews, made use in their attempts to set the new machine"

(i.e., the Christian Church) "in motion—viz., community of goods, secret feasts, hidden mysteries, gospels read to the initiated only, paradise for the poor, hell for the rich, exorcisms of charlatans: behold, I say, in strict truth, the foundations of the Christian sect."—(Voltaire's *Epître aux Romains*, Art. vii.) None who has any regard for his reputation, or indeed any sense of the fitness of things, would be so foolish as to promulgate nowadays such an explanation of the beginnings of Christendom. Such coarse terms are instinctively felt to be utterly out of place. Not only are they false—utterly false—as a description of the original Church; but, moreover, the pure moral influence of Christianity on men, as seen in the history of Christendom, is inexplicable if its first promulgators were vulgar impostors. The moral tone of our day is not such that men can safely revile Christ, or the early Christians; and although revilers find it, alas! a safer game to point out the inconsistencies and hollow pretentiousness of their professedly Christian contemporaries, they are well aware that they have not thereby disposed of true Christianity. Nay, they feel the truth which the great soldier expressed when he said to the scoffing chaplain: "The Christian religion must be divine when it continues to exist in spite of such as you." Hence it is that, especially of late years, men have tried to show how Christianity could have originated, and Christendom been founded, without direct supernatural interposition, and yet without attributing imposture to the first disciples.

This is really the problem upon which the "*critical*" controversies of our day have been engaged. I do not speak here of controversies regarding particular books of Scripture, for it is quite possible for Christians to be really at one in the essence of the faith, who do not agree as to the canonicity of a particular book. But I speak of those controversies which have arisen on the attempts to explain away all that is characteristic of Christianity, by directing the weapons of criticism against the Scripture. It is impossible to give a full account of those controversies, but inasmuch as they all centre in the old question, "What think ye of Christ?" we may find it of

some use to consider the principles from which have proceeded the most noteworthy attempts to "deal critically" with the life of Jesus. We shall take Paulus, Strauss, Renan, Schenkel, and Baur as our examples. They are all men of our time. Strauss, Renan, and Schenkel are still alive. Paulus died in 1851, and Baur in 1860.

Henry Eberhard Gottlob Paulus, born in 1761, was the son of a minister in Württemberg. His father was deposed in 1771 for his "absurd phantasmagorical divine visions." Young Paulus had, when scarcely nine years old, been a member of the misguided little circle of his father's friends, who imagined that they had visions of spirits from the other world, and he was rudely awakened from his delusions by the influences that surrounded him when a student at Tübingen. Not unnaturally the reaction carried him to the opposite extreme, and the young student adopted the Rationalistic views which ruled his long life. When Professor at Jena (1800-2) he published his 'Commentary on the First Three Gospels.' This professedly historical criticism was in reality an attempt to adjust the moral teaching of Jesus to the principles of the philosophy of Kant.* As to the miracles, he not only explained them away, but thought it a work of supererogation to do so. Later in life (1828), when Professor in Heidelberg, he published his famous 'Life of Jesus.' His fundamental principle was, that a high critical examination of the New Testament causes its miracles to disappear. The New Testament contains facts and opinions, the opinion being an envelope in which the fact is wrapped up. The early Christian community mixed up fact and opinion almost inextricably, and the opinion made the facts of the life of Jesus become miraculous. Jesus was a wise Jewish Rabbi, possessed of great medical skill, and full of love for men, who devoted Himself to doing good. His followers distorted and magnified His actions into their present form. Thus, *e.g.*, the miraculous conception of Mary by the Holy Ghost was a holy delusion, although she was innocent of intentional sin. The supposed angels who appeared at Christ's birth may

* This is the opinion even of Schenkel in his *Biography of Paulus*.

have been meteors or passing lanterns; the turning of water into wine at Cana was a "wedding-jest;" Christ did not walk on the sea, but "on the shore;" He "healed the blind" with some potent eye-salve; He "cast out devils" by the influence of a wise man on insane people; He fed the 5000 from some unsuspected larder in the neighbourhood, or by the help of people in the crowd sharing their supplies with others; those who were raised from death were only apparently dead. He Himself had only swooned on the cross; and His traditional "resurrection" is merely a poetical way of saying that He revived again. This may seem a parody; but it is put forth in sober earnestness as an explanation of the works of Christ. It is unnecessary to state any formal refutation of attempts which are now completely discredited. Paulus assumed that the kernel was a simple natural fact and only the shell miraculous; whereas the very essence of gospel story is miraculous, for as even Strauss tells him, "if the fact was not as evangelists tell it, it did not happen at all;" and instead of making the gospels into simple history, Paulus made them a tissue of puzzles for all honest inquirers. And he made all that has followed equally puzzling; so that, to secure consistency, he ought to have similarly showed that all the history of the last 1800 years, which has been hitherto accepted as testifying to the power of the Christian religion, is in reality also an envelope of marvel round a very simple residuum of fact! But not to dwell on this, let me remind you that in this case, as we shall see in others also, this so-called higher criticism is in reality an attempt to support a *foregone conclusion*—viz., that miracles are impossible. To begin with that conclusion, as Paulus does and others do, is not only unphilosophical, but uncritical; and the result explains neither Christianity nor Christendom.*

This was felt by David Frederick Strauss; and he wrote his famous 'Life of Jesus Critically Examined' in 1835, with the view of putting the whole subject on a firmer and broader

* Schenkel, writing in 1859, says—"Whence could Christianity draw its world-conquering might, its eternal youth, if it were only what the Rationalism of Paulus makes it out to be?"

basis. He has reissued his fundamental views in a more popular form, calling it 'The New Life of Jesus;' and of this, as his latest utterance, I shall speak. It is fundamentally the same book as the first, only the form being changed. His theory is, that the existing accounts of Christ represent the aggregation of myths which, in the second century of our era, had come to represent the life of Jesus, a man of Nazareth. There is allowance made for a historical kernel here also, as in Paulus's work; but while Paulus seems to ascribe the supernatural envelope to a mere popular fancy, Strauss finds its origin mainly in Jewish expectations of a coming Messiah. According to him, the gospel consists of myths, which magnified in that unhistorical age the actual deeds of Jesus by making Him the fulfilment of ancient national prophecies and expectations. Jesus, at first seeking to be no more than a moral reformer, gradually rose to the consciousness of being the Messiah, and even allowed Himself to be called the Son of God, though never without "precautions against misapprehension." He met His end through the hatred of the predominant priesthood. All the old miracles which were recorded in the Scriptures, Jesus must surely have repeated or surpassed; and thus grew up the idea of His performing miracles—although Strauss does not seem to think that Jesus Himself ever claimed to have any such power. Thus mainly indebted to Judaism for its miracles (though, as Strauss has come of late to see, "conscious and intentional fiction" had a good deal to do with them), Christianity in its ethical teaching represents the philosophy of Greece and Rome. In several respects it is inferior to its heathen precursors, for "the authority and the law of one God and Lord suppressed human religious freedom" among the Hebrews; and Plato, "in making virtue independent of regard to future recompense, raised the idea of virtue as much above the Christian idea of it as the point of view of the genuine philosopher is as compared with the ordinary religious point of view."—P. 245.

Still from Socrates, and from Plato, and the rest, Christianity did, in point of fact, according to Strauss, take a great deal—some things, too, which we should scarcely expect; as, *e.g.*, the

sense of God's supreme will was a tenet borrowed from the Stoics (p. 246), and the "blessedness of giving" a precept adopted from the Epicureans. Strauss works his way through the gospel, showing how this myth and that came to grow and prevail. He holds Matthew to be the oldest and original gospel; and John, of course, to be the last. Strauss's first book made such a stir in the regions of theology as no other book of this century has made. Gradually, however, thinking men, even those who were not predisposed to any creed in particular, came to see that it explained nothing, while it started many difficulties. He distinctly says that he proceeds from the "fundamental conviction that everything that appears or ever happened happened naturally, and . . . that consequently the supernatural colouring in the accounts of early Christianity must be adventitious and unreal."—(Preface, p. x.) And again: "History must renounce the . . . most honourable part of her problem the moment she is ready to admit the existence of miracle" (p. 197). His 'Life of Jesus,' accordingly, is the issue of uncritical predetermination to explain away the supernatural. Contrary to fact, it assumes that Jesus Christ's life was a fulfilment of Jewish expectation of the Messiah, and that "miracles were expected of every one who claimed to be a prophet" (p. 361). Contrary to all reason, he supposes that myths—which are wont to rise in the buoyant uneducated childhood of a nation—would spring up naturally in the decrepit old age of Israel. He cannot explain how a life so poor and mean, as he supposes that of Jesus to have been, suggested or admitted of such enlargement as he says early Christians gave it. And still less does he explain how the words ascribed to Jesus occurred to the minds of the poorly-educated and fanatical disciples of whom he speaks so slightly. Indeed, after all his elimination of the miraculous, what of Christ's life he allows to remain is as inexplicable mystery as ever. He furnishes no explanation of the growth of the Christian Church among the children of the dispersion, and over all the wide empire and in all the colonies of Rome, and leaves us to wonder at the fact that in the second century all the scattered Christians agreed upon four gospels, perfectly

distinct from each other, and yet combining in one perfectly consistent outline of a Person who was God manifest in the flesh. It is no wonder that, some thirty years (1864) after the appearance of his great work, Strauss should have had to work over it again and dedicate it to the "German people," saying, "We must speak to the people. Theologians for the most part will not give me a hearing." No wonder that he should be indignant at German ministers who have turned away from his myths to the simple gospels of the New Testament, and, after trying to set their congregations up against them as lazy men too lightly worked and too well paid, bitterly and significantly say, "He who would expel parsons from the kirk must first take the miraculous out of religion." * Strauss's attempt to explain the life of Christ by calling it a collection of Jewish myths, fails like the rest.

Slighter and less important, but more adapted in style and structure for popular use, is *Renan's* 'Life of Jesus.' It has been called a Galilean idyll ; it certainly is neither a history nor a philosophy. Renan's Jesus is a Galilean carpenter, who began to preach, in all simplicity, the "delicious theology of love" (p. 77), sermons of God's fatherhood and human brotherhood, amid the fair scenes of His native district ; and who, by the divine charm of His character and of His person, drew around Him loving and admiring hearers, until, under the influence of John the Baptist's strong will, He began to assume greater consequence—to claim it as His mission to revolutionise the world, to introduce the kingdom of God, to fulfil Messianic expectations,—and eventually was so carried away as to awaken ideas of His own power, which brought upon Him the necessity of seeming to work a miracle to justify His own and His disciples' assumptions. Whereupon Lazarus was laid alive in the tomb, and by a little clever management was apparently raised from the dead. Death did not too soon arrest the career of moral degradation on which we may see that Jesus—once an amiable enthusiast—had entered. As to His resurrection, Renan tells us that the idea of her former friend being alive again first occurred to the love-crazed brain of

* See Preface to *New Life of Jesus*, pp. viii, xvi.

Mary of Magdala.* It were waste of time to deal seriously with this very shallow romance, which has already had its day. There is reason to believe that it has indirectly done some good in Popish countries by taking men's attention away from saints and images, and inducing them to read and think of Christ Himself. But whether we judge it on critical, historical, or moral grounds, this French gospel is perhaps the most unsatisfactory of the modern Rationalistic attempts to explain the origin of Christianity and Christendom. Renan has wide repute as a learned man, but this book does not show much thought or learning ; and Strauss says, contemptuously, that Renan seems to know no German books save those which have been translated into French ! Its only charm is a very simple style of composition, for the belauded descriptions of scenery are not equal to those of any good book of travels. It is strange and sad to find this unreal and unworthy book dedicated to the author's dead sister, and stranger, sadder still, to find that he who would fain leave us no Christ to pray to, himself prays to the "pure soul" of Henrietta, saying, "Reveal to me, oh good genius, to me whom thou didst love, those truths which rule death, which take our fear of it away, and make us almost love it." So true is it that man must have some object of worship.

We now come to *Schenkel's* 'Portrait of Christ's Character.' I do not think it necessary to dwell long on Schenkel's strange, heterogeneous combination of bits of the notions of all who have gone before him. But we may use him as a witness against others. Sometimes he speaks like a disciple of Strauss (although he calls Strauss's work "a pre-eminently negative, and consequently unsatisfactory, result") ; sometimes as though he followed Paulus, although he says it is "impossible to believe in the Christ of Rationalism," and adds, that Rationalistic "representations do not account for the effect which Christ produced ;" often he follows

* "Folle d'amour, ivre de joie, Marie rentra dans la ville et aux premiers disciples qu'elle rencontra : 'Je l'ai vu, il m'a parlé,' dit-elle. La gloire de la resurrection appartient donc à Marie de Magdala. Après Jesus, c'est Marie qui a le plus fait pour la fondation du Christianisme."—*Les Apôtres*, pp. 11, 13.

Schleiermacher, although he says that the Christ of Schleiermacher is an "artistic creation," not "a delineation from original sources of Jesus of Nazareth as He went about and taught, laboured among the people, and for the people suffered and died." The general scope of his book closely resembles Renan's, although he informs us in a curt note that "the recent attempt of E. Renan to represent the life of Christ repeats in many respects the faults of the Rationalistic period" (p. 13). If this portrait has any original feature, it is, as has been wittily said, its determination to make the gospel of Christ Jesus a democratic pamphlet. Under the name of Pharisees, Schenkel shoots many a barbed arrow against the orthodox theologians and ministers of Germany. Mark is with him the primary gospel; and the fourth gospel is a Gnostic "remoulding of the facts of Christianity," written after John's death, about A.D. 110-120; and yet, somehow, it is a really historical source for the representation of the character of Jesus, without which one could never understand the "Saviour's boundless influence renewing all humanity." The other gospels are "historically real," but the "representation of the character of Jesus becomes eternally true only in the heavenly splendour of that light which streams forth from the fourth gospel!" (p. 35). It is impossible to describe the caprice with which Schenkel uses the historical records of Christianity—graciously accepting so much of a passage, and throwing the rest away. In this he endeavours to be like Schleiermacher, but not very successfully, for the master's calm assurance has a kind of dignity, while the imitator's arrogance is too fussy to be effective. Even Renan succeeds better than he in these feats of legerdemain, for the Frenchman has a light and ready hand. The fundamental position of Schenkel is like that of the rest, Rationalistic, although in same passages he writes almost in a pietistic strain. He admits that the grave of Jesus was empty early on the morning of the third day, but cannot believe that the material body rose, or appeared to any one; while, at the same time, he believes that the Apostles were convinced that they had seen Him, and appears to think that Paul perceived a light accom-

panied by a voice. He says that "the Risen One is the transfigured and glorified Christ the Lord, who is the Spirit," "leading His community into all truth;" but it is not clear whether these words are used with a metaphorical or a real meaning. Like Paulus, he explains the miracles of healing by the unbounded confidence with which the spiritual and moral character of Jesus inspired those who needed help; but he regards all other miracles as "hyperboles," "expressing the unconscious homage of the religiously-inspired imagination of the disciples" (p. 22). The whole book is an attempted compromise. It gives up a good deal that older Rationalists stood by, and in this respect is significant; but, although many sounding phrases are employed, it is open to all the objections which Schenkel directs against his predecessors. As to accounting for Christianity and Christendom, the very idea is out of the question!

We now come—and I wish that I had not already almost exhausted our time—to by far the ablest and most learned attempt to account for Christianity without admitting its divine origin. I refer to the works of Dr *Ferdinand Christian Baur*, Professor of Theology in Tübingen, who died ten years ago.* Deeply read in history, fully master of all the resources of criticism, possessing a wonderful power of condensed and suggestive statement, and able to attract the idolising love of his pupils, it is no wonder that this founder of what has been called the "Tübingen school" should be the most influential theologian of this century. He subjected the writings of the New Testament to a process of detrition, rather than to direct attack. In this he followed Schleiermacher, whose handling of St Luke's Gospel† and of 1st

* Baur was a Wurtemberger, like Paulus and Strauss. He was a minister's son, born near Cannstadt.

† Schleiermacher's Essay on St Luke, translated by Bishop Thirlwall when he was a law student. It is right to add that the learned prelate has recently indicated that he does not now admire the book so much as he once did. In this work, Schleiermacher attempts to show how St Luke's Gospel was compiled from various scattered notices to which the evangelist had access, pointing out where one old fragmentary jotting ends, and where another begins. Schleiermacher's attack on 1st Timothy is contained in a letter to a friend. The ground of attack

Timothy has probably influenced the subsequent history of theology even more than his attempt to construct religion from a kind of sixth sense or religious instinct. But Baur has wrought with a learning and a care far greater than those of his predecessor. He does not attempt to construct a life of Christ, but rather to show how Christianity was a mere development of influences at work in the world. Part of this development was before Christ, and during His lifetime, but the greater part in the years subsequent to His death. As a Hegelian, Baur cannot admit the Incarnation, because it would ascribe to One Person what is really true only of the human race. He cannot limit the absolute by allowing the very possibility of Jesus Christ being the God-Man. This is not a question for inquiry, or evidence, or proof—the dictum of his favourite philosophy must not be challenged. But this philosophy applies equally to less stupendous doctrines than that of the Incarnation, and Baur starts with a philosophical preconception that there can be no such thing as direct divine interposition in the history of the world, and with him, therefore, history ends where miracle begins. Christianity merely brings to a focus ideas previously existent in heathenism and Judaism. It took its idea of Universalism from the universal sway of the Roman Empire; its spirituality from Greek philosophy; its doctrine of the immortality of the soul from Plato. Warned by the failure of Stoical self-assertion, it prescribed humility; the base results of Epicurean pleasure-seeking caused it to teach self-renunciation. But it drew most from Judaism. The Essenes—a Jewish sect—taught it contempt of this world's good things; and its whole theological system is Judaism, but Judaism spiritualised and widened, so as to apply to all men, and not merely to a favoured people. This last result, however, was not fully attained during the life of Jesus. The development went on after His death, its great propeller being Paul. Hence, naturally, a very fierce and

is that this epistle is a palpable and clumsy imitation of 2d Timothy and Titus, both of which are, according to him, genuine. In his ideas on this subject he has not found many followers. His very foundation is undermined by those who object to all the Pastoral Epistles.

bitter conflict between those who wished to retain the original narrowness of Judaism and those who advocated a universal religion. Peter was the leader of the Conservative, Paul of the Liberal, party. The history of the Christian Church to the middle of the second century is a record of this contest. We must reject as spurious all books which do not show its existence ; we only retain those to which it gave birth. Thus the Acts of the Apostles, which speak as if Peter and Paul were on good terms, is clearly spurious ; and so are the so-called Epistles of Peter, which are clearly in the Pauline interest. Indeed, by applying this touchstone, and looking also to allusions which evidently show a much later date than that to which they lay claim, we find that all the books of the New Testament are spurious, save the Apocalypse, 1st and 2d Corinthians, Romans, and Galatians. The Gospels are fabrications of the second century—John being written so late as 160 A.D. We must exercise our discrimination in considering how far any of them contain genuine elements ; but our real authorities are those four genuine epistles of St Paul. Such, in brief outline, is the teaching of Baur ; but no outline can convey any impression of the labour with which he maintained his theories. His books have been the magazines from which the greater part of recent assailants of Christianity have armed themselves ; and one is inclined to suspect that it is just because his admirers have adopted so much from him that his works are not known in this country through the medium of avowed translations. It is easy to see, however, that his positions will not bear the test of being asked to account for Christianity and Christendom. He (1) *does not account at all for the personality and power of Christ Jesus*. Indeed, Baur is never happy when his subject is Jesus. He infinitely prefers to speak of Paul. Not even in speaking of the gospels does he deal in any adequate manner with the great problem of the character of Him of whom the gospels tell. As Strauss says, "It is not asked by the historical school what Jesus may have in reality done or said ; but what the narrators make Him say. In this way we have to do with the evangelists alone, and the Lord is left out of

sight." In so far as he attempts to deal with the Saviour's position he makes it unintelligible. It is inconceivable that the Jesus whose moral teaching is represented in the Sermon on the Mount, &c., should have needed Paul to give His religion its universal character—to make it the religion for all men everywhere. Nor does Baur even explain St Paul's position. Paul preached Christ crucified—Christ, "the end of the law for righteousness to every one that believeth;" and Baur cannot show to us who that Christ was unless really the Christ of the gospels. Strauss, pupil and follower though he was, says—"Baur has vouchsafed to declare that the real nature of the resurrection of Jesus lies outside the limits of historical investigation, and has accordingly, at least in words, avoided the burning question."* But to avoid this and its effects on the Church—that Jewish Church which had expected a conquering Messiah, and now learned to believe in a crucified one—is to confess inability to account for historical facts. Again, he (2) *does not account for Christianity as contained in the New Testament*. No doubt he tells us that many of the books are of later date; but he has failed to show that the rejected books correspond with the doctrines of the parties to which he ascribes their fabrication.† But, moreover, he does not account for even those books which he retains. He has not freed himself from the difficulties nor from the doctrines of supernatural revelation by confining his New Testament to the Apocalypse and four epistles of St Paul. In those epistles are appeals to miracles wrought among the Corinthians as matter of fact within their experience; appeals to the working of the Holy Spirit; to the accepted history of the life of Jesus; and, in short, to all the main doctrines of our faith. What, then, of all these? Baur cannot tell. But, moreover, his critical conclusions as to the date of the composition of the books of the New Testament are not now accepted even by his own followers. His whole case rests on his proof that

* New Life of Jesus, vol. i. p. 398.

† E.g., his case against the Pastoral Epistles rests mainly on his ability to find proof of the existence of Marcion's heresy in them; his case against the Epistle to the Colossians on his ability to find in it Valentinian Gnosticism. In neither does he succeed.

a particular epistle or gospel was not written during the apostolic age, but at a later definite date, because of its containing statements of, or allusions to, facts which we know from history to have occurred, or doctrines which we know to have prevailed, at that particular date. He himself says—"Critical opinion, rejecting the epistles, wants a sufficient resting-place so long as one only knows that they cannot be Pauline; it must have adduced also positive proof of their origin at a later date."* Well, but in that case his attempts have failed, for his followers have been compelled to admit that the dates of the principal books are in a far earlier period than that which he contemplated. I do not tarry upon details, but I may remind you that Baur's pupils are quite unable to defend their master's ground as to the late date of our gospels. One by one they have deserted it, driven back by the pressure of true criticism; all the while, like the poor French in the present war, protesting that they are victorious! Even John's Gospel is now by some of his ablest disciples ascribed to a date within which John may have been alive.†

(3.) But let us further remember that Baur *has not accounted for Christendom*. He allows to very few books of the New Testament an origin in the first century; and refers them to the second, by which time he supposes Christianity to have "developed" to the character which they represent. Who wrote them—who wrote John's Gospel, for example—nobody

* Die Sogenannte Pastoralbriefe, u.s.w. See Huther's Einleitung in die Pastoralbriefe, pp. 48 and 62.

† Matthew's Gospel, at first ascribed by Baur to A.D. 130 or 134, later in his life ascribed to A.D. 105-110, is now by his ablest disciple, Hilgenfeld, set down at about A.D. 80, and by Holtzmann as not later than A.D. 66. Mark's Gospel has now received from Volkmar the date of A.D. 60 or 80; from Schenkel one still earlier than the earliest of these dates. Luke's Gospel is now brought back by Holtzmann almost to the destruction of Jerusalem. Even John's Gospel, which Baur set down as of date A.D. 160, is now admitted to belong to the beginning of the second century—Keim giving it as a date from A.D. 110-117, and Schenkel 110-120. Thus, Baur's pupils are unable to maintain their master's ground. His notions as to the epistles are equally untenable. See Christlieb, *Moderne Zweifel am Christlichen Glauben*, p. 454; Huther or De Wette on the Pastoral Epistles; and Baur und die Tübinger Schule, in Herzog's *Cyclopädie*. See also Keim, *Der Geschichtliche Christus*, p. 9.

knows. Who were the men of that period capable of writing them nobody can tell. How they come to be so superior to other works, which all men admit to have been written by Christians of that period, is also an unsolved problem. Nevertheless, Baur has come to the wonderful result that in the first Christian century there were men, but that these men wrote no books; and in the second century books, but no men to write them !* Again, he dwells upon the awful feud between Peter and Paul. No one denies that there was at times a difference of opinion between those two apostles ; but Baur magnifies that into a deadly feud between two parties which they respectively led—the Jewish and the Gentile party—a feud which is the main fact of Christian history for 150 years. It is amazing that he should have reared so great a superstructure on so narrow a foundation. Even in the epistles which he admits, are abundant proofs of the cordial relations between the Mother Church of Jerusalem and the Gentile Churches ; and of the respect in which St Paul held Peter and the other apostles ; and of other facts directly contradictory of Baur's elaborate theory. Nor does Christian history less decidedly contradict it. The Church of Christ was scattered over the known world ; consisted of living, moving communities ; and it is simply incredible that such a fight could have gone on so long in so many places, and ended at last in so complete and universal a victory for the one party—a victory so complete, that nowhere did the victors bear the scars of the conflict—nowhere did an obstinate remnant remain unsubdued. Bitter ecclesiastical strifes are not wont, as we know in Scotland, to die out in such fashion.

If time permitted it would be easy to dwell on other results of modern criticism. But I must hasten on. Ere I go farther let me say that, on all the literature of the subject, there is no more able or trustworthy guide than the work of Dr Donaldson, of our own city.† Although I have only been able to indicate what, had time permitted, I should have liked to say, there are

* See Schmidt in Herzog.

† History of Christian Literature and Doctrine. By James Donaldson, LL.D. London, 1864.

one or two remarks which are suggested by what I have said. (1.) *It is obvious that metaphysical prepossessions, whether materialistic or idealistic, have much to do with criticism.* The philosophy of Locke for many years moulded the theology of Europe ; and it was not till Hume's remorseless logic showed the consequences of a doctrine which made man the mere creature of experience, that a stronger philosophy took its place. Kant and Hegel and our Scottish philosophers are, in their several spheres, moulding theology at the present time.* So, also, a materialistic view of the universe gives rise in our own day to a denial of spiritual life, and, of course, of theology and revelation. In considering, therefore, the relation between modern criticism and contemporary theology, we must be prepared to find that theology, the child of philosophy, is very often the parent of criticism. Certainly the main currents of modern criticism seem to flow from metaphysical preconceptions ; Paulus, Strauss, Rénan, Schenkel, and Baur, come, as we have seen, to the New Testament, determined to make it either confirm or succumb to their notions of a true philosophy ; and we cannot admit, without much qualification, that criticism is in practice the parent of either philosophy or theology. (2.) The theological student has another fact to consider closely connected with this. Just as in last century, so now again in this, *there is a tendency among many thinking men to reduce religion to a series of intellectual positions.* Now, whether those positions take the form of creeds or of creedlessness, they are not enough to constitute religion. Religion is a thing of life ; it binds the whole man, and does not merely weave the locks of his head. The reason and the heart are indissolubly connected in true religion, for a man cannot know God unless he love God ; and, on the other hand, he cannot love a God whom he does not know. Schleiermacher's influence did much to bring forward the moral and emotional elements of religion, and to show that

* When Paulus was Professor of Oriental Languages at Jena, so great was the influence of Kant that he wrote (1790)—“Ten years hence there will be no need whatever for a professor of these barbarian alphabets, unless one can point to the *usus philosophia Kantiana in literis orientalibus* !”

religion is natural and essential to man; but his was, notwithstanding, an essentially defective presentation of the truth. It practically based religion upon feeling, and consequently entitled every man to make a God according to his own sense of need. The highest authority in religious truth came to be not God's revelation in Scripture, but a man's own feelings. The natural result of this was to bring down God, instead of raising man; and while it was a better system than the cold rationalism which it supplanted, it furnished no sure basis either for theology or religion. (3.) The theological student will do well to notice *the great reaction which has taken place in the theology of Germany*. Schleiermacher did much to encourage religious men in the idea that men are entitled to cut and carve on Scripture to suit their own notions; and Strauss and Baur represent the fair result of his influence, or of the influence which swayed him—the one in manufacturing a new life of Jesus, and the other in taking canonical books to pieces. When this was clearly seen, Germany began to experience a reaction from the atheistic terminus that seemed so near. Principles which led to such conclusions were examined anew, and found to be erroneous or defective. Other than theological consequences also began to be generally weighed. What a few clear-headed men (such as Stein, to whom Germany owes so much) had long clearly seen, was made evident to all in the revolutionary period of 1848.

Men then learned that the result of the former intellectual assumptions and spiritual deadness was to bring every form of religion to ruin, and to reduce the State to chaos. The consequence was that Germans, who are more apt to carry their principles to logical than to practical results, saw at last that very concrete conclusions were about to flow from the theories they had nursed for half a century, and they started back. The theologians—and they were not few—who had been faithful to revealed truth through all the dark days grew in power, as the thinkers of the nation went back to the Bible for true instruction. The consequence is that now not only the leading theologians, but the great mass of the ministers of Germany, are Bible Christians. This is a matter of fact,

and although I do not need to prove it, I may illustrate it on other than my own authority. Strauss, as we have seen, has to complain that theologians will not now hearken to him. The well-known book of the 'Times' correspondent in Berlin* says that the "Rationalistic pastors who remain are few, and are nearly all well stricken in years." Professor Christlieb, of Bonn, in his admirable work on 'Modern Doubts of the Christian Faith'—a work which contains a full discussion of the subjects that are occupying men's thoughts—says: "Bible-believing science has driven unbelief so completely out of the vast majority of German pulpits and of German theological chairs, that it has been forced to take refuge in the theology and churches of neighbouring countries, as Switzerland, France, Holland, and Hungary." And it is perhaps a still better indication of the growth of opinion to state that in Germany the students (who, as is well known, are free to go to any classes they choose) crowd the class-rooms of the orthodox and desert those of the sceptic. In 1869 I saw crowds sitting at the feet of Beck and Oehler in Tübingen; and during the past summer I saw the mass of the theological students in Bonn learning from the genial, subtle, and erudite Lange, the mature and mellow Hundeshagen, and from Christlieb, already of wide repute as a preacher and author, and, if spared, sure to be better known as a leader of those who seek to unite true theology with an active religious life. In each of those universities the representative of Baur

* Religious Thought in Germany. Reprinted from 'The Times.' London, 1870. If I venture to doubt the accuracy of the picture drawn by the able writer, it is from no doubt of his power of description or of his desire to be faithful. But his book seems to me to be the result of his supposing Berlin to be a fair sample of Germany in religious matters, and of his information chiefly coming to him through one kind of channel. My own limited acquaintance with Germany leads me to believe that he gives no adequate place to certain very powerful influences—e.g., he does not appreciate the peasants'-meetings of Würtemberg; and he does not rightly estimate the missionary zeal of the Würtembergers. I do not think that any one who knows Bonn and its neighbourhood would say, "But who expects belief on the gay Rhine?" p. 26. Nor do I think that many Germans would call "Professor Schenkel, of Heidelberg, one of the most learned German theologians," p. 66. The author seems to me greatly to exaggerate the power of the loud-talking 'Protestanten-Verein.'

lectured to empty benches; and in one of them a certain advanced critical professor, whose name is well known in Scotland, was forced during the past summer session to beg some students to make a class for him that he might get his lectures delivered. He got a class of two! I have reason to believe that similar accounts may be given of other German universities. (4.) I mention all this that I may *urge upon you as theological students to make yourselves acquainted with the language and the literature of Germany*. In this country we are apparently pursuing the same course of speculation as the Germans, but we are something like a quarter of a century behind. Works which in Germany are refuted or forgotten, are, through translations, and still more through adaptations into our language, producing their effect in Britain. It is not very creditable to us that we should be mere imitators; and I would fain hope that, if we are to follow Germans at all, we shall do so at a somewhat less humble distance. I would further hope that not a few of you will, by study at home, or, better far, by study in Germany,* so master the whole subject up to the present date as to help to keep the mass of the people from falling into a hard indifference like that in which the mass of the men of Germany are still sunk. If the theologians and ministers of Germany had been as earnest and enlightened Bible Christians thirty or forty years ago as they are now, the religious condition of that noble and learned people, whose mighty manhood on red battle-fields is astounding all Europe, would have been immeasurably better to-day. It will take years of toil and tears on the part of their teachers ere the people are brought back to the simple Bible faith of Luther's days, the very tradition of which makes them great. And it is just because I long to see Scotland preserved from

* The Church of Scotland has always recognised study in foreign Protestant universities as a qualification for being taken on trials with a view to admission to her ministry. Although this recognition has been of late limited (and I venture to think the limitation a mistake), it still applies to one of the three years' attendance on theological classes. I believe that a *semester* at Tübingen would cost a student considerably less—travelling expenses and every other outlay included—than a session in any Scottish Divinity Hall.

so deep a fall as that which has so severely injured Germany, that I eagerly desire to see you and such as you fully educated in the works of those theologians whose march over the realms of thought has been as rapid as that of their countrymen over the fields of France. Gentlemen, let no one take alarm at this as "dangerous." It is your duty to know German theology; and God, if we ask Him, will protect us in the path of duty. It would prove us to be unworthy of our time if we were afraid of studying the current literature of our subject. Besides, I believe that there is as much infidelity in any ordinary library in this country as in all the class-rooms of any German university.

And now, Gentlemen, I thank you for having listened to me so patiently. I trust there is before us a session of honest and serious work. May God vouchsafe us bodily strength, soundness of reason, and, above all, that faith which, working by love, will enable us to know Him and His Son Jesus Christ with the knowledge which is life eternal.

THE PREACHING OF THE CROSS

AS IT IS IN

HOLY SCRIPTURE.

BY

C. F. CHASE, M.A.,

RECTOR OF ST. ANDREW BY THE WARDOBE, AND ST. ANN, BLACKFRIARS.

"He was manifested to take away our sins."



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PREFACE.

IN the following pages, the Reader is invited to consider "the Preaching of the Cross," as it is set forth in Holy Scripture. He will find an important question raised, as to what is the true preaching of the Cross.

The Apostle Paul glories exceedingly in the preaching of Christ crucified. He regards this preaching as a weapon "mighty through God to the pulling down of strongholds." He himself gained great victories with it. He witnessed its triumphs in Greece, in Rome, and throughout the world. Can the Church in these days (I speak of the Protestant Church) make the like glorying? Is Christ, in her preaching, proved to be "the power of God, and the wisdom of God"? On the contrary, is not the Church, in her preaching, found to be without power, and without effect? Is she not fast becoming an object of distrust and contempt, instead of veneration and of fear? If it be said, "See the wonders she is accomplishing in heathen lands!" I reply, What set-off is this to the signs of spiritual decay in faith, in love, in holiness, in power, at home? Does any branch of the Church shine with

effectual light? What branch of her affords a barrier against the floods of Infidelity and Socinianism, Ceremonialism and Popery, licentiousness and luxury, the love of money, fraud, violence, insubordination, and extravagance of every kind, which threaten to overwhelm us in Church and State?

Has it, then, come to this, that the Gospel is fitted only to make its way amidst the darkness of heathendom; but that among the more enlightened nations of the world, and amid the blaze of modern science and civilization, it must pale its ineffectual fire? Must the preachers of the Cross retire before the philosophers and savants of the age? Has it come to this, that the world itself must be called in to settle how much of Divine Revelation we may believe—and what is the meaning and value of the portions permitted to pass through its inexorable criticisms? Must we look hopelessly and pitiably on, while the enemies of the Cross tear down the banner of truth, and upraise in its place the flag of rationalistic infidelity? Or must we stoop to the last degradation of all, and coax the insulting enemy to something like plausible terms, just to save appearances, and to ward off (as it is deemed now-a-days) worse disasters?

If it has come to this, or to anything like this, how, and why, have we arrived at such a pass? Where, and what, under God, is the remedy? Or is there none?

Is it enough that one section of the Church should lay the blame on another? All may have their respective drawbacks; but it cannot be denied that each has,

to say the least, as much liberty to shine for God as the Church had in Apostolic days. Then, must not the fault, whatever it be, lie with each section of the Church in itself alone? What good can come of mutual reproaches? May it not be said with a vengeance, "Sirs, ye are brethren" in shame and trouble, "Why do ye wrong one to another?" Is not the caution much needed, "If ye bite and devour one another, take heed that ye be not consumed one of another?" Ought we not earnestly to remember, that "if we would judge ourselves, we should not be judged?"

Will it, then, suffice, that each branch of the Church should look to its own corporate constitution and administration; its external organisations, means, attractions, and schemes, by which it seeks to advance, as it supposes, the cause of God? These things are well known. May it not be truly said, there is no lack of them, and no lack of attention to them? Clearly, then, it is not for want of such things; for it is in spite of them that the Church has reached her present level. And from this one palpable fact may we not draw this fair inference, that the Church's strength cannot, by possibility, lie in these things?

And if this inference is true, does it not involve something more serious? Is it not an equally fair inference, that because of the trust and confidence which the Church places in these things, she has provoked Him to jealousy, "whose eyes are as a flame of fire"? and that He has therefore left her, to "eat of the fruit of her own way, and to be filled with her

own devices"? Does any man say, "Impossible!—God forbid!" Does any one shrink from accepting a plain inference, which plain common sense draws from a plain fact? Then I repeat my invitation to such an one—consider "the preaching of the Cross" as it is set forth in Holy Scripture; and I leave him, in the exercise of the same common sense, to draw his own inference from "the first principles of the oracles of God." He will find I have not attempted to trace the consequences of the doctrine advanced. I have laboured only to vindicate its truth. If I have succeeded, the consequences are not far for any man to find.

It is time that the axe should be laid, not at the branches, blossoms, and fruits, but at the root of the evils which overshadow us. And if what is advanced in the following treatise be true,—and I submit that substantially it is true,—then, in the Divine word, the axe is indeed so laid. And it must be acknowledged that He, in whose hand the axe is, knows both how and when to use it. May He not have occasion to do to the Protestant Church what He did to the Jewish Church. "If," says the Apostle, "God spared not the natural branches, take heed lest he also spare not thee."

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THE PREACHING OF THE CROSS.

I. WHAT is "the preaching of the Cross," which ordinarily obtains among us? Is that doctrine according to Scripture? Is it complete?

1. These are important questions; as any one will admit, who reflects on the position, which "the preaching of the Cross" holds in the Christian religion. For if it can be shown, that there is a material defect in the preaching of the Cross of Christ, the error lies at the foundation; it is a default in the very root of our doctrinal and practical Christianity. It must, therefore, have great and serious effects on the whole system of common belief and practice. Indeed it would not be too much to affirm, that if the doctrine of the Cross be only partially and imperfectly preached; then, however true in some sense may be the doctrine that is preached, yet in another, and in an important sense, it is not true. For it is not true to put a part for the whole, and to represent it as the whole, especially if the part left out be of material account in the business. Would it be endured that a man should put us off with a representation of the human face, in which he had left out any one of its

features? Would not the attempt be treated as a mockery? And would not his representation be accounted a caricature? And must it not be even so in regard of the fair proportions of truth—"the truth as it is in Jesus"? Would it be endured that a witness, on whom a cause chiefly depended, should keep back some fact of great importance; and would he be allowed to excuse himself, that what he had spoken was nothing but the truth? Would he not be told that he should have spoken the whole truth; and that therefore, in giving but a partial story, he had not, in effect, told the truth? I am not referring to the morality of his conduct; that would depend on his intentions, and his more or less of ignorance in withholding the fact supposed; but I speak of the issues of the cause itself. Would not that cause be equally damaged, whatever blame might attach to the witness? And is it not even so with the cause of God? Quite impossible is it that "the preaching of the Cross" should be partially and imperfectly stated, without the cause of truth being proportionally injured. In other words, so far as it can be shown that the doctrine of the Atonement is defective as it is commonly set forth in the preaching of the present day; so far, it must be acknowledged, is the foundation of the faith of God impaired, to the detriment of His Church, and to the obscuring and injury of His glory and kingdom in the world.

2. What, then, is the doctrine of Atonement as it is commonly received among us? Obviously there must be general statements of it in ordinary use, to which no objection could be made on the score of

their not being sufficiently comprehensive. Thus, when it is said, that "Man being a sinner both by nature and by practice, God is pleased to offer him forgiveness through a crucified Redeemer;"—the terms being all-embracing, no objection need be taken to them. But when we come to the more closely-defined statements and details which such a subject demands, and which the Scripture itself insists upon, then the case, as I think I can show, stands very differently.

Take the familiar proclamation, "Behold the Lamb of God, which taketh away the sin of the world." Who, in hearing this, is not disposed to ask, why should the sacrifice of this Lamb be needed? And in what way can it be said to take away the sin of the world? And what would be the usual reply to such questions? Would it not be to the following effect: That the Lamb of God taketh away the sin of the world, by himself on the cross bearing the penalty of sin, which the justice of God demands? And would it not be meant by this, that the Lord Jesus takes away sin by removing the sinner's liability to punishment? And does not the doctrine so taught amount to this: that God, having visited on Christ the penalty of sin, will not exact that penalty a second time in the person of the believing sinner? I am putting these answers in the sense in which they would be ordinarily understood; for the common acceptation of the doctrine is the point in hand; and, therefore, for greater certainty, I will state it yet again. It is said, the Lord Jesus accomplished for the sinner reconciliation with God in this way:—On the principle of imputation, the sinner's guilt was laid on Christ; and by being

visited on His head, that guilt is said to be done away with. In this way the proclamation by the Baptist, before quoted, is said to be fulfilled. And in the same way other passages to the like effect are explained—as, “He put away sin by the sacrifice of Himself;” “that He might sanctify the people with His own blood, He suffered without the gate.”

I must add, however, that it is at the same time contended that, by an equitable use of the principle of imputation, by which our sins are laid on Christ, that He should suffer for us, we must be accounted righteous for His sake. This is considered to perfect the transaction, as far as the atonement of the Cross is concerned. That atonement is considered complete in this view of it, that as Christ was by Divine imputation made sin for us, so should we, by the same Divine imputation, be made the righteousness of God in Him.

Other results of this doctrine do immediately spring from it. Upon these I need not now dwell, except it be to point out how the doctrine of Sanctification is generally associated with it. Sanctification is considered to be the work of the Holy Spirit on the heart and life of the believer. It is said to accompany Justification, which is the name given to the doctrine of imputation before described, and it is said to be inseparably connected with it. Thus, when the believer has accepted the atonement through the blood of the Cross, then, as it is generally stated, God can, with propriety and complacency, grant unto him the grace of the Holy Spirit, and so sanctify him in heart and life, that he may grow up unto perfection and meetness for Heaven.

I do not, indeed, suppose that I have done absolute justice to such a subject, and many may think I have fallen far short of doing it justice. If so, I have not intentionally wronged it; and let it be remembered that I have but stated the subject for one purpose—that of bringing out what I deem to be a deficiency in it. At the same time I can imagine, some will admit that I have not done their doctrine of the Cross injustice; but, on the contrary, that I have stated just what they do most assuredly hold and teach. Such persons will naturally ask, “And what is there defective in it?”

II. This is the point: and what I consider to be deficient in it is this, that it limits the effect and operation of the death of the Cross to the one only purpose of releasing the sinner from the punishment of sin by means of the doctrine of Justification already explained. In other words, it represents the death of Christ as accomplishing for the sinner chiefly this—that he should thereby be delivered from suffering the wrath of God on account of sin; for that the stripes due to transgression having been laid on Christ, they will not now be laid on the believing sinner himself. I used the word “chiefly,” because I do not forget that in this transfer of sin is also included the transfer of righteousness as part of the imputation involved. But I say, notwithstanding this, there is a fatal defect in thus limiting the operation of the death of the Cross; because it leaves out of the account, that it was part of the Saviour’s great design, in dying, to put away sin itself. It is by no means enough to represent His death as effectual only to release the sinner

from the punishment of sin. It must never be forgotten that the way in which the Cross of Christ accomplishes this very purpose is by getting rid of, and destroying the very principle of sin itself. The death of Christ does both these things: it endures the wrath of God against sin, and it destroys sin itself. The one effect is not accomplished without the other. Both are effected by the one event of His death; and therefore the one benefit is not to be enjoyed, and consequently not to be preached, apart from the other. It follows, therefore, most manifestly, that if, in "the preaching of the Cross" which commonly obtains among us, the one is preached without the other, there is a fatal defect in the message delivered.

In a matter of such moment as this, too great clearness is impossible. Lest, therefore, I have failed to make my statement plain, let me repeat it in other words. The Sacrifice of the Cross, then, involves something more than an amends to the Divine justice; something more than an offering to propitiate the Divine anger; something more than an exhausting of the sentence of the law against transgression. Any mode of statement which confines it to these effects does not fully declare the design and purpose of Christ's death. "To finish the transgression, and to make an end of sin," included a great deal more than such statements import. They do not by any means satisfy the words, "He put away sin by the sacrifice of Himself." They fail altogether to tell the full meaning of the Apostolic announcement, "The blood of Jesus Christ his Son cleanseth us from all sin." The sacrifice of the death of Christ is the Divinely ap-

pointed means of getting rid of sin—that is, sin in its very principle and essence, in its very self. This is something more than to procure pardon, or even the imputation of righteousness; something more than to relieve the sinner from liability to punishment, and on such a footing to place him in a state of reconciliation with God. How, indeed, should he be placed in a state of reconciliation, unless that which is the very life of the enmity be itself removed and taken away?

III. Here it may be useful to state the doctrine of Scripture on the Nature of Sin. Sin is not a mere act, as theft, or murder. That is to say, if these, as acts, are called sins, sin in itself is something more than these. When the Apostle says, “Sin is the transgression of the law,” he states an important truth, but he does not mean us to forget the teaching of other passages of Scripture. Take the converse statement of the Apostle Paul. He says, “Love is the fulfilling of the law.” Did he mean us to understand that love consists in nothing else but outward acts, as if a man should give all his goods to feed the poor, or as if he should give his body to be burned? We know that love is regarded as a Divine and excellent gift, an indwelling principle of life. “We know that we have passed from death unto life, because we love the Redeemer.” “Every one that loveth is born of God.” So “He that committeth sin is of the devil.” As Jesus said to the Jews, “Ye are of your father the devil, and the lusts of your father ye will do.” Sin, therefore, is something more than simply an act. It is a living principle within, as the Apostle speaks of “sin that dwelleth in me.” He, therefore, elsewhere

calls it "the body of sin;" and again, "the old man which is corrupt;" and again, "the flesh with its affections and lusts."

These expressions might be multiplied, and they might be confirmed by that fearful catalogue given by our Lord, of the evil things which come from within and defile a man. Sin is, therefore, as much a living thing as the heart of man itself. And yet, strange as the words may seem, it is a living death—man is "dead in trespasses and sins." "This my Son was dead," is a word of terrible spiritual import. And when it is rightly understood, sin is understood to be something more than a mere accidental circumstance, which can be easily prevented by the removal of temptation, or easily eradicated by education and culture. No, it goes to the root of man's nature, and is so inbred, and in-wrought into the very constitution and life of man's heart, that the Apostle fails not to tell us, that "the carnal mind is enmity against God;" adding in explanation, "for it is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God." And in this lies the necessity that the death of Christ should be something more than the endurance of the penalty against sin, in order to that death being an effectual atonement. His death must destroy sin itself, it must slay this enmity, or there can be no atonement and no reconciliation. For what is atonement, and what is reconciliation? It is the bringing of parties together who were before at enmity. And how is this accomplished by the death of Christ, if that death is limited in its effect to the removal of the pains and penalties

of transgression? Is it to be said that such a wondrous display of mercy on God's part is sufficient to melt the sinner's heart? Then, what we have learnt from the Scripture of man's desperate enmity against God is not true. It is not true that "the carnal mind is not subject to the law of God, neither, indeed, can be; so that they that are in the flesh cannot please God." Instead of this testimony being true, man in his natural carnal state can be reconciled to God, provided only the terrors of God's laws are taken off him. And thus that which in its very nature is desperately wicked, and that which in its very nature is enmity against God, is now set at one again, and is in the enjoyment of perfect reconciliation with God!

The position to which such a doctrine of Atonement brings us, has only to be stated to be refuted. Such a reconciliation is absolutely worthless, and, in truth, can have no existence; for, as the Apostle testifies, "they that are in the flesh cannot please God." Therefore it is obvious, that in order to this atonement being effectual, it must provide for the removal of something more than punishment. It must put away sin not only in its penalty, but in itself. It must get rid of that in which sin consists; it must destroy that in which the enmity dwells. Otherwise there is really no reconciliation at all. And, consequently, to preach such a Gospel is to preach another Gospel, which indeed is not another, for it is no Gospel. The only way in which the Cross of Christ can make atonement, is by putting away sin. And the only way in which sin can be taken away is, by taking it away in itself, as well as in its consequences. And the only

way in which any sinner can accept that atonement in order to reconciliation, is when by faith he is willing to accept it in both its operations ; that is, no less to effect in him the destruction of sin, than to deliver him from its penalty.

But it will be asked, who are meant by "they that are in the flesh"? And the simple answer is, "they that are born after the flesh." In other words, every child of Adam ; for "that which is born of the flesh is flesh ;" and there is no exception ; all are born in sin and shapen in iniquity. And, therefore, all by nature are in this condemnation. "God hath concluded all under sin, that he might have mercy upon all."

Let us reflect, then, a little on the varied representations of the evil of sin, which are afforded us in Holy Scripture. It is an evil of the most complicated, subtle, malignant, deadly kind ; and we shall altogether fail of understanding its true character, if we rest in any one representation of it to the exclusion of others. It must be looked at from all points ; and it must be met and provided for in every way, or it cannot be utterly removed ; nor is there any effectual means of getting rid of it but by the Cross of Christ.

Sin, then, is represented in Scripture as a debt. In this view, payment of the debt will bring its discharge. But is sin only a debt? It is also an offence, and an offence may be wiped out by a pardon. But have we indeed so disposed of sin? Is it not also a sore disease, a deadly wound? And does it not need an adequate remedy? Is it not a root of bitterness, and requires deep eradication?—a mortal enemy, and must needs be conquered? Nay, as we have seen, enmity itself,

and must verily be destroyed? Yet, at the same time, is it not a vital pollution and uncleanness, engendering the very bondage of corruption, which demands a purgation, cleansing through and through? And, lastly, is it not, therefore, a living death, the only way of getting rid of which is, that it should be exterminated by a greater death?

1. These are some of the prominent representations of sin, which we find in Scripture. And if they teach us anything, they show us that sin is not removed only by taking away the punishment. Whatever takes away sin must cancel it as a debt, bring its pardon as an offence, heal it as a disease, root it out as a bitter plant, vanquish it as an enemy and cruel master, cleanse it as a defilement, and destroy it as it is death.

2. But it will be replied, the true way of looking at the matter is this,—that the death of the Cross having satisfied the Divine justice, and propitiated the wrath of God against the sinner; and the sinner having by faith, on the principle of imputation already referred to, transferred his guilt to Christ, and received instead thereof the righteousness of God;—the great obstacle in the way of mercy and grace being removed, and the sinner being now made accepted, and even lovely in the righteousness of Christ;—all this having been done, God now bestows on the believing sinner His Holy Spirit, who comes in and effectually sanctifies the heart, and works all those benefits, which have just been attributed to the death of Christ. Hence, it may be thought, that much of what has been ascribed to the sacrifice of the Cross, has been placed to the wrong

account ; and, in short, that the defect charged against the commonly received doctrine of Atonement has, after all, no place ; and would not, and could not have been charged against it, but for a confounding together two things, which should be always kept distinguished, viz., Justification, which is the effect of Christ's death ; and Sanctification, which is properly the work of the Holy Spirit.

But is the position I have taken up so readily turned ? And can this mode of vindicating the doctrine of the Atonement (as commonly stated) be so easily accepted ? I think not. Besides the argument which I have drawn from the varied representations of sin before mentioned, in all of which sin must be dealt with, before there is any real ground of confidence that sin is taken away, I would now invite attention to one particular view of sin. Perhaps it is the view of sin most frequently dwelt upon in connexion with the Atonement. And I select it as affording a sufficient test of the doctrine for which I contend.

IV. I refer to sin as it works condemnation. The death of Christ, it is admitted, takes away the condemnation incurred by sin ; for " he that believeth is justified from all things." The question is, how does the sacrifice of the Cross operate to produce this effect ? According to the usual method of stating the subject, it will be replied, by enabling God freely to pardon the believing sinner, because the Saviour on the Cross suffered the punishment due to sin. Whereas I contend, this is by no means all that Christ's death accomplishes in order to remove condemnation. It was necessary, I say, that His death

should not only satisfy the Divine anger (in the ordinary sense of that word) in order to take away the sinner's liability to condemnation, but also take away sin in every sense of the word; and this necessity, I contend, is fully met by the death of Christ; and, in so meeting it, He removes the condemnation.

What, then, is condemnation? It is the curse of God on sin; wherever, therefore, sin is, there in truth abideth the wrath of God. So that it, in fact, involves a contradiction to say, that justice is satisfied, or that wrath is appeased, until that which is obnoxious to justice and wrath, is taken out of the way. Now, we have seen already, that man is a sinner both by nature and by practice; and I would ask, then, whether condemnation must not abide upon man in both these respects? It would be useless to make satisfaction for sins committed—which is one branch of the condemnation; and yet to leave a man, at the self-same time, in the condition of sinning, and therefore of incurring continually fresh condemnation; nay, to leave him, as being in the condition of a sinner, still under condemnation on that very account. For of all the ways in which condemnation rests upon a man, the worst must surely be that which attaches to him as being a sinner by nature. But however this may be, it seems to me clear at all events, that the condemnation, which attaches to man on account of his being a sinner by nature, cannot be taken off him till the sin (or sinfulness), to which that condemnation attaches, like any other sin, is taken away. In other words, if the nature of man, as being sinful, incurs condemnation, it is absolutely necessary that the very life of

sinfulness in that nature should be taken away, before the condemnation that belongs to it can be removed.

And if this necessity exists, why should not the death of Christ be allowed to meet it? Does there not seem something unaccountable, first to say that man is a sinner both by nature and by practice, and then to bring to him a remedy which apparently fails to meet all his requirements,—which seems to come short of the worst part of his case? And does it not seem a contradiction, first of all to affirm, that the death of Christ taketh away all sin; and then, when the worst of all sins is spoken of, to say that His death does not apply to that? Is it, or is it not, the office of Christ to take away sin? If it is, why, I ask, should He not be allowed to accomplish what He undertakes? The question amounts to the same thing if we put it in another way,—Is it, or is it not, the office of Christ to deliver man from condemnation? If it cannot be denied that it is, then why should He not be allowed perfectly and fully to perform His office? Thus, I contend, that as condemnation, in the very nature of things, can only be removed by the removal of that which incurs condemnation, so only can Christ's death be said to operate to that great result, when it is understood (as I believe it to be the design of God by that sacrifice) to take away and for ever remove sin, in every sense and way in which it incurs condemnation.

But we are not left to mere inference in this important matter; though I am so convinced of the soundness of the inference, that I would not fear to rest the question solely on the manifest propriety and

sufficiency of the argument. I feel that it must commend itself to every man's conscience in the sight of God. But there is no need to put the doctrine I desire to uphold on such an issue. When we come to the statements of Scripture, which bear upon the subject, they will amply confirm, as I believe, all that I have just said. Not only is there no objection to the doctrine, nothing that militates against it, but the statements of Holy Writ do, as I understand them, most positively assert it. The passages which I will cite, seem to me unintelligible, unless they are understood with this meaning. It would appear, if so, that in the demands of truth itself, no less than in the demands of our necessities, this doctrine must be upheld.

In vindication of this assertion, I might again appeal to such passages as we have in the announcement by the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." And I might ask, how can this declaration be true, if the Saviour only took away the sinner's liability to punishment, by cancelling the debt incurred? Surely, this effect of the Cross is not the full import of the word, to take away sin? Is not sin a mass of disease and pollution? It does not consist, as I have already shown, in acts of transgression only: but much more in the flesh itself, with its insatiable lusts. How, then, can sin, in any sufficient sense, be taken away, unless this flesh be taken away with all its uncleanness?

In like manner I might appeal to other passages, as where Paul tells us, "By one offering He hath perfected for ever them that are sanctified;"—that is, (as

I understand the Apostle,) sanctified by that offering. For this accords with what we elsewhere read: as, that Jesus "might sanctify the people with His own blood;" or, as the Apostle John expresses it, "the blood of Jesus Christ His Son cleanseth us from all sin." Will it suffice to say, these passages do but mean that the blood of the Cross delivers us from liability to wrath; and that this blood has nothing to do with removing the pollution and filth of sin? When I read that Christ "by Himself *purged* our sins," that He hath "*sanctified* us by His own blood," that "His blood *cleanseth* from all sin;"—I say, having these the very words of Scripture in mind, I cannot allow for a moment that they are satisfied by any less full and ample meaning than, on the face of them, they plainly import. Nothing but the most cogent necessity would warrant any such forced interpretation as that against which I contend.

It will be urged, that the true way of understanding them is this:—that these passages teach the efficacy of the death of the Cross to atone for all sin—sin actual, and sin original;—and that, by satisfying the Divine anger against sin in both these respects, sin is said to be put away, and the sinner said to be sanctified. But how does this meet the point at issue? The point is this:—that Christ's blood cannot be said to have put away sin, by merely removing the liability to punishment; that it must take away sin itself, that which is obnoxious to the Divine wrath, or it cannot be said to purge us and sanctify us, and, in this work of purification, to perfect us by His one offering. Those who will not allow that the blood of the Cross has this

purging effect, must have recourse to some other agency for the purpose; and, accordingly, they betake themselves to the operations of the Holy Spirit. But is not this to detract from the efficacy and work of the Cross? Is it not to misapprehend the meaning and design of that great Sacrifice? For let it be observed, the passages just quoted do not say, that the blood of Jesus Christ makes it possible for God the Holy Ghost to sanctify the sinner, but that the blood of Jesus Christ itself purges, sanctifies, perfects, and cleanses from all sin. It therefore remains to show, that there is an abundant meaning in these passages so interpreted, and that the doctrine I have gathered from them can be abundantly vindicated.

On the principle of imputation already referred to, it will be admitted that, whatever our Lord did and suffered as our Surety, was for the benefit of His people, and may be regarded as done by them. Thus, when He died, they died in Him; and when He rose from the dead, they may be said to have risen in Him. In this way it is that the process of ruin and death, that was brought about in the first Adam, is, in a reverse manner, gone through again in the Second Man, which is the Lord from heaven. By Adam came sin and death, by Christ came righteousness and life. "For," says the Apostle, "as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." (Rom. v. 19.) And if we confine our attention to this view of things, the truth will come out in clear and co-vincing light. For thus it will appear, that as in the ruin, so also in the restoration of man, the proceeding

takes place on one and the same principle. A circumstance this, which must commend itself to every man's judgment; for who would not instinctively approve it to be worthy of God, to counteract the evil which Satan had wrought, after a method which the enemy himself had pursued, overreaching sin and craft by righteousness and wisdom.

What, then, was the ruin; and how was it brought about? The ruin was, that man was made a sinner, both by nature and practice, and liable to the wrath of God as such. And the means by which this ruin was effected was disobedience. Here are four things to be noticed. In the ruin itself are to be found three—that man is made a sinner both by nature and by practice, and so placed under the Divine wrath. And in the means by which this ruin was accomplished, is to be found the fourth, viz., disobedience. And what, then, are the corresponding opposites to these? Must they not be the removal of sin, in both the respects just named; that is, sin in human nature, and sin in human practice; together with the wrath of God, which hung over man on these accounts; and this removal effected by means of obedience? And have we not all these things in Christ? Have we not in Him obedience unto death, even the death of the Cross? And have we not, as the result of this, the putting away of that flesh (or that nature, or that life, which in us is sinful, though in Him sinless); and the putting away of sins as transgressions; and so, in regard of both, a taking away the anger and just judgment of God on their account?

Let the Great Sacrifice of the Cross be well con-

sidered, and it may confidently be asked, Did it not amount to what I have just described? Was not Christ a whole burnt-offering? Was He not, as far as His flesh (the human nature, or human life) was concerned, consumed on the altar of the Divine will? When He thus poured out His soul unto death, did not the Lord lay upon Him the iniquities of us all? In a word, was not His soul made an offering for sin? Certainly, nothing less is affirmed respecting Him; and certainly, we can understand nothing less of the cutting off of Messiah than this. He came in the likeness of sinful flesh, and for sin. And having taken upon him the sinner's responsibility—yea, the responsibility of all sinners—he undergoes that wrath which sinners had incurred, and is laid on the altar, and consumed on the altar, for our sakes.

And if we ask ourselves, What, in the very nature of things, must have been the effect of this suffering on Christ? shall we have any difficulty in believing that the life of the flesh, or His human nature, which He had taken, and in the weakness of which He died, was utterly consumed? The difficulty would be all the other way, to imagine even that it could have come through that stupendous ordeal without being utterly consumed. All, therefore, that we are taught by the offering of the sacrifices under the law, and especially by the completest offering of all, the burnt offering, by which the sacrifice of the Cross was only imperfectly foreshadowed, had its full realization in Him. And why, then, did not the matter end here? The answer is to be found in this, that the Lord Jesus was more than man; and so, though he died through

weakness, and His human life, or nature, was consumed as a whole burnt-offering, yet it was not possible that He should be holden by the pains of death ; and He comes forth from the furnace, after all, more than conqueror ; only, as it were, transfigured and changed, in the conflict He had gone through—His “mortality being swallowed up of life.”

Hence, it follows, that fully to understand the doctrine of the Cross of Christ, it must ever be associated with the Resurrection which overtook Him on the third day. For, says the Apostle, “If Christ be not raised, your faith is vain, ye are yet in your sins.” But in that Christ is raised, the seal is put to the sufferings which were finished at His death, and the work of Redemption is perfected. For what does the Resurrection of Christ declare ? It shows, that as our Surety, He had certainly satisfied all those obligations by which He had been bound as a Sacrifice to the Altar. It shows that, as man, sustained by the power of the Godhead, He had not been overwhelmed by the sorrows and agony and death He had endured ; and that, as man, upheld by that same power, He has accomplished a deliverance from the condemnation and judgment to which, as made in the likeness of sinful flesh, and for sin, He had become liable. It was for this end, like Samson of old, the Lord Jesus sought death ; that He might thereby obtain the greater triumph over His enemies. Or, to adopt the language of inspiration on this subject, “Forasmuch as the children were partakers of flesh and blood, He also Himself likewise took part of the same ; that through death He might destroy him that had the

power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage." (Heb. ii. 14, 15.)

In this view of the subject, hasty though it be, we see enough to convince us, that none but a Divine Saviour could accomplish so great an undertaking. To reverse the ruin of sin by such a Sacrifice could only be done by Him who is almighty to save. He only could have the power, and the wisdom, and the love indisputably necessary for so great a work. But the one point now on which I have to fix attention is this, that in the sufferings of the Cross, and in the consumption of the life that was then offered up, that nature, or life, was put off, and put away, in which Christ appeared in the likeness of sinful flesh. And this great truth is but made the more manifest by the change that is seen in Him when He rises from the dead. Every remnant of human weakness and infirmity had perished in the struggle; for as He had died through weakness, He now liveth by the power of God. "Christ," says the Apostle, "being risen from the dead, dieth no more; death hath no more dominion over him." "Though, therefore," (as the Apostle says in another place,) "we have known Christ after the flesh, yet henceforth know we even Him no more." That which was sown in weakness has been raised in power; that which was sown a natural body has been raised a spiritual body; and, according to the words before quoted, "mortality has been swallowed up of life."

And can any one fail to see the complete purgation that has been wrought by the Saviour's death? Might

He not well speak of His sufferings as a sanctifying of Himself? He therein laid Himself on the altar of the divine will, and so, as the altar sanctified the gift, was He sanctified. But how was He sanctified? By a purgation He only could accomplish, when, by the Eternal Spirit, He offered himself without spot to God; that, whereas, before His offering, in the body that was prepared Him, He stood a reputed sinner, to be treated as such, and to suffer as such; now, having tasted of that cup, and endured the Cross, and having swallowed up death in victory, He can no longer be under any imputation of sin; for the likeness of sinful flesh is gone, and, instead of the weakness and humiliation and suffering of sin, He is raised up by the glory of God the Father, to ascend up far above all heavens, that He may fill all things.

I have been led into these remarks while seeking to unfold the words of the Baptist, "Behold the Lamb of God, which taketh away the sin of the world;" together with passages of similar import. And I have been anxious, in so doing, to fix attention on this one part of the subject—viz., *the manner* in which the Saviour does so take away sin; because I think this view of the subject can be abundantly vindicated as a Scriptural view of this all-important truth; and because I am convinced that, if we would understand the doctrine of our salvation as it is offered to our acceptance in Scripture, we must first of all see how that salvation is accomplished in Christ. And when we see that, and can apprehend by faith what He has done for us by His sacrifice of Himself, then shall we be in a position to have that truth applied with Divine power and comfort to our hearts and lives.

V. But before I pass on to other passages of Scripture, in confirmation of what has been advanced, it may be well to speak more at length on the believer's participation in this salvation which Christ has so accomplished. For this is an integral part of the subject, and will manifestly appear as such, and will be bound up with it as such, when we come to those confirmatory passages to which I wish hereafter to refer.

I can, then, imagine some one asking,—Now, suppose we admit, for the sake of argument, that you have established your position; suppose we allow that Christ, by His sacrifice on the cross, did put away sin, not only in the sense that He suffered there the stripes of sin, and so delivered the believer from punishment, but also in the sense that He actually destroyed sin by destroying that flesh, or that life, in which sin (in us does actually reside) in Him was reputed to reside:—this being admitted, how does the sinner get the benefit?—how is he made a participator in all this? The importance of this question cannot be over-estimated; and, if it cannot be satisfactorily answered, of course all that has been advanced as to “the preaching of the Cross” must go for nothing.

But may not the question be met by another? Why should there be any greater difficulty in imparting the whole benefit of the death of Christ, as I have endeavoured to state that benefit, than in imparting the part of that benefit usually ascribed to His death? I can see none whatever. If the advantages resulting from the death of Christ, so far as taking off the punishment of sin from the believer, can be offered to faith, and embraced by faith; why should not the same

faith be allowed the offer of deliverance from the life of sin, through the efficacy of the death of Christ, and allowed also to embrace this deliverance? I can see no valid reason against this; rather, if there be any propriety in ascribing this effect to the death of the Cross, there must be an equal propriety in preaching it to faith.

I have then to show how this may be done, and, indeed, that it is done in "the preaching of the Cross." To understand this part of the mystery of redemption, we must have recourse again to what happened at the Fall. How is it that all men are involved in the consequences of that fall? How is it that, as the Apostle expresses it, "by one man's disobedience many were made sinners"? The answer is, that all Adam's descendants were, to all intents and purposes, reckoned to be in him as the head and father of the human race. They were so in him as he stood in his uprightness to receive through him the inheritance and the dominion to which he was created. And in all equity and reason, and in the very nature of things, they cannot but also be reckoned in him in his fall, when he lost his uprightness, and by disobedience brought misery and death upon himself and his posterity. Thus, by Adam's defection they become, as his children, the inheritors of his woe. This is clearly the doctrine of the Apostle when he tells us, that "in Adam all died;" and again, that "by one man sin entered into the world, and death by sin." Nothing more, therefore, is necessary to bring any one under the sentence of condemnation and death, than to show that he is a child of Adam, a partaker of Adam's

fallen nature, and in his likeness : the rest follows as a matter of necessity, and of course.

And is it not after the same order that we are made partakers of that great salvation which is accomplished for us in the Second Man, which is the Lord from Heaven ? That salvation is indeed infinite in its sufficiency. We are truly told that "where sin abounded grace did much more abound." Still, nothing is plainer from Scripture, than that only those who are Christ's will eventually enjoy the benefit. The Gospel unquestionably is preached to every creature, but it by no means follows that every creature will be saved by it, for "he that believeth not shall be damned."

Who, then, are "they that are Christ's" ? And what are the limits within which they are to be found ? Why, precisely as it was in the fall and ruin of man, so is it in his recovery and salvation. None but those who spring from Christ, and are of His spiritual race, can possibly enjoy the benefit. His own language, in which He expresses the joy which was set before Him, and for which He endured the cross, despising the shame, is this :—"Behold I, and the children whom God hath given me." These are joint heirs with Him in the deliverance He has wrought, and in the salvation and glory which He has to bestow. And where shall these children be found ? And how are they constituted children, and, as children, heirs of God, and joint heirs with Christ ? The answer is at hand—they are made children by faith, that faith which cometh by hearing, that faith which is of the operation of God. For thus it is written :—"To as many as received Him, to them

gave He power to become the sons of God, even to them that believe His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This passage alone is decisive on this great doctrine. Believers are constituted "the children of God by faith in Christ Jesus." Let this truth be borne in mind, and we shall have no difficulty in understanding why so much in Scripture is made of faith. For where faith is, there the word of God has begun a living work. It may be at first only in a seminal form, no bigger in appearance than the mustard seed; but what of that? Only let it have time to grow, and nothing can be wanting to it. Remember, the sower soweth the seed, and the seed is the Word of God, the incorruptible seed of the kingdom which liveth and abideth for ever. And remember that this Word, received by faith, has power to change the whole man, that he should be born again, and made a new creature. In short, wherever faith—true faith, faith which is of the Holy Spirit—is found, to such an one the benefits of Christ's death and resurrection, and, indeed, His whole salvation, are imputed. In other words, as a child of God, to him the promises belong, and he is heir of all things.

And how should it be otherwise? For where this faith exists, there Christ is said to be formed in the heart. There He recognizes His own progeny, His spiritual seed. Christ is said to be a quickening Spirit, and He claims the power to quicken whom He will. Why, then, should not these souls, whom He has quickened again to newness of life,—on whom He

has planted His own image and likeness, being created again in righteousness and true holiness,—why should they not inherit all that He, from whom they are descended, has to bestow? Did not their descent from the first man bring with it sin and misery, condemnation and death? And shall not their higher descent from the Second Man, whose prerogative it is to say, “I am He that liveth and was dead, and, behold, I am alive for evermore,”—shall not this their spiritual descent constitute them sharers in His salvation, and heirs of His everlasting kingdom of glory?

My object, however, is not to go through the length and breadth of their spiritual inheritance: I want chiefly to point out, that to this spiritual race (that is, to believers) belong the great and marvellous effects immediately resulting from the death of Christ. They are partakers in that death, both as that death satisfied the Divine wrath against sin, and as that death put away the life (or flesh) that (in us) was corrupt. And if they are partakers in that death, then it follows, as a thing beyond dispute, that by His blood they are cleansed from all sin. He has sanctified them by His own blood; He has, by Himself, purged their sins; and by His one offering He has perfected for ever those who are so sanctified. How can it be otherwise? Is not Christ formed in their hearts by faith? Being, therefore, partakers of Him who has passed through the furnace, and who has sanctified Himself, how should they not be sharers in His Divine sanctification? Was it not wrought for their sake? Did He not say so? Did He not perfect it, that they might have the benefit? Who can

forbid that it should be secured to them by faith? Who can hinder their enjoyment of all that belongs to them as the children of God, and as joint heirs with Christ? Must they not, as the spiritual descendants of the Second Man, of right and of necessity inherit His nature, and all that He has won for them by His great redemption? For my own part, such a method of redemption is as simple as it is glorious, and as consoling and assuring, as I deem it to be according to the plain testimony of the Word of God.

VI. But some one may interpose that this view of the preaching of the Cross does not give due prominence to the great doctrine of the imputation of the righteousness of Christ; that it amounts, therefore, to a rejection of the distinguishing doctrine of justification by faith, which is inseparably united with the doctrine of imputed righteousness; that it is, therefore, an attempt to build up the doctrine of justification on the basis of sanctification; and so, after all, is nothing less than another effort to revive the exploded doctrine of justification by works.

Now, in answer to any such adverse remarks, I aver, in the first place, that this mode of preaching the Cross does not fail to give due prominence to the doctrine of Christ's imputed righteousness; and I contend that here is no denial of the doctrine of justification by faith; nor any attempt to ground the believer's justification on his sanctification; on the contrary, I believe, that whatever use the Apostle Paul makes of imputed righteousness, and of justification by faith, is herein maintained. The fact is, I no more deny the neces-

sity of faith than they deny it, against whose doctrine my remarks have been directed. I give to faith the same place as they do in a sinner's salvation; only I contend, that more should be offered to that faith, as resulting from the sacrifice of the Cross, than is offered by them. They say, the Saviour died to put away sin, by suffering its punishment, and that the believer in Christ is on this account entitled to have the punishment remitted; and, indeed, to have the righteousness of Christ imputed to him. And they further offer to the believer the gift of the Holy Spirit to sanctify him, and fit him for heaven. This mode of preaching the Gospel is supposed to maintain unimpaired the distinction between justification and sanctification, and to uphold sufficiently the doctrine of the imputed righteousness of Christ.

If so, wherein have I impaired it? I have but contended that, by the Sacrifice of the Cross, not only was the Divine anger against sin visited on Christ, but also that sin itself was put away. I have but insisted that these two benefits are inseparably united, and, therefore, must unitedly be offered to the acceptance of faith. And is this to withhold due prominence to the doctrine of Christ's imputed righteousness? Is this to deny the doctrine of justification by faith? Is this to shift the ground of the believer's justification, that it should rest on his sanctification? Rather, if anything, does not this offer of salvation manifestly ascribe more to the work of the Cross than is usually ascribed to it? And does it not include more in the righteousness of Christ than is ordinarily included in it? And, consequently, does it not, in some sense,

make the exercise of faith the more necessary in the accomplishment of a sinner's salvation, in proportion as the benefits offered to faith are enlarged and magnified ?

So important a subject will bear restating. The preaching of the Cross involves this, that the Lord Jesus Christ, by His death, suffered the punishment of sin, and in and by His sufferings He accomplished the destruction of that flesh, in which, as regards ourselves, sin dwelt. By so doing, the Saviour took away sin, and made an end of it in every sense of the word ; not only taking away our liability to punishment, but that which made us liable to condemnation, that is, sin in its very self. And the preaching of the Cross involves this also, that the offer of this great deliverance, including both these things, is freely made to everyone that believes. Nor can he receive the one apart from the other. The salvation is all one, and these two things cannot be sundered. A man cannot have Christ for justification without having Him also for sanctification. For if he is dead with Christ for the purpose of escaping punishment, he must be, at the same time, dead with Him for the purpose of destroying sin. The imputation of Christ's righteousness unto death cannot be made over to a faith (if such it can be called) which denies the power of that death to crucify sin in a man. As the Apostle says, "They that are Christ's have crucified the flesh with its affections and lusts."

I do not, therefore, by any means, make void the doctrine of the imputed righteousness of Christ ; on the contrary, the doctrine I advocate confirms the

doctrine of justification by faith. But it insists on the necessity of a living faith. I do not pretend to determine, what can be known only to God, where such faith is always to be found. Man may be unable to recognise its existence. It may be feeble to the last degree, and imperceptible to human investigation. But wherever that faith is, there is one who is entitled to all the benefits of the Cross of Christ, and to him the righteousness of God is imputed, and he is accounted an heir of glory.

1. But is not this doctrine of the imputation of Christ's righteousness greatly perplexed with niceties and metaphysical distinctions? And ought we not to be on our guard, even while we contend earnestly for the faith, lest Satan get an advantage over us, in drawing us off from the simplicity which is in Christ? I would here, therefore, be allowed to suggest a simple issue in regard of this doctrine. The Apostle, in his Epistles, uses the words, "imputed," "accounted," "reckoned." He also uses the words, "heir," "inherit," "inheritance." When he uses the former terms, has he any thing different in his mind than when he uses the latter? That is to say, when he says of Abraham, that "faith was reckoned unto him for righteousness," does he mean any thing different from what he elsewhere says of Noah, that "he became heir of the righteousness which is by faith"? If by such modes of expression the Apostle is really speaking of one and the same thing, may not this doctrine of the imputation of righteousness be divested of much that is intricate and perplexing? I submit, then, with confidence, that the doctrine of imputation

is the same with the doctrine of heirship. And I contend that to say, that the righteousness of Christ is imputed to a believer, is only another way of saying, that the believer is an heir of the righteousness of God. And I feel sure that the more the passages which speak of these points are studied, the clearer and the more certain will this view of divine truth appear. For as it is by faith that we are accounted righteous before God—*i.e.*, have the righteousness of God imputed to us; so by the same faith are we constituted the children of God, and so are made joint heirs with Christ.

To say, therefore, that righteousness is imputed to faith, or that the believer is accounted righteous, is but the same thing as to say, that the believer is the heir of righteousness.

And now, having seen what is the meaning of righteousness imputed, we may the more easily see what is its relative position in regard to righteousness imparted. The former, it need not be remarked, is very frequently called the righteousness of justification; the latter, the righteousness of sanctification. And these, it is frequently contended, must not be confounded together, but must be carefully distinguished one from another. And may they not easily be so distinguished, if we bear in mind what has just been said of imputed righteousness. To impute righteousness to a man is the same thing as to say, that such an one is entitled to righteousness. By faith he acquires the right to enjoy the inheritance, and becomes, as we may say, the heir apparent. And what is the righteousness of sanctification? How

does it differ from the righteousness of justification? Why, certainly it is, so to speak, a part of the inheritance itself, and in no other way differs from the righteousness of justification than as there is a difference between ascertaining what are a man's rights, and the putting him already into the part enjoyment of them. This distinction is immediately understood in regard of earthly possessions and honours. Supposing a minor is ascertained to have the right of inheritance, and supposing that during his minority he is to be allowed a sufficient maintenance to prepare him for the use of the full privileges of his approaching majority. Here we have something like an illustration of the matter in hand. The minor, on being recognised as the heir, is fixed upon as the person entitled to all that belongs to the inheritance. This ascertaining of the heir, and this imputing to him the rights of the inheritance, may be said to represent the fixing upon the heir of God, and the imputing to him all that appertains to the heavenly inheritance. Nothing, therefore, is wanting in this, which is called the righteousness of imputation. Nothing can be wanting. The imputation, of necessity, includes all. It is the ascertaining of the heir, and the ascribing to that heir the whole inheritance.

But this is not the case with the righteousness of sanctification. That, of necessity, does not include all; else would the recipient be in possession of perfection in body and soul, and all the glories of the heavenly state. This he is entitled to, for, as heir, he is begotten again to this lively hope. But he has not yet come to the full possession; he has not yet come

to the rest ; that is a thing laid up for him in heaven. And, in the meanwhile, the God, whose heir he is, supplies him with all things necessary out of His riches in glory by Christ Jesus. He guides him by His counsel ; He sustains him by His Spirit ; He preserves him in the midst of temptations, and fills him with joy and peace in believing, that he may abound in hope through the power of the Holy Ghost.

It is necessary to add, that while this is offered as an exposition of the two classes of expression, the one involving the idea of imputation, and the other involving the idea of heirship, it is not to be understood by this, that the Scripture rigidly confines itself to the use of these, or, indeed, any expressions in a strictly technical sense. The Scripture is far from such scientific precision of phraseology, and the attempting rigidly to bend Scripture to the systems of men, in violation of the varying, and elastic, and life-like utterances, and meanings of the Spirit, has done infinite damage to the souls of men, and to the cause of truth.

And now, having endeavoured to clear up what is meant by righteousness imputed, and righteousness imparted, and having seen that both are enjoyed by faith, I cannot but think, it may help to throw further light on this subject, if we remark respecting this faith, that there is a necessity, in the nature of things, that something be in existence to which imputation can attach, before the doctrine of imputation can be brought to bear. Imputation of righteousness cannot attach on nothing. What, then, is it which constitutes that something, or that some one,

to whom imputation may attach? Certainly, it is faith; or, if we prefer to say so, it is the believer. Righteousness is imputed to faith, or righteousness is imputed to the believer; and this, as we have seen, is the same thing as to say, that he has become heir of the righteousness which is by faith.

And is there not a manifest propriety in this mode of the Divine proceedings? For what is faith? and what is its operation? Faith is in itself the creation of God in the heart, by the word—which is the incorruptible seed of the kingdom. And faith embraces the promises in which the inheritance is wrapped up. They are the title to the inheritance; and whosoever, therefore, receives them must of necessity receive the inheritance. Thus faith constitutes that something, to which, as I said, the imputation may attach. Where this faith appears, there appears the heir; and immediately the heir appears, to him the inheritance belongs, or (to use a legal term) in him it becomes vested.

And herein we may find the counterpart of what happened, when the Lord Jesus took on Him our sins. It is manifest Christ could not have our sins imputed to Him till He became man. He must be found in the likeness of sinful flesh, before He can be accounted a sinner, and treated as a sinner. But when He was found in fashion as a man, and was made flesh, there was the strictest propriety that He, as man, should suffer in the manner and for the purposes He did. And thus, as Christ could not have our sins imputed to Him, and could not become the heir of human woe, until He appeared in the likeness of men;

so may we say that no man can have Christ's righteousness imputed upon him, and no man can have the inheritance of righteousness, until he is, in some way and in some degree, made a partaker of the likeness of Christ. In other words, a man cannot be the heir of God, unless and until, in some seminal form, in its beginnings and germ, at least, there appear in him that new man to whom the inheritance belongs. God, in His wisdom (a wisdom we are permitted to recognise), tells us, that this form and beginning of the divine likeness is found in faith; and therefore that where faith is found, there the righteousness of Christ is imputed, and there is an heir of the kingdom of heaven. It may here be objected, that this is to impute righteousness to faith, because faith is holy. And therefore it may be contended, that after all, this is but to maintain the false doctrine of justification by works. I reply, that in no proper sense is the view I have maintained open to such a charge. I have, indeed, contended, that faith must be in existence, before righteousness can be imputed unto it. And I have given the true Scriptural character of faith: it is of the operation of God, and it is "our most holy faith." I have also contended that the heir must appear, before the inheritance can vest in him; that is, be reckoned his. And I have shown that this heir, being born of the incorruptible seed of the kingdom, is created in righteousness and true holiness. But is this the same thing as saying that this faith has merited; or that this heir has by his own holiness, or by his own works, deserved the title to the inheritance? There is a wide difference between the two things. The

analogy of our Lord Jesus Christ refutes the objection altogether. As well might it be said that, because the Saviour appeared in the likeness of human flesh, therefore He merited on His own account the condemnation He underwent. It was needful He should appear in that likeness; there was a propriety in it, in order to our sins being laid to His account. But the imputation, nevertheless, was infinitely wide of His own deserts. And why may there not be a dissimilarity after the same kind, however it may vary in degree, between the deserts of that faith to which God is pleased to impute righteousness, and the righteousness imputed to it? or—which amounts to the same thing—between the heir, who is constituted such by faith, and the righteousness which forms the inheritance of faith?

If we needed confirmation of this argument, we might find it in the character of their faith, who unquestionably are the heirs of the promises. It must be admitted that even Abraham's faith was sometimes faulty; yet he is called "the Father of the faithful," and "the Friend of God." It must be admitted that David's faith sometimes nearly died out; yet it was not suffered to fail, and he could rejoice in the mercies that were sure to him. The Apostles incurred the censure, "O ye of little faith!" but "none of them was lost but the son of perdition." If, therefore, we maintain that righteousness is imputed to faith, we do not on that account contend that faith, as it is an act of grace, or as it is exercised by the believer, deserves the imputation; for, in that view of it, it may rather deserve reproof and rebuke; it may require the chastening, not to say the scourging, of the Lord.

And yet, for all that, there is an aspect of faith, in which it may well be called "our most holy faith;" even as Jerusalem was called "the holy city" after she had crucified the Lord of glory. In this aspect we view it, as to God's part in the matter. Is not "faith of the operation of God"? And is not its special function, to lay hold of the Word of God? And thus, while weak in itself—as Samson's strength is said to have lain in his hair—yet at the same time it secures the strength of the Almighty, even as Samson wrought with miraculous power. As, therefore, in some wretched chamber where the light of day shines, though that light has pierced through much that is foul and ruinous to reach that chamber, still it is the pure light of heaven; yea, though that chamber be but a dungeon, and there the darkness yet contends for the mastery; so in the mystery of faith: where that faith is, though in a heart still the habitation of much darkness, and in many sad senses the abode of much wretchedness, there nevertheless has the Word of God penetrated, which is the light of life, and which in itself nothing can defile—the incorruptible seed, sown in the midst of dishonour, to be raised in glory,—sown in the midst of weakness, to be raised in power, and to shine at last in perfect day.

VII. We now come to the testimony in support of the doctrine advocated, which may be gathered from the Epistles.

1. And the first passage I will refer to is Rom. vi. 3—11: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by

baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection : knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him : knowing that Christ, being raised from the dead, dieth no more ; death hath no more dominion over him. For in that he died, he died unto sin once : but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

I shall not think it needful to comment at any length on this passage. Rather I quote it as a comment and a testimony to what has been already stated. For I understand the Apostle in these words to affirm, that the believer is made free from sin, as being in the Divine account a partaker in the death of Christ. And if the believer is a partaker in that death, how should it fail that thereby (as the Apostle expresses it) the body of sin should be destroyed ; and that the believer should be accounted dead indeed unto sin, but alive unto God ?

The same truth comes out in Rom. vii. 1—6 : "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth ? For the woman which hath an husband is bound by the law to her husband

so long as he liveth ; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress : but if her husband be dead, she is free from that law ; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter."

The doctrine herein contained amounts to the same thing in effect as what we gathered from the preceding chapter. The Apostle's object is to show that believers are delivered from the law as a covenant of works. That covenant involves death, through the sinfulness of the flesh, and this dreadful state is put an end to by the believer becoming dead to the law by the body of Christ. How? That being dead wherein he was held (*i. e.* the flesh), that he should serve in newness of spirit, and not in the oldness of the letter. And this agrees with the exclamation at ver. 24, where the Apostle, having described the conflict between sin and righteousness, which immediately ensues when spiritual life is begun in a man by faith ; and alluding to the miserable state to which sin has brought us, as we are born after the flesh,—which state

is not wholly remedied till mortality is swallowed up of life ; he cries out, " O wretched man that I am, who shall deliver me from the body of this death ? " To which inquiry—adverting to the wonderful provision made for him in redemption, and which he had already entered upon (in part) by faith—he replies, " I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin. "

I might in like manner appeal to the Apostle's argument in the next chapter, Rom. viii. 1—14:—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh : that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh ; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death ; but to be spiritually minded is life and peace : because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of

righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live: for as many as are led by the Spirit of God, they are the sons of God."

From these words it is evident that the flesh of itself is considered only worthy of death; so that if we live after the flesh, we shall die. But if the Spirit of Christ dwell in us; then, by virtue of this new birth, we are accounted as those who have passed from death unto life, and we are delivered from the law of sin and death which is in our members. Neither is there any other way of escape; for "if any man have not the Spirit of Christ, he is none of His." For it is only by having the Spirit of Him that was raised up from the dead, that we can be partakers in his death, and so be delivered from condemnation, being sanctified by the purging from all sin, which He accomplished by the one offering of Himself.

2. 2 Cor. v. 14—19:—"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new

creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Here we are taught the self-same doctrine. Here the salvation of every believer is made to hinge on his being a partaker in the death of Christ; that is, on the believer's having died with Christ. The result is declared in very striking language, that such an one is no longer known, any more than Christ is any longer known, after the flesh, "He is a new creature." And in this newness of life he shares in the reconciliation with God, which the Lord Jesus Himself wrought out, and entered upon, when, having put away the flesh,—in the likeness of which, and for sin, he was content to be treated as a sinner,—he rose again from the dead, the first-born of every creature, free from all imputation of sin, to enter upon, both for Himself and us, the fulness of the Father's reconciliation and love.

3. And now, if we turn to the Epistle to the Galatians, I would cite the Apostle's words, chap. ii. 19, 20:—"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

Here I find, that the Apostle ascribes his deliverance

from the curse and dominion of the law to his participation in the death of the Cross. There he gets rid of his burden, because there he finds the body of sin destroyed; that henceforth he should no longer live, but that Christ should live in him. This life by faith, by which Christ dwelleth in him, is now his hope of glory; as we may gather from chap. vi. 14, 15, where he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

4. The next passage I would cite, because of the distinct manner in which this same doctrine is taught, is Eph. ii. 11—17 :—"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ: for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh.'

How, then, had these Ephesians, who were once enemies, and far from God, been reconciled and brought nigh? By the blood of Jesus. Operating in what way? Was it in the way of delivering them only from the punishment of their sins? No; but because the death of the Cross had slain the enmity, and so had reconciled them unto God. Thus believers are accounted to have such a participation in the death of Christ, that, by His crucifixion of the flesh, their enmity against God is put to death. And what should the result be, to those who walk according to this rule, but peace and reconciliation with God?

5. So, if we pass on to Phil. iii. 3—11:—"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the

fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

Throughout this passage the Apostle insists on the worthlessness of the flesh, and of all that the culture of the natural man can produce. The Apostle has no confidence in it; and instead thereof, he worships God in the Spirit, and rejoices in Christ Jesus, by whose death he finds deliverance from the flesh. This is the true Circumcision.

6. And this doctrine fully agrees with what the Apostle writes to the Colossians (chap. ii. 10—14):—
 "And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross."

Here the true circumcision is the putting off the body of the sins of the flesh by the circumcision of Christ. Whatever be the meaning of the much-disputed expression, the circumcision of Christ—whether it refer to His circumcision on the eighth day, or to his crucifixion, or to the rite of baptism which he instituted—there can be no difficulty in tracing the full efficacy of

the thing spoken of to the death of Christ, which alone is effectual to the putting away of the sins of the flesh. Accordingly, the Apostle naturally enough joins this putting off of the body of sin, by the circumcision of Christ, with the burial of that which is so cut off, as of something which is reputed to be dead ; for he adds, "buried with him in baptism, wherein also ye are risen with him through faith, which is of the operation of God, who hath raised him from the dead." Thus the Apostle's doctrine again is, that the only escape from sin is by participation by faith in the death and resurrection of the Lord Jesus.

The Epistle to the Hebrews has supplied us with several passages in the foregoing argument, but it may be of advantage to refer to it again.

We have gathered from it already the expressions : "purging," "sanctifying," "perfecting," and "destroy him that had the power of death." And from these, as applied to the death of Christ, I have contended that, on the face of them, they evidently imply something more to be accomplished by that death than simply to release from punishment ; that, in short, they mean the removal and destruction of sin itself. Is that inference sustained and required by the Epistle at large ?

7. Take the words (Heb. ix. 13, 14) :—"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh : how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God ?"

What is the thought uppermost in the Apostle's mind here? Is it not that of sanctity, arising from purgation? Would any one suppose the Apostle in these words meant nothing more than the forgiveness of sin, in the sense of removing the sinner's liability to punishment? In ver. 22 the Apostle says, "Almost all things are by the law purged with blood; and without shedding of blood is no remission." It is taken for granted that this word, "remission," can only mean forgiveness; but it really signifies "putting away," or "taking away." And why not such a taking away as is generally meant by sanctification, or purging? Does not the context require this? It must surely require something more than the putting away of punishment to enable a man, from and by his conscience, to serve the living God? And that which is so required, does not the blood of Christ supply? Does it not involve the death, and destruction, and, therefore, the purgation of sin, to every man who is a true believer in Christ, and so a partaker in His death?

Hence the Apostle says (chap. x. 10), "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." And this he says, while he asserts, "It is not possible that the blood of bulls and of goats should take away sins." The question is, why should they not be able to do this? Is not the true answer to be found herein, that they did not touch the conscience of man? Therefore, when the Lord saw they were of no avail, He said, "Lo, I come to do thy will, O God!" For which end a body is prepared him, and thus, being found in fashion as a man, by the offering of that

body He puts away that which in man is sinful, the flesh, and so perfects for ever them that are sanctified by so efficacious a blood-shedding. And, accordingly, where such a putting away is, or, as the Apostle expresses it (v. 18), "where remission of these is, there is no more offering for sin."

I know that this is not the usual explanation why the blood of bulls could not take away sin. It is commonly contended that that blood was ineffectual, because of its little value. And the blood of Christ is said to be efficacious, because of its infinite value. There can be no question as to the infinite value of the offering of Christ. The question is, what is the point of contrast in the Apostle's mind, *i.e.*, really, in the design and purpose of God? In order to settle this, be it observed, the Apostle's words do not in the least degree suggest the comparison in the values of the respective offerings. He simply says, "It is not possible that the blood of bulls and of goats should take away sins." And he tells us that Christ, to meet the necessity of the case, therefore, came with a body prepared for the purpose, and so accomplished, by the offering of that body, what the other sacrifices failed to effect. Now, when we reflect on the force of the words, "a body hast thou prepared me,"—implying the Divine care in the adaptation of the sacrifice to the purpose for which it was made,—ought we not to gather up from *this* the reason why the sacrifice was effectual; and to avoid running off to something altogether extraneous to the Apostle's own words to explain the contrast he draws? I will not dwell at length upon the exceeding greatness of the mystery of

“the Word being made flesh,” nor on the numerous ways in which this Divine truth is presented to our notice in Scripture. Let me but refer the reader to the one passage already quoted from chap. ii. 14, “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil.” Here is precisely the same truth insisted upon; only, not being spoken of in connection with the sacrifices of bulls and goats, no contrast of any kind is suggested. And what is the point in the Apostle’s mind? Evidently the necessity of the Saviour’s appearing in human form, in order to human salvation. The children being found in flesh and blood, if He would be their Redeemer, He must take part in the same. Is not the same necessity enforced in the words added,—“For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham”? And what was the effect of His so doing? Why, that He becomes perfect man, the seed of the woman, to bruise, as the God-man, the serpent’s head, and to destroy the works of the devil. How? By first of all, in His own person, bringing man through the misery which man had incurred—*i.e.*, by his own death putting away the flesh, and with it the sinner’s inheritance of condemnation; and by His own resurrection opening the gate of everlasting life, that this salvation might be offered to all them that believe, and enjoyed by all His own spiritual offspring. Thus, “by His one offering He hath perfected for ever them that are sanctified” by

it; and what it was impossible for the blood of bulls and goats to effect, He hath triumphantly and gloriously accomplished by His own blood.

8. Such, I take it, is the teaching of St. Paul. If we turn to the Epistle of Peter, we shall find these inspired teachers are in perfect agreement on this point. 1 Peter ii. 24 :—"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." In these words the Apostle accounts the believer to be a participator in Christ's death. And what is the result? An escape from nothing more than the punishment of sin? No, this result is not so much as named, though doubtless it is included. What the Apostle insists upon is the believer's deadness to sin, and life unto righteousness: and thus a healing of the wounds of sin by the stripes laid on Christ.

There are two other passages in this same Epistle, confirmatory of this doctrine. One is chap. iii. 18 :—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." This passage reminds us, that when Christ suffered for our sins, He was put to death in the flesh, but quickened in the Spirit; and that His object in so doing was to bring us unto God. How, then, do His death and His quickening accomplish this end? Clearly in the way already described. By being put to death in the flesh, the Lord Jesus not only sustained the Divine anger against sin, but put away that which (in us) is sinful; and by being quickened

in the Spirit, He raised up Himself a new man, that those who by faith are made partakers in His death may also by the same faith be quickened together with Him. Thus are they brought to God.

The other passage is chap. iv. 1, 2:—"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." The Apostle calls upon us to arm ourselves with the mind of Christ, who hath suffered for us in the flesh. How can we be said to be armed with the same mind? And what will be the effect? The answer to these questions is easy on the principles gathered from the former passage. The believer is to account himself a partaker in Christ's death and resurrection, as being put to death in the flesh, but quickened by the Spirit. This is to arm himself with the same mind. And the effect will be, that he ceases from sin; that he no longer lives in the flesh to the lust of men, but to the will of God.

Surely, no one can read these passages from St. Peter, without being struck with their remarkable agreement with those passages we have taken from St. Paul's writings. The two Apostles would seem to have precisely the same doctrine to avow. And the only difference is in the variety of expression which naturally may be looked for in two independent witnesses. And in this very variety we have a most assuring confirmation of the one great truth, which we gather from both alike. To repeat it, this truth is, that the believer is sanctified by a double purifying

(so thorough and complete is the cleansing of the sanctuary);—he is sanctified and purged by the death of Christ, and by the resurrection of Christ. The former of these, as chiefly belonging to “the preaching of the Cross,” is the subject we have in hand. And what has been advanced shows, that the believer’s participation in the death of Christ, affords him an escape from sin in every possible way; an escape from its condemnation, and from its pollution; for the flesh being put away by the sacrifice of the Cross, the judgment of God against it is satisfied, and the life of sin is destroyed.

9. I now invite attention to the testimony of St. John, 1 Epis. i. 6, 7:—“If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.”

These words hinge the believer’s deliverance from sin on this one point, whether or not he walk in the light. If he walk in darkness, and do not the truth, his profession of fellowship with Christ is a lie. And having no fellowship with Christ, he can have no fellowship in His death, or in His life. And accordingly he is not cleansed from his sin. But if he walk in the light, as God and Christ are in the light, *i.e.*, in doing the truth, he has fellowship with Christ, and consequently has fellowship in Christ’s death. And what is the result? The only one that could follow,—he shares in the sanctification which that death accomplishes, “the blood of Jesus Christ His Son cleanseth him from all sin.”

10. To these testimonies from the Epistles, I should like to add two passages from the Book of the Revelation. Chap. i. 5 :—"Unto Him that loved us, and washed us from our sins in His own blood." Chap. vii. 14 :—"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

In these words evidently there is a cleansing and sanctifying effect ascribed to the blood of the Lord Jesus. Nor is there, to my mind, any difficulty in ascertaining how the blood is thus affirmed to purify and cleanse. The more highly figurative language of the latter passage should, I think, be explained by the less highly figurative language of the former passage. For the question is, what is meant by "the robes"? Let the expression, "they have washed their robes," be interpreted by the words, "who washed us from our sins in his own blood;" and then, clearly, it is a beautiful, figurative expression signifying the believers' own persons, their own selves. And how does the blood of the Lamb cleanse His people from their sins? I need hardly repeat what I have already so often stated. By faith they are partakers in His death. They fly to His Cross for deliverance from sin, in every sense and meaning of the word. Chiefly they betake themselves to the Sacrifice of the death of Christ, that they may be delivered from the condemnation of sin, and the pollution of sin. These things Christ effectually put away, when on the cross He suffered for us in the flesh. In that great sacrifice of Himself, Christ purged our sins; and, accordingly, whosoever comes by faith to receive

the benefit of that purging, may be said to be washed by the Lord in His own blood, or to have washed his robes, and made them white in the blood of the Lamb.

If this be the true interpretation of these two passages from the Book of the Revelation (as I believe it is), then do they entirely accord with the doctrine for which I have been contending; and they serve to place in a clear and convincing light, what I maintain is the truth of God in "the preaching of the Cross." The believer who comes to Christ for salvation is delivered by that sacrifice, not only from the condemnation, but from the pollution of sin. His faith secures him fellowship in that death, to the end [that "the body of sin may be destroyed;"] that he should be sanctified, cleansed, and purged "from his old sins," and so "made white in the blood of the Lamb." And the faith which secures this, secures also, at the same time, a participation in the life of Christ, even in the spirit of Him who was raised up from the dead by the glory of the Father, and which is life for evermore.

I have now, as I think, sufficiently explained and vindicated, what I believe to be "the preaching of the Cross," according to the tenor and testimony of the Divine word. I will not linger on minor matters, nor even upon the effects which such preaching must, under God, produce; though I have not failed to form an estimate of its consequences. It may suffice to say, that I believe them to be such; that there is the greater need that the doctrine advocated should be seriously weighed by every man as in the sight of God. I will

but, therefore, solemnly commend the subject, first, to Him "who is greater than our hearts, and knoweth all things," that He may make use of what I have written as seemeth to Him good;—next, to "him that is spiritual, who judgeth all things," that he may find in this doctrine "the savour of life unto life";—and, lastly, to the worldling himself, that he may not find in it "the savour of death unto death." And I make this commendation of the subject the more solemnly, because, if I am not mistaken, there is in this "preaching of the Cross" a something, which gives eternal emphasis to that repeated saying of our Lord, "If any man have ears to hear, let him hear":—and yet again to another saying of His, "Whosoever shall fall upon this stone, shall be broken; but upon whomsoever it shall fall, it will grind him to powder."

THE FORMATION AND TRAINING OF CHURCH CHOIRS.



THAT "the service of song in the house of the Lord" should be rendered in a manner worthy of Him to whom it is offered, is a sentiment which will be echoed in the heart of every Christian. For many generations this service unhappily has been suffered to fall into decay, and the voice of praise and thanksgiving has grown faint and discordant. Perfect desolation has even reigned in many a holy place, and choirs and all the adjuncts for the rendering of the beauty of song have disappeared. In these latter days, however, this grand element in real worship has received more attention and culture, but the progress to general revival is slow, proving how easy it is to lose ground, and, when lost, how difficult to recover it.

To trace out the music of the Church (1) from the day when the first song was sung by the Children of Israel down to its full development during the ages of undivided Christendom is no part of the subject before us. I may, however, recall to mind the fact that the bulk of the offices of our Book of Common Prayer consists of acts of prayer and praise—those which the priest and people recite together, and those in which the priest's part is followed by a congregational response.

If public confession, prayer, and praise are to be adequately rendered by a congregation, it must be duly led. A clerk or clerks for this purpose is the provision made by the church. When a body of clerks or choristers lead the congregation in the people's part of the church's offices the service is choral. It is a fundamental error to suppose that choristers have only to sing what is to be

(1.) As a result of a survey of Old Testament History, with reference to the precedents and rules it affords on the question of church service, it is observed that, "We learn that God's "Church is emphatically a singing church; that music, vocal and instrumental, is designed by "His express appointment to constitute one essential element, one necessary feature, one "integral part of His public ritual, that the *absence* of music and suitable ceremonial in the "history of His ancient church, is, in every case, not the result of His will, but of man's sinful "disregard of that will: an infallible sign not of faithfulness, but of the unfaithfulness of "His people.—*The Annotated Book of Common Prayer*, by Rev. J. H. BLUNT.

sung. "Choral service" may be more or less elaborately musical. A choir may, on a fast-day, or at ferial seasons, "say" every word, yet the service so "said" is not only rudimentally musical, but strictly choral. It is not, surely, comely that congregations in these days should be led by choristers who are uneducated, who cannot recite well and enunciate distinctly. The mother tongue ought not to be degraded in the House of God. Moreover, the difference between acts of prayer and acts of praise should be marked by a suitable difference in utterance and expression, and choristers should be instructed in the intent and meaning of the church's services, not only as regards the Eucharistic office (2), the Matins and Evensong and the Litany, but also in the occasional offices. They should be trained or educated to minister in all—the one-voiced utterance being the foundation of all true choir work.

But our first consideration is how to form a choir. I will premise the most discouraging circumstances in which a church can be placed. Now, there is, in any case, the clerk. However imperfectly this office may be filled, it is one which ought to be recognised and utilised, and generally can be utilised. The clerk probably is susceptible of training—of acquiring a clear and distinct articulation. Associate with him other male adults, even though their number be few, who have the disposition and the ability to devote themselves to the service of God; being communicants, and possessing some little musical taste, they will presently fit themselves to lead the congregation. If possible, they should include men of position and education, who, by their example, will induce others to join them. Their primary qualification, however, must be that they are devout men, willing to consecrate their powers to God's service; their second being that they possess, in a greater or less degree, inclination for the work. Upon this foundation the nucleus of a choir can be formed, and presently built up; and where is the parish which does not possess such material? Further progress is made by inviting the aid of boys, of whom I speak hereafter. All that is at first desired is to lay the foundation of a distinctly and devoutly said service. This being gained, the education of the choir begins, and a clear, outspoken, and musical utterance becomes general. The speaking in monotone, or upon one note, throughout the prayers, is the surest way of securing general response and oneness of expression—Oneness of utterance is a type of oneness of accord throughout the church. No authority can be cited for the polytonic, discordant sounds resulting from congregations speaking on different notes, and the general failure of this system proves its mistake. Whilst advocating choral services, let me be understood thoroughly to deprecate any part of it in which, being complicated and difficult, the people cannot easily join. Showy anthems and florid chants turn a choir into performers and a congregation into an audience. A cathedral service of modern times is the last thing to be imitated.

(2.) The introduction of the hymn on the solemn occasion of our Lord's celebration of the Holy Eucharist in the Upper Room, is evidence that the "Service of Song" was deliberately sanctioned by our Saviour—by His own most blessed practice and example. One of the special times at which music is most appropriate is in this service, where, now alas, it is so seldom heard.

There are few clergymen who would not confess that most of their troubles and worries come from their church choir. Instead of being a source of strength and comfort, the choir is, as a rule, a source of weakness and sorrow. It is determined, for instance, to possess an organised choir. A number of voices, chiefly those of boys, are brought together, and a selection is made rather on account of vocal powers than for other more important qualifications. In a very short time disappointment arises. The singing becomes worse and worse, discipline is weak, reverence in God's House is set at naught. The numbers diminish, and regret is felt at having embarked on so troublesome an expedition. The fault here committed is a double one, too much has been attempted, and the composition of the choir has been defective.

The question whether a choir should be voluntary or paid is important. The office of ministering in the House of God ought to be deemed an honour and a privilege; and the inquiry, "Am I worthy?" ought to take precedence of every other. Comparatively few possess great ability wherewith to contribute towards church work, but all have some talents of one kind or of another. No offering can we bring to the service of the temple more suitable than nature's own gifts; and from as many of us as are endowed with the faculty of song, what tribute is more appropriate than this? Impressed with this feeling, there are few who would approach the office of a choirman as hirelings. Are we to receive everything from above, and give nothing in return—not even our poor vocal services on the Sunday and other days, or as often as circumstances permit? A paid choir, as a rule, is not a devout choir. Being mercenaries, they come for the pay, and not the performance of a religious act, in a religious spirit. To the clergyman they are an endless trouble, and as self-will, (a characteristic of the age) is frequently predominant, their minister is too often their slave, instead of their leader and spiritual father.

Having obtained, as a foundation, the aid of one or more adults who offer their services from proper motives, by degrees boys may be added. Here care must be taken to choose those only who are looking forward in time to confirmation, and whose disposition and home associations lead to the belief that they may become future communicants; one leading rule of the choir, to which there is no exception, being that all its members, if of age, and when of age, shall be required to become such. Every village national school possesses ample material from which to form a choir of boys, and each day a certain portion of the school time might be set apart for musical instruction, one or more classes being taken in turn where the arrangement of classrooms permits. It is only by this means that the quality of each voice can be discovered. So far from proving a hindrance to general education, the practice of music in schools is found by experience to be of great value in developing the mind and sharpening the intellect. Vocal exercises obviously teach pronunciation; they present a contrast to other school work, and tend to produce a certain amount of life and energy in the school itself. The making of boys choristers simply because they can sing is a mistake. The primary reason should be that they feel it an honor to serve God in His House as Samuel did. And when they know that unworthy

behaviour will end in expulsion they will then value a position which is in itself a testimony in their favour.

The practice of the entire choir should take place at least once a week, and always under the superintendence of the clergyman. Inability to attend this, unless in exceptional cases, is a disqualification for the office of chorister. The men are supposed to possess trained voices, but as this is not always the case, they, too, should meet together for private practice. That of the boys should be separate, their first lesson being to speak distinctly and musically on one note, beginning with the Confession and Lord's Prayer, and then proceeding with the Creeds, Canticles, and Psalms. Care, of course, is taken that the note is sustained; this is done by keeping up the pitch to that of some instrument. After this the scales and other simple exercises may be gone through, by which alone purity of tone and the knowledge of notes can be obtained. The second half-hour should be given up to the preparation of the church service, and this preparation should especially embrace a pure pronunciation, a careful accentuation, and an expressive rendering of our incomparable Liturgy. Of course daily service makes the matter much clearer and easier; in fact, real excellence in choir work is scarcely attainable without daily service.

The school or private practice may embrace others than the choir themselves. The younger boys, or indeed any who indicate ability or have the desire, when qualified, to take part in the church services, should be allowed to join the class. A reserve force is thus formed from which recruits can be drawn when vacancies occur in the choir. The monotony of practice is relieved by the occasional introduction of rounds and catches, and of popular airs. One of the best methods of teaching the first lessons of music is by the use of a large black board. And it may be worthy of mention that the amateur teacher is not without his reward. Irrespective of the interest and pleasure of the work, the act of teaching is a means of instruction to himself.

During Divine Service the position of the choir is in the chancel, one-half of the voices being on one side and one-half on the other. These sides are termed "Decani" or the Dean's side, usually the South side, and "Cantoris" or the chanter's or precentor's, which is on the other side. The chanting should always be antiphonal both by choir and congregation. Where more than one row of boys exists the junior ones should be in front and the senior ones behind. Care must be taken that the voices balance, and that on no account the tenors and altos preponderate. Occasional singing in unison may be found desirable, and where there are many verses in a hymn, the last verse but one is effectively sung without any organ accompaniment. The offering up of a prayer in the vestry before or after the service is recommended by ancient usage. Such forms of prayer, I believe, are found in many of our old office books. The propriety seems beyond a doubt. Of course care must be taken that it does not degenerate into a mere form.

The spectacle of a trained choir, ministering in the face of the whole congregation trained, I do not mean only vocally, but devotionally, is of itself

a means of teaching. The very fact of being seen kneeling when prayer is offered up is suggestive that every one else should do the same (the irreverence of most of our congregations in this particular is painful to behold) and their decorous and devout demeanour at once imposes a check upon the levity too often displayed in the house of God. And may I be pardoned, Mr. Dean, for expressing a hope that when the long talked of Cathedral reform comes to pass it may embrace a change in the personal demeanour of their choirs during Divine Service. I do not speak of Chester, but of the majority of our Cathedrals where worship is of the coldest, most formal and perfunctory character, owing partly to the irreverence of the members of the choirs, both old and young.

As regards the composition of church choirs, males should be encouraged and females discouraged. The female child voice is often inferior in quality, firmness, and volume. Young boys and girls do not work well together; little jealousies, as experience shows, hinder their so doing, and in choir work would tend to lessen the reverential habit so necessary to choristers. Men are meant to stand out and minister before others in God's house; women are not. All should join as members of the congregation—"Young men and maidens, old men and children." But all are not qualified to be leaders of the people's service, and in this sense comes the command, "Let your women keep silence in the Churches." The adult female voice is often effective and useful; but we must submit to the privation, for consider what would be the numberless obstacles to choir work where young men and women were associated as ministers of the sanctuary. I dare not begin so voluminous a subject. The services of many devoted females in this cause must not be undervalued—services rendered in spite of natural diffidence, in order that a more decent performance of worship may be secured. Still, I am persuaded that, as a rule, boys, if sought after, can be found possessing the requisite natural abilities. But should the difficulty of obtaining their aid be a real one, the female contribution may be given from a more retired situation than the front seats of chancel stalls. As a general rule the Catholic custom is the right one, and departure from Catholic custom is dangerous. Moreover, the presence of a female is out of the question in a surpliced choir.

To those who have had practical experience in the working of Church Choirs the advantages of surplices are apparent. Instead of an endless variety of costume and color, the white robe is obviously superior as a matter of taste. Some distinctive garments befits those who take part in the public ministrations. The surplice then is appropriate. The wearer is one of the ministers of the church, and, in a humble and lower sense, shares the offices of a deacon or priest, or even of a bishop who is ministering. Moreover, precedent authorises and enjoins it. The surplice for a lay chorister is as old a custom as a surplice for a clerk in holy orders. Ever since the Reformation it is the garment used in our church in all places where regular choirs have existed. If it was a usage of our fathers why should we turn rebellious and reject it? The reasons which recommend it cannot be rebutted. Besides those already named it imparts an appearance of cleanliness and order to the choir. It is useful in reminding

singers of the sacredness of their office, and the congregation that they are assistants in the worship of God, and not simply musicians.

The management of a choir, when constituted, is a more difficult undertaking than its formation. Of course rules and regulations are drawn up, which each member on joining should sign and agree to. In some places members are admitted by a form—a sort of little service; but the great difficulty still exists, viz., how to keep a choir together, and how to sustain its interest. This may be done in two ways, the first and foremost being by keeping before its members the dignity of their calling and the sacredness of their office. Unless this motive prevails the work will fail. This is the grand tie and connecting link between the church and the choir and one another. And subordinate to this, the love of the work may be maintained by the high musical attainments of the choir itself. A variety of work is desirable; for instance, Easter and Christmas carols might be introduced. The effect, as I have witnessed myself, of a large church full of people, led by their choir, singing carols after evensong is such as is never to be forgotten. This branch of sacred music has been sadly overlooked; but the practice of other music, such as choruses from oratorios, glees, madrigals, the occasional holding of concerts, the occasional choir social meeting, visits to some church where the service is well managed, to an oratorio or some such musical treat, the summer expedition for the day, the Christmas gathering and supper, and above all, the lively interest of the clergyman, the choirmaster, and lay members of the church,—all these, and other such influences, will easily bind a choir together, and make their work a source of great happiness to themselves.

And here let me quote the experience in a country village of a young friend who, in reply to my inquiry on this point, writes as follows:—“I am sure that the best way of keeping men and boys in the choir, when once induced to join, is to take notice of them, and to be kind to them out of hours, visiting them at their houses, taking an interest in their work, and occasionally doing some with or for them. You may say I am going too far, but I am positive that if I had never taken notice of the fellows as I have, they would have given up long ago. Several have told me (though I try to discourage the idea) that they wont go to sing any more when I am gone. During a couple of months in the winter, they came to no less than three extra practices a week (besides the two regular church practices) to learn their notes. We have an offertory and three choir suppers in the year, and that is all. The men are not regularly paid—the offertory is only to make people feel that they do owe a little to the singers, and should show their appreciation of them by giving their mite. The offertory last year was only at the rate of 10s. a man, and 2s. 6d. a boy; out of a population of 270 we have 28 singers here.”

The gravest responsibility of a choir attaches to the clergyman. He can make it or mar it. He is its director. If there are certain details which he prefers committing to the care of assistants, let him do so. But he cannot say “he knows nothing of music, for there is not one in twenty who with a little proper training may not attain to such limited voice control and acquaintance

with the science and art of church music as the case absolutely requires. The distinct recitation, the management of the voice necessary to qualify him to minister the service of our book, is an art and should be acquired; but it is an art easy of acquisition and generally attainable. The sooner some proper provision is made for the due training in this respect of all candidates for holy orders the better. The choir, as handled by the clergyman, may become an inestimable blessing—a grand means of education to his people—or a grand opportunity for doing good may be lost. A clergyman writes to me: "I feel sure that our choir has been a source of usefulness and good to not a few. It has drawn young men into a relation of nearness to their minister. It has given them an interest in church matters which they would not otherwise have had. It has helped to exclude less safe occupations; it has been a means of happiness to them. Only last night I heard two or three of them say that their happiest hours have been spent in connection with their choir work. Some, too, have been led to take a really religious interest in their fellow choristers. Allowing for all drawbacks, I think the choir has been a useful instrument for good. Many of our boys stay with us as men from association, habit, and I hope something of religious conviction."

The advantages of return to the ancient and accustomed music of the Church, the grand, plain song of Christendom which our fathers at the Reformation took every precaution to perpetuate are undeniable. (3) Such music aids and encourages public worship, which consists of something more than addresses to the Deity and sermons to the people. That is not real worship in which the people are silent, and silence on their part is impossible where choral singing is cultivated, and with the one sole object of leading the worshippers. Let us, then arouse ourselves to a consciousness of our shortcomings in this respect, and in spite of our deadness, narrowness, and suspicion, revive at least this branch of church work. Two conditions being granted, I believe the church in Liverpool, with its 500,000 souls, might still become a living reality, one condition being a really worthy rendering of public prayer and praise, and the other (and it is no less important) free churches in which the people may join in that prayer and praise.

(3.) Did the compilers of the Book of Common Prayer intend to do away with the form of musical recitative and to substitute the ordinary colloquial tone of voice as the medium for the church to offer her prayers to God? The Rev. J. H. BLUNT (previously quoted) says, "The most that can be said of our English Post-Reformation rule on this subject is, that in case of 'real incapacity on the part of the priest, or other sufficient cause, the ordinary tone of voice may be employed: but this only as an exceptional alternative. The *rule* itself remains unchanged the same as of old."

A Paper read at a Conversations of The Liverpool Church Choir Union, the Very Rev. The Dean of Chester in the chair, June 16th, 1870, by Henry Clark, Esq.

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THE SECOND COMING

OF THE

SON OF MAN PERSONALLY,

PROVED TO HAVE TAKEN PLACE IN 1848.

HIS DELIVERING UP OF THE KINGDOM TO GOD,
EVEN THE FATHER, IN 1864, AND THE
THEREBY END OF THE CHRISTIAN
DISPENSATION.



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SECOND COMING OF THE SON OF MAN.

THE second personal coming of the Son of Man took place in the year 1847, in which year he appeared and declared himself to be the Messiah, and prophesied that his judicial coming would take place in the year following.* Accordingly in the great revolutionary convulsions and in the judgments of the year 1848 his coming in judgment or in the clouds of heaven, according to the prophecy of Daniel (chap. vii. 13, 14.) took place. The events of this year proved also the fulfilment of a notable prophecy in the Apocalypse, of which the burden is the second coming. The prophecy to which reference is made is that of the pouring out of the seventh vial (Rev. xvi. 17), in the fulfilment of which the Son of Man comes, for a warning that he shall come precedes the vial (v. 15.), which is the last, and which represents the last judgment in which, of necessity, Christ comes, and upon its pouring out, the words emphatic of his first coming, "It is finished" (v. 17), are pronounced by a great voice from the throne. If, then, the question be asked, When does Christ come? the answer which must be returned is, Whosoever the seventh vial is poured out. The determination of the event of the second coming, then, hinges upon the identification of the fulfilment of the prophecy of the seventh vial, and this, with the exception of another to which reference will be made, is, of all the prophecies of Scripture, that of which the fulfilment is the most capable of demonstrative proof.

The seven vials, or seven last plagues, represent the judgment executed at the second coming of the Son of Man on the fourth world-dominion, which, according to the interpretation rendered in Daniel (chap. ii. 40—45; vii. 19—27), is the Roman, and upon the same dominion (as appears from the interpretation of the angel in Rev. xvii.) depicted in the Apocalypse under the form of the Imperial power, represented by the dragon (chap. xii. 3) with seven heads (which are seven hills), and by Satan (v. 9), the two symbols being strictly equivalent, and under the form of the papacy as a temporal power, represented by the beast with seven heads (which are seven hills) (chap. xiii. 1—8),

* The details in regard to the Messiah's personal appearance and his declaration that he was the Messiah, and that he would come judicially, or in the judgments of heaven in the year 1848, which declaration was made in the preceding year, namely 1847, and at a public meeting held in that year, the details and particulars which concern his personal coming, and all that he did in the old world as well as in the new, in which his personal coming is also predicted to take place, will be given in a separate publication.

and under the form of the Romish Church, as an ecclesiastical dominion represented by the two-horned beast (chap. xiii. 11—18), the harlot (chap. xvii.), the false prophet (chap. xvi. 13; xix. 20), and the city Babylon (chap. xvii.) (the typical name of the Roman antitype), all of which are synonymous designations, and stand for the ecclesiastical power of the temporal Emperor and Pope. On this threefold Roman dominion the judgment predicted in Daniel and in the Apocalypse is holden, and its consummation is minutely described in the seven vials. Now seven successive judgments fulfilling every condition which may be demanded of a fulfilment of the prophecy of the vials, and fully answering and corresponding to the symbolic imagery, are to be recognized in a series of events which took place in Europe, or, as it may be called, in the Roman world, within the space of time elapsing from the first French revolution of 1793 till the year 1848, the events of the former year fulfilling the terms of the first vial, and the events of the latter year fulfilling the terms of the seventh vial, and other intermediate events equally fulfilling the terms of the intermediate vials, the whole of the events being events of judgment on the Roman Emperor, the Roman Pope, and the Romish Church. It is certain that no other events of the like kind, and thus answering the predictions, have happened in time past; it is utterly improbable that they should repeat themselves in the future, and it seems indeed hardly conceivable that seven last plagues of judgment should again overtake that Roman dominion which is already on the brink of destruction. What other conclusion, then, can be drawn except that the events referred to are the fulfilment of the prophecy of the vials? But if so, then the seventh vial was poured out in the year 1848, the events of which year as signally answer to the imagery of the vial as do the preceding events to the preceding vials; for the vial is poured out into the symbolic air or political atmosphere, and never in the history of the world was the political atmosphere in such a state of commotion and convulsion as in that year.

But the prophecy of the vials, which thus like a chain with seven links coils itself round the victim of judgment, is but part of a longer chain which encircles the Roman dominion in its state of political grandeur and glory, the whole forming in the fulfilment a chain of evidence, of which the last link is in the seventh vial. For, the prophecy of the vials is but a continuation of that of the 1,260 symbolical days—that is, years (a day in prophecy being reckoned as a year, according to Numbers xiv. 34; Ezek. iv. 6)—which prophecy is in the Apocalypse continued in the form of the vials, as subdivisions of the seventh and last trumpet, and in Daniel is continued in the form of seventy-five additional days—*i.e.*, years, the 1,335th day or year being the end of the days or years when Daniel shall stand in his lot in the

great symbolical resurrection, as a true prophet, whose prophecy concerning the end is realized, the 1,335th year thus marking the utmost limit of prophetic time. Each of these prophecies, whether in the form of the vials, or of the seventy-five days, describe that time of crisis through which the Roman dominion passes to a state of dissolution, for its dissolution is gradual according to Daniel vii. 26; the first vial, or the first of the seventy-five days, representing the commencement of the crisis of judgment, and the completion of the seventh vial, or the seventy-fifth year, indicating its termination, while the 1,260 days concern the Roman dominion's time of prosperity and grandeur ended by the crisis of the vials or last plagues, and of the seventy-five days. The time of Roman (Imperial and Papal) prosperity and power is variously designated as 1,260 days (Rev. xi. 3, xii. 6), as a time, times, and a half (Dan. vii. 25, xii. 7; Rev. xii. 14), and as forty-two (Rev. xi.) months, all of which designations express the same period of time, namely, 1,260 literal years. The great characteristic of this period, equally as it is described by Daniel and by John, is that it is the time of the domination and tyranny of the fourth or Roman world-dominion, described in Daniel under two temporal forms, which can only be the Empire and the Papacy, in the Apocalypse also under two temporal forms, which can only be the same and only long enduring forms of this dominion, the latter prophecy adding the portraiture of the strictly ecclesiastical form of the twin Imperial and Papal empire, and also, that it is the time of the oppression of that power before which this twofold, fourth, or Roman world-empire shall succumb and be destroyed, namely, the saints of the Most High. This great space of time may be readily identified by looking along the line of history and taking the measure of 1,260 years' dominancy of Imperial and Papal power in their conjunct and coetaneous existence. It is obvious that a period of this character may be measured back from a point which is taken to be its termination, or it may be measured forward from a point which is taken to be its commencement. If we adopt the former method there can be no ground for hesitation in taking the French revolution of 1793 as the event which marks the end of Imperial and Papal dominancy. This great political eruption, which undoubtedly marks an era in history, and which certainly is one of the beacons eyed by prophecy, had for its immediate consequence the humiliation, and shortly thereafter the total suppression, in 1806, of the so-called Holy Roman Empire, or the Roman Imperial power, and this event put an end to the dominancy of the Papacy as a temporal and as a spiritual dominion, for from both forms the substance of power departed at the French revolution. 1,260 years reckoned from 1793 lead up to the year 533, and designate it as the year of the commencement of joint domination (for the domination described

is a joint domination) of Emperor and Pope, and of their combined oppression and tyranny exercised on the saints as described in prophecy. We may, however, take the other method, and we may calculate the period forward from some characteristic event which marks its commencement. Such an event is the edict published in 533 by the Roman Emperor Justinian, who gave to the Pope of Rome precedence over all the bishops of the Roman empire. Here, in this edict, by the Roman Emperor was laid the foundation of the Roman papacy, for the ascent of the Pope to universal authority, temporal as well as spiritual, was a necessary consequence of the edict, spiritual power always involving temporal as its necessary consequence; and here, in the creation of a bishop, who, in virtue of the individual power vested in him, should tyrannise over the conscience and be the veritable Antichrist (for who else is Antichrist but the individual man who lords it over other men whom Christ makes free from all master-ship?—Matt. xxiii. 8—10)—here began that twofold and twin-born Roman tyranny which the sword of judgment divided, and also ended as to real power in 1793. Whichever method, therefore, we take of calculating the period, we arrive at the same result, and find between the years 533 and 1793 a space of time of exactly 1,260 years' duration marked off at its commencement by an event characteristic of the commencement, and marked off at its close by an event significant of the close, while between the two extreme points lies the great space of time answering to the prophetic description, and equally characterized by the combined dominancy of the Roman Emperor and Pope, and the oppression of the saints under their twofold tyranny.

In regard, then, to the fulfilment of the great prophecy of 1,260 symbolical days there can be no doubt whatever. The prophecy has been fulfilled in the past, and nothing but an extreme perversity of the intellect can refuse to admit the fulfilment. It cannot be fulfilled in the future, for a second and, as it needs must be, an equal or a better fulfilment is beyond the power of conception. Who can believe that the Roman Empire shall be resuscitated and reanimated with those tendencies of universal dominion which alone made it the subject of prophecy, and that it shall once more commence or continue the attempt to subjugate the world; that the Papacy shall rise from the death-bed on which it is now stretched, and, seizing the sceptre which has fallen from its grasp, shall join the Empire in the gigantic enterprise? The 1,260 years of Imperial and Papal domination evidently belong to the past, and they may be regarded as certainly determined; but if they are certainly determined, there is then a sure basis for the prophecy of the vials. The first of them must be coincident with the termination of the 1,260 days, and so coincident indeed as to be the very event which marks the termination of these days.

This is evident from the representation made in the introduction to the vials, according to which one of the four beasts—that is, living creatures or cherubim—a symbol representing, as appears from Rev. v. 9, the saints, gives the seven vials of judgment to the angels to pour out. (Chap. xv. 9.) This giving of the vials by one of the cherubim who represent the saints can only signify that the judgment has its source or origin in the saints, which is plainly stated in chap. xi. 5, 6, and that the victory or triumph of the saints begins with the vials. But if the victory or triumph of the saints begins with the first vial, the oppression of the saints under Roman power, or their prophecy in sackcloth and mourning for the period of 1,260 symbolical days, must end with the first vial, and the first vial must therefore itself be coincident with and indeed form the notation of the end of the 1,260 days. But as soon as the first vial is poured out the others must be poured out in comparatively rapid succession, that they may bear the character of last; and, as there can be no doubt, they must be poured out within the seventy-five years added by Daniel to the 1,260, the end being in the 1,335th year. Now if the prophecy of the 1,260 days in itself cannot be conceived as again fulfilled, much less, in connection with the vials, can it be conceived as again fulfilled. In this prophecy, then, of the 1,260 days and the vials in its totality there are so many conditions to be implemented, so many points of coincidence between prophecy and event to be met, that it seems absolutely impossible to conceive another fulfilment than that which has already taken place, and it follows that the fulfilment of the whole prophecy and of the seventh vial in 1848 is equal to a demonstration. But if this is equal to a demonstration, then it is equal to a demonstration that the second coming of Christ took place in the year 1848, for, according to the prophecy, the second coming of Christ takes place with the pouring out of the seventh vial.

There are several other prophecies, besides that of the seventh vial (although but one, the identification of the fulfilment of which rests on an equal amount of demonstrative evidence, and which demonstrative evidence results from the extreme complexity of the relations established), which determine the time of the second coming—that is, determine it as a past event, for as an event still in the future it was hid from all men, even from the Son himself, until, with the event itself, the time of its revelation had arrived. And as things which in the future are inscrutable, and which in the present may be but dimly seen in their true relations, become clear in the past, so is it with the fulfilment of prophecy.

The prophecy of Daniel viii. 13, 14, fixes the year of the second coming with absolute precision. For here the question is asked, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the

after the 1,335th year, because it cannot be conceived to take place after the whole of prophecy has been fulfilled, and after the time when Daniel stands in his lot at the end of the days in the great symbolical resurrection; for although the prophets may know another resurrection, the Holy Spirit does not know any other than a figurative or symbolical resurrection,* and which is no other than that of the taking of the kingdom by the saints at the fall of the fourth or Roman world-dominion. In the same sense the resurrection is employed by Ezekiel, chap. xxxvii. to prefigure the return of the Jews from captivity, and the reconstitution of their national polity, into which life was breathed, and which lived again after the return from Babylon. But the resurrection of which Daniel here speaks is the universal and the final resurrection, for only in regard to this can Daniel speak of himself as standing in his lot, in the same manner as Paul speaks of himself in regard to the same resurrection, or rather in regard to the ascension to heaven, which is its concomitant, when he says, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. iv. 17), which words have plainly no more literal reference to Paul than the above have to Daniel. They can have no reference either to Paul or Daniel individually, but they demonstrably point to the great and final resurrection after the fall of the Roman (as in the case of Ezekiel after the fall of the Babylonian) dominion, and to that resurrection which takes place at the second coming of the Son of Man. They are words indicative of the final resurrection, and of that which takes place with the coming of Christ. It follows that the second coming of the Son of Man cannot be posterior to the "end of the days" in which Daniel stands in his lot, and if it cannot precede the end of the 1,260 days, it must lie within the seventy-five days. But if the 1,260 days ended with the commencement of judgment inflicted on the Roman dominion and with the great blow struck at Roman Imperial and Papal tyranny by the French revolution of 1793, as it has been shown, then the seventy-five prophetic days, or years, must end in 1868. From thence it follows that according to this prophecy, which expressly concerns the second coming as chap. xii. 1, as well

* This prophecy of Daniel concerning the 1,260, 1,290, and 1,335 days, as well as that concerning the 2,400 days in chap. viii. 13, 14, has a typical basis in the profanation of the temple by Antiochus Epiphanes. But chap. vii. plainly shows that the principal reference is to the antitypical and Roman Antichrist, and to the profaner and desolator of the temple (that is, the church) under the Christian dispensation. The 2,400 days represent the whole period from the date of the vision to the second coming of the Son of Man to perfectly cleanse the sanctuary and to end the 1,260 years of papal profanation of which that of Antiochus was typical. For although the Son of Man comes personally in the seventh vial, the last judgment with which he is associated commences with the seventh trumpet, or with the first vial, when the 1,260 years end.

as the then resurrection directly mentioned in verses 2 and 3, and involved in verse 13 show, the second coming is predicted to take place between the years 1793 and 1868.

The prophecy of the creation-week fixes the time of the second coming approximatively, and determines it to be about the middle of the nineteenth century. The prophecy is to this effect:—As God, the Creator, created (or is represented to have created) the world in six days, so Christ, the Redeemer, it is prophesied, shall redeem the world in six thousand years, at the end of which six thousand years is necessarily the completion of the work of redemption, and the second coming, which is the completion of redemption. The elements of this interpretation of the week are given by Paul (Heb. chap. iv.), and the application as above made is no more than a development of the principles there laid down. That a day of the creation-week stood for a thousand years was long ago recognized by the Rabbis, on the ground of Psalm xc. 4, and there can be no doubt that there is here authority for interpreting a day as a thousand years in a prophecy which directly concerns the Divine work of redemption. But the first resurrection of the Apocalypse affords an additional and a more explicit testimony as to the sense of day when applied prophetically, as in the creation-week, to the work of redemption. For the Sabbath of the creation-week and the resurrection are symbols strictly equivalent, the seventh day on which God rested from his work of creation being, according to Heb. iv. 10, a sign of the rest of Christ, or of completed redemption; while the resurrection of Christ from the grave, being the sign that he would come the second time and complete redemption, is equally a sign of completed redemption. The Sabbath of creation, then, and the resurrection of Christ, are each signs of completed redemption, and they are, therefore, strictly equivalent. But the resurrection, or the first resurrection of the Apocalypse, is for a thousand years, which is the measure of the resurrection in its direct association, as in Rev. xx. 4—6, with completed redemption. But if the measure of the resurrection is a thousand years, a thousand years is equally the measure of the Sabbath of creation, these being signs equivalent. But if the Sabbath of the creation-week is a day of a thousand years, each day of the week is necessarily a day of a thousand years. Accordingly, the six work-days of the creation-week represents six thousand years, and they prophesy the six thousand years during which the work of redemption shall be carried on to its completion, when follows the Sabbath or rest, itself unbounded in duration, the last day of the creation-week not being followed or bounded by any other day. At the end of 6,000 years, therefore, is the Sabbath, or completion of redemption, and necessarily the second coming of Christ, since the second coming is the completion of redemption. Now, without entering minutely into the

chronology of Scripture, it may be assumed, as a matter to which no reasonable doubt adheres, that 6,000 years reckoned from the creation of Adam end about the middle of the nineteenth century. The prophecy of the creation-week, then, coincides as to the time of this event with the above, of Daniel, and of the Apocalypse, foretelling as it does the completion of redemption and the second coming to be about the middle of the nineteenth century.

DEATH, RESURRECTION, AND ASCENSION TO HEAVEN OF THE TWO WITNESSES.

But the prophecy concerning the death and the resurrection of the two witnesses (Rev. xi. 1—12) determines the year of the second coming, and the identification of its fulfilment rests on an amount of demonstrative evidence which is greater than even that of the seventh vial, for while it contains all the conditions of this vial, it contains others besides. Its fulfilment must take place subsequently to the 1,260 days (Rev. xi. 7); the death of the witnesses must take place three and a half years at least before the fulfilment of the pouring out of the seventh vial takes place, and it must be applied to an event which answers the symbolic description. But before entering on the consideration of this important prophecy, which has hitherto been invested with the utmost obscurity, it will be necessary to distinguish between the personal and the judicial coming of the Son of Man, because it is with the judicial coming alone that the resurrection of the two witnesses is connected.

That the personal coming of the Messiah is distinct from his judicial coming is evident from the two following reasons. First, because there is the strictest analogy between his first and his second coming (as is plain from the inclusion of both in the same prophecy), and because in the event of his coming at the destruction of Jerusalem, which coming, since it meets all the terms of the prophecy in Matt. xxiv., Mark xiii., and Luke xxi., and especially the condition which it contains, that it should be fulfilled in the time of the generation then living, must be held to be a fulfilment of that prophecy, and to be a real coming, there was a judicial without a personal coming. The judicial is, therefore, distinct from the personal coming, since there was here the one without the other; while since the judicial coming at the destruction of Jerusalem was no more than an implementing of his first personal coming, which placed the Christian in the room of the Mosaic dispensation, and which substitution of the one dispensation for the other had its completion in the destruction of Jerusalem and the temple, it behoves, on the ground of analogy, that there should be the like distinction at his second personal coming, when he comes to end the Christian dispensation and to deliver up the

kingdom to God, even the Father (1 Cor. xv. 24), or to place the dispensation of the Father in the room of the dispensation of the Son. Secondly, this distinction follows necessarily from the words of Luke xviii. 8, where it is said, "When the Son of Man cometh shall he find faith in the earth?" or, as the meaning is, when the Son of Man cometh he shall not find faith on the earth. By these words it is made plain that the "power and great glory" with which he is said to come judicially—a coming in judgment being there the subject—are dissociated from his person, because if they were associated with it he could in no true or proper sense, if men did not believe upon him, be said to come "with power and great glory" as to his person. Nor is it conceivable that the "power and great glory" should attach to his person, and that, at the same time, he should not find faith on the earth, and that men should not believe upon him. But if the power and great glory with which he comes are judicial and are dissociated from his person, the analogy holds between his first and his second personal coming; and, therefore, and as is deducible from the words in Luke, the Messiah at his second advent comes in a state of humiliation as to his person. As the resurrection and ascension to heaven of the witnesses is evidently associated with the coming "with power and great glory," their resurrection and ascension is necessarily connected with the judicial coming. Still it is to be borne in mind, that although on the above grounds the personal and the judicial comings at the end of the fourth world-empire are distinct from each other in character—the one having a character of humiliation, the other of glory—they are yet one in respect of time, and thus form but one second coming in respect of time. For if they were not one in respect of time, then one of them must be a third coming. But Scripture knows no more than a second coming.

Before entering on the examination of this prophecy, however, it will be well also to consider what is meant by that resurrection from the dead which the two witnesses shall experience. A resurrection involves two ideas, which have both the element of *change*; it is a change from a state of death to a state of life, and a change from a state of being antecedent to the death, which state of being is different from that to which the dead arise. It thus involves a change of being which, in reference to the good or the members of the kingdom of God, is a change from corruption (for otherwise they would not have died) to a state of incorruptibility, as Paul says (1 Cor. xv. 53), the kingdom of God, in its real and final state, being identified with eternal life; and in reference to the bad or the enemies of this kingdom, it is a change from one state of death, to another state of death, which is the second death (Rev. xx. 14); the idea of life, in this case, falling away from the resurrection, and that which is opposed to the kingdom of

God, which is life, being identified with death (Rev. vi. 7, 8.) The resurrection, however, is chiefly applied to the kingdom of God, which alone having the element of life in it, can alone be the subject of a true resurrection ; and, applied to this kingdom, it is used as a symbol to designate the change which this kingdom experiences when it passes from one and a lower state of life or being to another and a higher state of being. Under two great forms the kingdom of God appears in Scripture, and in two states of being it exists—its being under the Mosaic dispensation, and its being under the Christian dispensation. The transition from the one state of being to the other is called in Scripture a “resurrection.” But the Christian dispensation itself appears under two forms, one of which, or the spiritual form, belongs to Christ’s first personal coming and the other, or the political form, to his second coming. Both of these forms are unfolded in Christ’s answer to Pilate (John xviii. 36), for to him he says, that *now*—that is, at his then present and first coming—his kingdom is not of this world, and is not from hence ; the word “now” implying plainly that at another time, and a time which is not now, it shall be from hence, and of this world, which time can only be that of his second coming, as predicted by himself (Matt. xxiv.), but more especially predicted in his own revelation, or in the revelation of Jesus Christ to his servant John, and in Daniel, when he comes to destroy the fourth world-empire, and in its room to set up the kingdom of the Son of Man, of the God of heaven, or of the saints of the Most High, as a kingdom of this world, and which shall rule over all. The kingdom of Christ is, accordingly, spiritual and not of this world between the first and the second advent, and political and of this world after the second advent. Now the change of this his kingdom from its spiritual to its political state of being is a great change, and it is symbolized by a resurrection, and being a change to complete and final glory by an ascension to heaven, and by the resurrection and ascension to heaven of the two witnesses, these being the representatives of his spiritual kingdom which is changed. This change Christ made at his first coming, when he rose again from the dead and ascended to the right hand of power.

But this change was not made by his church at his first coming, or, at least, not fully made, for although there was then a resurrection to a new spiritual being, it was not followed by an ascension to heaven ; and, accordingly, in reference to the dead it is said, “Christ the first fruits, afterwards they that are Christ’s at his coming.” And this great change which passes over the church at the second coming is fully predicted by Paul when he says, “In a moment, in the twinkling of an eye, at the last trump (that is, the seventh and last trumpet of the Apocalypse, in the seventh vial of which Christ comes, for there is a unity in the prophecies of the Holy Spirit, and one prophecy bears reference to another),

the dead shall be raised incorruptible, and we shall be changed"—the dead here signified being the dead church or kingdom of God in the persons of the two slain witnesses, which church or kingdom shall pass from one state of being, which is corruptible since it died, and which state is the purely spiritual state of the kingdom of Christ, which is destined to pass away and merge in the political, into another which is incorruptible and which is the political kingdom of the saints, which is "the kingdom for ever, even for ever and ever" (Dan. vii. 18), and which is, therefore, incorruptible. Accordingly he says, "This corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv. 53); and again, "Then shall be brought to pass the saying which is written, Death is swallowed up in victory" (verse 54), where, though the expression is derived from the Old Testament, it has its exponent in the New and in the Apocalypse, according to which the last enemy that is destroyed is Death (Rev. xx.) (as Paul also says at verse 26), and the great and swelling note of which prophecy is victory, and a victory in which death shall be swallowed up, as appears from its conclusion, and which victory is the victory of life over death, or of the kingdom of God, with life identified, over the Roman dominion, its adversary, with death identified, necessarily so identified since the kingdom of God is identified with life, while one and the ecclesiastical form of the Roman dominion is depicted in the fourth seal as Death followed by Hell. Nor can it be doubted that the last form of Roman dominion which shall be destroyed will be the ecclesiastical, that which is specially denominated Death, and that which is predicted to be last of all destroyed, for when Death and Hell are cast into the lake of fire, the victory, which is the subject of the Apocalypse, is complete.

When Paul, therefore, says, "Death is swallowed up in victory," he expresses in short terms the burden of the Apocalypse, for there is a unity in the prophecies of the Holy Spirit; and that which is symbolic in the Apocalypse is symbolic also in the prophecies of Paul. In the prophecies, then which concern the second coming, life and immortality are symbols of the kingdom of God in its final, incorruptible, and everlasting state, and the resurrection (to which an inflicted death or slaying must be antecedent, the kingdom of God not having the nature or character of death, and death being in relation to it accidental)—the resurrection is a symbol of the transition of the kingdom of God into this its final and incorruptible state; and death, in so far as it expresses nature and character and is essential, is the symbol of the Roman dominion, the adversary of the kingdom of God, identified with life, and the symbol specially of the ecclesiastical form of this dominion or of the Romish Church.

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Ezekiel to prophesy that change which the kingdom of God shall experience when his people shall pass from their state of captivity in Babylon to their state of national existence, which transition proved to them a baptism into the truth, for they never afterwards worshipped idols, but were true in their allegiance to the King of saints. The same sign bearing the same sense, and Babylon being a type of Rome, the resurrection prophesied of in connection with Rome, has of necessity the same sense as it has in connection with Babylon, and the same twofold sense which is inherent in a resurrection. It denotes the deliverance of the saints from Roman bondage, or their rising from a state of political death to life, and also the transition of the kingdom of God from a lower state of being to a higher, and the resurrection being final to its state of being, which is incorruptible and not again subject to death, and which it is in the form of that kingdom of Daniel which is "for ever, even for ever and ever."

That the prophecies of Paul concerning the second coming and the resurrection associated with it have a symbolical sense, is sufficiently evident on this ground that literally taken they are untrue. Paul himself was not alive to the coming of the Lord in any sense, nor were even those whom he addressed alive at that coming, namely, at the end of the Roman dominion, to which, as is evident from 2 Thess. ii. 6, he refers, nor was he or they caught up in the clouds to meet the Lord in the air, and so ever with the Lord.

That Paul himself understood his prophecies in a literal sense may be granted (and that he understood the resurrection in some literal sense is certain); but if this is granted, it is no more than evidence that he spoke by inspiration, inspiration being the speaking of unknown divine truth, and is no greater evidence of the sense of the Holy Spirit than is the understanding which the Old Testament prophets had of their prophecies evidence of the true sense. There is no ground to believe that Paul or any other of the apostles knew the meaning of the prophecies concerning the second coming any more than the prophets under the Old Testament dispensation understood the prophecies concerning the first. What they spoke they all spoke by inspiration, not knowing the meaning of what they said, but "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand (in the one case) of the sufferings of Christ and (in both cases) of the glory which should follow" (1 Peter i. 11). It is not to be supposed that Christians should have understood the prophecies of the second coming any more than the Jews those of the first. The apostles of Christ indeed had the Holy Spirit given them to lead them into (John xv. 26), but by no means to cause them to understand all truth, for this does not follow, and the contrary follows from the analogy drawn from the prophecies of the first coming; the Holy Spirit was given them to prophesy

but not to explain the prophecies; for to explain a prophecy is in principle to frustrate and undo it, and to have explained the prophecies of the Christian dispensation had been to dissolve that dispensation itself, which, according to the purpose of God, was designed to last till the second coming. The meaning of Paul, therefore, is no certain indication of the meaning of the Holy Spirit, which must be *searched* in the words themselves and in their necessary connection and consistency with other words of Holy Scripture. The literal meaning of the prophecies of Paul not being the true meaning (as is evident, since in this sense they are not true), they can only be symbolical; and since they concern the second coming, they can only have the same symbolical sense as the symbolical prophecies of Daniel and the Apocalypse which concern the second coming. The resurrection of Paul is, therefore, symbolical.

Concerning the great change thus symbolized by the resurrection which shall take place at the second coming, when the kingdom of God shall pass from one state of being into another, Paul, speaking by the Holy Spirit, describes it as twofold. He divides the kingdom of God, which is the subject of it, into two parts—one represented by the dead (the dead naturally and literally), and the other by the living (the living naturally or literally), to whom necessarily he ranks himself and those to whom he writes.

The change of that part of the kingdom of God (represented by the literal dead) which dies and which is properly and historically the kingdom, for it is that part which is planted with Christ in the likeness of his death and also of his resurrection (Rom. vi. 5), and “except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John xii. 24); the change here is a “resurrection,” for, says Paul, “we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep” (1 Thess. iv. 15)—that is, shall not prevent their resurrection; but “the dead in Christ shall first rise” (verse 16), and “they which sleep in Jesus shall God bring with him.” (Verse 14.) There is, then, to that part of the kingdom of God which is represented by the literal dead a complete symbolical resurrection.

The change, on the other hand, of that part of the kingdom which does not die and which is represented by the living, and thus by Paul himself and those to whom he writes, which is not the kingdom of God (in its final form) historically, since this must die that it may undergo the change from corruption to incorruption, but which shall belong to this kingdom in the future after the change has taken place; the change here is, according to Paul or to the words of Paul, a change without a resurrection, for “In a moment, in the twinkling of an eye, at the last trump (that is,

at the fulfilment of the seventh trumpet of the Apocalypse, which is the last): for the trumpet shall sound ('and the seventh angel sounded,' chap. xi. 15), and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 52); and also, "Then we which are alive and remain shall be caught up together with them (the dead that have risen) to meet the Lord in the air: and so we shall ever be with the Lord." (1 Thess. iv. 17.)

The first part of this twofold prophecy of Paul refers evidently to the slain witnesses, or the saints whom they represent, for these witnesses are the only symbolically "dead in Christ" represented by the literally dead in Christ known to Scripture; these witnesses rise from the dead, and at the call of a great voice from heaven (as at the second coming of Christ, Rev. xvii. 17), they ascend up to heaven in a cloud. (Chap. xi. 12). These are accordingly the dead who rise first, and these are they who are caught up in the clouds to meet the Lord in the air, and together with whom are the living (the seventh vial in which Christ comes being poured out into the air). This is the only conclusion which can be drawn, because there is a unity in the prophecies of the Holy Spirit, and one prophecy must be held to refer to another, and it would be utterly unwarrantable to say that the literal "dead in Christ" and they "who sleep in Jesus" are symbolical of any but the dead witnesses, since in them lies the sole key to the explication of the symbol. If "the dead in Christ" are equally with the living Paul and those whom he addressed symbolical, of whom are the dead in Christ symbolical if not of the slain witnesses? It is evident that "the dead in Christ" and the slain witnesses who are called by Christ "my two witnesses" (Rev. xi. 3) are symbols strictly equivalent.

The second part of the prophecy refers to those other saints who are not those symbolized by the slain witnesses, and who are represented by Paul and the living saints, and who are changed, or rather who shall be changed at a date very remote from that to which Paul literally referred, from the corruptible state of the kingdom of God (or the state subject to change) to the incorruptible, final, and everlasting state, "in a moment, in the twinkling of an eye," and without being three days (that is, years and a half), in the state of the dead, as were the witnesses, and who without having made the change through death and a resurrection are caught up in the clouds (the symbolical clouds of judgment spoken of by Daniel chap. vii. 13, and referred to in Acts i. 9—11, for as he went up to heaven in a cloud he shall come in like manner—that is, in the clouds or judgments of heaven) to meet the Lord in the air (who comes in the judgment of the seventh vial poured out into the air), and who shall ever be with the Lord, the kingdom of the God of heaven and of the saints of the Most High being one and the same kingdom, and for ever and ever.

It is evident that the ascension to heaven in both cases of the dead who are changed with a resurrection, and of the living who are changed without a resurrection is a symbolical ascension—is an ascension to the political heaven, and is the same as that which is expressed in the interpretation of Daniel in literal language as a taking and possessing of the kingdom by the saints. (Dan. vii.) It is also clear that the ascension to heaven in both cases is associated solely with the judicial coming of Christ, or with his coming “with power and great glory” in the clouds or judgments of heaven, for the symbolically dead and the symbolically living shall be together caught up in the clouds (that is, the judgments) to meet the Lord in the air (1 Thess. iv.), and through judgments shall the kingdom be established by the Lord at his second coming. It is evident, therefore, that the being caught up into the air or the ascension to the political upper air or firmament when the saints of the Most High take the kingdom, is associated with the judicial coming, and is, therefore, as has been shown, necessarily dissociated from the personal coming.

But what particularly requires to be observed on account of its bearing on the time of the second coming in judgment is, that the resurrection and ascension to heaven of the two witnesses is coincident with the second judicial coming, as must be concluded from its being said that they “which sleep in Jesus will God bring with him,” and because they “which sleep in Jesus” can only be, as has been shown, the two witnesses or the dead church of Christ. The time, however, of the second judicial coming cannot be ascertained from the resurrection and ascension of the witnesses, because the witnesses are then changed and their recognition is impossible. Although, therefore, it cannot be ascertained from the time of their rising, it can, however, be ascertained from the time of their slaying, for after three years and a half from the time of their slaying they must rise as the dead whom God brings with him, they, as must be held, being the dead whom God brings with him, and therefore the judicial second coming must be after three years and a half from the time of their slaying.

The whole change described by Paul, equally of the dead and of the living, represents that change which the kingdom of God undergoes when it passes from its state of being before the second coming to its state of being subsequently to this event, for the kingdom of God undergoes and must undergo as great a change at the second coming, when the Christian dispensation ends, as it did at the first coming, when the Mosaic dispensation ended. This change has its emphatic form in the two witnesses, in whose death the vital principle of Christianity, the spiritual Kingship of Christ, or the Kingship which is not of this world, dies that it may rise again in a newer, a higher, and an everlasting dispensation, in which the Kingship of Christ is of this world; which witnesses,

who by Christ are named "my witnesses," and who are planted in the likeness of his death and in the likeness of his resurrection, make the change through a death and a resurrection representatively for the whole kingdom of God. For "except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

The identification of the fulfilment of the prophecy of the death and the resurrection of the two witnesses (Rev. xi. 3—12) cannot be a matter of any great difficulty, provided the identification of the fulfilment of the prophecy of the 1,260 days has been rightly made. It is not even necessary to identify the fulfilment of the death of the witnesses to determine their character more nearly than to this extent, that they are the witnesses of Christ, who calls them "my two witnesses," and that during the 1,260 years' duration of Roman Imperial and Papal tyranny they prophesied in mourning and sackcloth (that is, in oppression and affliction) for the sovereignty of Christ as Lord of the conscience and king in his church, since those who by Christ are called "my two witnesses" must be conceived to have done this. They necessarily upheld the spiritual independence of his church, and they necessarily testified against that Roman Imperial and Papal tyranny which invaded his sovereignty, and against all usurpation of his sovereignty. They testified accordingly for the vital principle of Christianity, the sovereignty of Christ in a kingdom which is not of this world. At the end of the 1,260 days they, having finished their prophecy in sackcloth, entered on their state of initial triumph at the commencement of the judgment of the seventh trumpet, which was sounded in 1793. But their triumph is not completed until the seventh vial is poured out, when Christ comes judicially, for the temple "was filled with smoke from the glory of God and of his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled" (Rev. xv. 8), the time of the pouring out of the vials being a time of crisis equally to the adversary of the kingdom of God and to the kingdom of God itself. But before the full completion of their triumph they must die, their passage to glory being like that of Christ through death, and the spiritual kingdom of Christ represented by them must die in them, that it may rise to the new, the more glorious form of the kingdom which is of this world. As their triumph must be complete in the seventh vial, in which Christ comes, it is clear that their death must take place before its effusion, and indeed at least three and a half years before it, since for three years and a half they lie dead before they rise, and accordingly at least three years and a half before the effusion of the seventh vial they must have been slain.

But without any reference to the seventh vial, which the death

of the witnesses is intended to fix, it will be sufficient to the identification of their death to perceive that it must take place within the seventy-five years which are added by Daniel to the 1,260, and which undoubtedly represent the whole time occupied by the vials, and the 1,260 having been shown to end in 1793, between the years 1793 and 1868, since it is impossible that Christ can come after the end of the days in which Daniel shall stand in his lot, and the death of the witnesses must be antecedent to the coming of Christ, they being the dead whom God brings with him, and whom therefore he raises from the dead.

Now it will be impossible to find within this space (1793—1868) which may be said now to be exhausted, since a space must be allowed to the currency of the seventh vial, any event but one which answers to the description in the prophecy. This event was the disruption which took place by the seceding of the witnesses of Christ's sovereignty in the church of Scotland in 1843, and in the church of Switzerland in 1845. These certainly of all the churches must be held to have lifted the most distinct protestation against Roman spiritual tyranny, and the clearest testimony for the spiritual sovereignty of Christ, and therefore they must be held best of all to answer to the appellation of those who by Christ are called "my two witnesses." But at this era they yielded up as national churches the vital principle of Christ's sovereignty, and resigned that which had been the breath of their existence. Their testimony came at this time to a full development, the question in each case being put, "Does the spiritual sovereignty of Christ form part of the political constitution of the state or not?" In both cases the spiritual sovereignty of Christ was rejected, its witnesses were politically slain, and the principle itself politically extinguished. This event fully answers the terms and conditions of the prophecy, which is in style ornate and embellished, as is the style in the Apocalypse generally, and certainly no other event in the whole of past history answers it in like manner, while it must be remembered that it can only be fulfilled within a very small section of history.

This event indeed was not of any political magnitude in itself, although the principle witnessed for was of infinite magnitude; but when was an event bearing on the kingdom of God of any political note? and how could an event bearing on the kingdom of God, which is spiritual, and in which event it is directly concerned, be of any political importance? The kingdom of God is classed with political kingdoms, not because it is such, for this it is not between the first and the second comings of Christ, but because it is destined finally to bear this character. At the time when this prophecy is fulfilled, which is before the second coming (as well on this, as on other grounds, that a slaying of Christ's two witnesses is inconceivable after his coming), the kingdom of God is spiritual .

and not of this world. The event, which is the slaying of the witnesses, therefore cannot from the nature of the case be of any political magnitude.

Nay, that the slaying of the witnesses has any political character at all, in so far as the kingdom of God itself is concerned, is due to its taking place after the end of the 1,260 days of their prophecy in sackcloth, and when the kingdom represented by them is in the crisis of passing from its spiritual to its political state, when it is on the point of ceasing to be a kingdom not of this world, and of becoming a kingdom of this world. It is predicted to take place when the spiritual kingdom (which involves the political) has reached its full development, when it is about to pass away, is about to clothe itself with a new form, and to enter a new state of existence, for such is the era of transition described by the vials and by the seventy-five days of Daniel.

The transformation of the kingdom of God from its state (spiritual) in Christianity to its state (political) as the kingdom of the saints of the Most High (Dan. ii. 45, vii. 22), requires to be made according to the analogy of its transformation from its state under the Mosaic to its state under the Christian dispensation—that is, by a death and resurrection. The death and the resurrection, then, was that of Christ as the firstfruits. Now Christ—immediately before he obtained his kingdom, which he obtained on the cross when he uttered the words, “It is finished,” and, through his death, resurrection and ascension to the right hand of God—was arraigned before Pontius Pilate, the Roman governor, and condemned to death for testifying that he was a king, his accusation being written over his cross, “This is Jesus the king of the Jews.” (Matt. xxvii. 37.) He cannot be arraigned, condemned, and die a second time, for Christ is one and his witness is one, because it is the truth, and in his ascension after his death to the right hand of God he obtained all dominion, temporal as well as spiritual, for this is signified by his ascension to the right hand of God. But it behoves that his saints, planted as they must be with him in the likeness of his death, and planted as they must be in the likeness of his resurrection (Rom. vi. 5), and who in various places of Scripture are said to die and rise from the dead when they enter his spiritual kingdom, should, when they receive the temporal kingdom, or the kingdom which is of this world—the kingdom of saints of the Most High of the Son of Man and of the God of heaven—on the extinction of the fourth empire (Dan. ii., vii.) should die and rise from the dead and obtain the kingdom like Christ, through a death, a resurrection and an ascension to heaven. It is prophesied that it shall be so.

The prophecy was fulfilled; the Kingship of Christ or the kingdom of God—for these are the same—died and rose again when the two churches of Scotland and Switzerland were arraigned

as Christ was arraigned before the Roman tribunal (a tribunal, namely, erected within the ten Roman kingdoms), for maintaining the same witness that Christ maintained, which was that he is a King and hath a kingdom, when they were slain symbolically and their witness politically extinguished (for how else can the kingdom of God, which the two witnesses certainly represent, be slain except symbolically?), and when they rose from the dead and ascended to heaven (that is, the symbolic and the political heaven) in a new body, as they necessarily must, since a resurrection implies a change; and in the year 1848, when at the pouring out of the seventh vial at the last judgment on the Roman dominion, and at the second coming of the Son of Man in that vial, the saints of the Most High began to take the kingdom. The analogy between the death, resurrection, and ascension to heaven of Christ and of his two representative witnesses is (bearing in mind that the death of Christ was literal, and that of the witnesses must be symbolic) complete in all points excepting one, where it necessarily diverges. With Christ the words "It is finished" are pronounced before he dies, since he has the keys of hell and of death (Rev. i. 18), and he has power to lay down his life and power to take it again (John x. 18); while in regard to the two witnesses, they lie in the state of the dead, unable to rise for three days (*i.e.*, years) and a half, and only at the coming of Christ do they rise, since there cannot be conceived to be a resurrection from the dead until he comes who is the resurrection and the life (John xi. 25), and at their resurrection (for "they which sleep in Jesus will God bring with him"), and at his second coming, are the words pronounced, "It is done." (Rev. xvi.) It is impossible to see how the prophecy (provided the prophecy be symbolic, and who can doubt this?) could have a better fulfilment than in the extinction of the witness-bearing for Christ's sovereignty of the two churches above named (not necessarily *two* in a literal sense, two being in connection with witness-bearing significant of a true and perfect testimony, but in this case literally two, for the literal sense where it adds force and significance to the symbol as here, must always be admitted).

If, then, it has been proved that the death and the resurrection of the two witnesses must take place between the years 1793 and 1868, or within that time of crisis during which the Roman dominion is passing to its state of dissolution, and during which the saints of the Most High are taking the kingdom; and if it has been further proved that this prophecy of the slaying of the two witnesses finds alone its fulfilment in the political extinction of the two witness-bearing churches of Scotland and Switzerland, then the judicial coming of Christ has been proved to be in the year 1848. For if the prophecy has been fulfilled in the slaying, it must equally have been fulfilled in the rising from the

dead and the ascension to heaven, which rising from the dead and ascension must be coincident with the second judicial coming of Christ. The conditions to be implemented in the fulfilment of this prophecy are so multitudinous and complex, that any other but one fulfilment is inconceivable, and as all the required conditions are fulfilled in the event above named, this prophecy must be held to point with the finger of demonstration to the year 1848 as the year of the second coming of the Son of Man in judgment to destroy the Roman dominion and to set up the kingdom of the saints of the God of heaven and of the Son of Man.*

THE ABOLITION OF SIN; THE COMPLETION OF THE WORK OF REDEMPTION; PROPHETICAL AND THEREFORE TRANSITORY CHARACTER OF THE CHRISTIAN DISPENSATION.

The Son of Man, at his second coming, comes not as a prophet or as a spiritual teacher, but he comes in his office of priest (for this office he holds at both his comings), and as the antitypical high-priest, to discharge the last great act of his priesthood, the taking away of sin typified by the high-priest under the Mosaic dispensation on the great day of atonement, and he comes as King (for this office also he holds at both his comings), to receive his kingdom, which is of this world, and upon his receiving it to deliver it up into the hands of God, even the Father. (1 Cor. xv. 24.) As he does not come as a prophet (which is evident, since the work of redemption being finished at the second coming, there remains no further subject for prophecy), he comes not to add to or to

* The trump of God, with which, according to 1 Thess. iv. 16, the Lord shall descend from heaven in judgment, is distinct from the last trumpet, the last trumpet being the seventh or last trumpet of the Apocalypse, and the trump of God being the seventh or last vial of this trumpet in which Christ comes (Rev. xvi.), and thus, and because it is the perfection of the whole trumpet, called "the trump of God." The designation of the seventh vial by Paul as "the trump of God" evidences the unity of the Spirit in his prophesying, through the different prophets. For, the seventh vial of the Apocalypse is in its typical basis a trumpet or a trumpet-sounding, the seven trumpets having their types in the seven days of trumpet-sounding at the siege of Jericho, and the seven vials their types in the seven times of trumpet-blowing on the seventh day, at the seventh and last of which trumpet-blowing, corresponding to the seventh vial, Joshua, the type of Christ, took the city. (Josh. vi.) The seventh vial is therefore, according to its typical basis, the seventh trump or trumpet, and is "the trump of God," because in it Christ comes. (Rev. xvi. 15—17.) The reference in the passage, "For the Lord himself shall descend from heaven with a shout (the great voice at the seventh vial), with the voice of the archangel (the archangel Michael spoken of by Daniel in his prophecy of the second coming) (Dan. xii. 1), and the trump of God" (the seventh vial) (1 Thess. iv. 16), is plainly to the judicial as distinct from the personal coming. The shout, also, as well as "the trump of God," with which the Lord is said to descend from heaven in judgment, has its typical basis in the shout with which the city Jericho was taken. (Josh. vi. 16.) The passage is wholly symbolical, and has no other literal sense than that which bears reference to the history and to the type.

change in any respect the revealed or written word. But as in him the prophecies are fulfilled, it behoves him to explain and interpret the prophecies, and to prove their fulfilment in himself, which fulfilment is the evidence that he has come, and, above all, to explain that revelation of Jesus Christ to his servant John (Rev. i. 1), which is his own revelation, and which, if he could not explain, he would not be the Messiah, and which, if he can explain, is evidence that he is the Messiah, since it cannot be supposed that the power would be given to any other but himself to do this. Such an explanation of the prophecies the present writing to a certain extent contains, but a more complete interpretation of the Apocalypse itself, and of other prophecies which concern the second advent, is rendered in the various works, the titles of which are given at the end of the present publication. Although, however, the Messiah does not add to or change the revelation of God in its true and real sense at his second coming, this event must effect a very great change as to the sense of His word in the minds of the church of Christ, and of all who belong to the Christian dispensation—a change referred to by Paul (1 Cor. xv. 31, 32; xiii. 12)—for this dispensation cannot pass away without a great change taking place in those who are under it.

Nevertheless, the Christian dispensation being a dispensation of redemption, it necessarily terminates with the work of redemption. The prophetic and therefore the transitory character of the Christian dispensation, as also of the Mosaic, will be best seen by examining the nature of *sacrifice*, on which as a basis each dispensation rests, which basis, as will be seen, is according to reason and Scripture essentially a transitory one.

The only rational explanation of *sacrifice* is, that it is a thing done to procure the abolition of sin. As soon as the mind forms the distinction between the good or the right, and the bad or the wrong, it is a necessary element in the distinction formed, loves the former and hates the latter. But to hate anything is to desire its abolition; and the more intense the hatred with which a thing is regarded, the more intense is the desire for its abolition. In exact proportion, therefore, to the strength of the distinction formed between good and evil is the desire for the abolition of the evil. But when the evil is regarded as an evil thing done against God and as sin, the desire for its abolition rises in intensity and force, and is made inextinguishable by fear and terror; for it is conceived that as God is the Infinite he hates sin infinitely, and that as he is the all-powerful, he will destroy sin utterly and abolish it by the destruction of the evil-doer himself. Whenever the soul fully realizes the conception of sin, the idea of compensation and of propitiation are equally treated with scorn, for it reasons from itself to the Deity, and as it would not itself be

compensated or propitiated for that which it so much hates, and hates with perfect rectitude, so it argues neither can God, who must be much holier than itself, be either compensated or propitiated, and the cry which goes up from the agonized spirit is, "Take it away! take it away!"

But as the abolition of sin in itself is the destruction of the evil-doer himself, the soul recoils from this idea, and turns to the only other which remains, the abolition of sin in that which is not itself or in a substitute, and has recourse to sacrifice. The abolition of sin in itself is to it despair; only in the abolition of sin in that which is not itself and in a substitute is there hope of salvation, and to this last plank of safety it clings in that mental storm which seizes it when it realizes the conception of sin. But although the mind is driven to sacrifice in the first instance by terror, sacrifice has a basis in reason as soon as the abolition of sin is predicated as a first principle; for reason shows that sin cannot be abolished in itself—that an evil thing done to God can never be recalled from the past, be blotted out of existence and be as that which had never been. What then? If it must be abolished, and if it cannot be abolished in itself, it necessarily follows that it must be abolished in something else. The mind thus frames the following syllogism: Sin is abolishable (else there is no salvation conceivable), but sin is not abolishable in itself; it is, therefore, abolishable in that which is not itself and in a substitute. Having formed this conclusion, the evil-doer takes something else, and as most significant he takes the life of an animal, and in abolishing it, he, according to the reasoning he has made, abolishes his sin. The conclusion is irrational, for it is flagrantly contrary to reason that any one thing can be abolished by abolishing another; but it is rationally drawn from the premises, and it is the only conclusion which follows from the premises that sin can be taken away, a premise which is forced on the mind by the great law of self-preservation, and the premise that sin cannot be taken away in itself, which is supplied by the reasoning faculty.

The conception of sin being admitted, the only rational conception of redemption is through *sacrifice*. Accordingly in all nations who have fully realized the conception of sin, sacrifice as an article of their religion has held a primary place, and the higher the conception of sin when it has been once formed and maintained itself, or (for it is saying the same thing) the higher the moral and the intellectual advancement, and the higher that the powers of reason have developed themselves, the higher is the place which sacrifice has occupied. But sacrifice is only a conclusion rationally drawn from the conception of sin when sacrifice is understood to signify the abolition of sin. If understood to be a propitiation for sin, it is a conclusion utterly

contrary to reason. For it is flagrantly irrational to suppose that the Deity can change or be propitiated in any sense, and it is still more contrary to reason to suppose that he can change and be propitiated through the offering up of any sacrificial victims. Propitiation for sin is an irrational motive and ground for sacrifice; abolition of sin is a rational ground and also a necessary ground whenever the abolition of sin is conceived to be necessary, and its abolition in itself to be impossible.

This idea, which places the whole value of sacrifice in the abolition conceived to be made by the sacrificial death is, as might be supposed, the idea which sacrifice bears in Scripture; for although propitiation is mentioned, it is only mentioned as indicative of, and as equivalent to, the abolition which is the true idea. The first fruits of the ground offered by Cain, all harmless as they were and redolent of innocence, were utterly worthless offerings, because they signified no abolition of sin; the blood-stained victims of Abel had perfect value, because they signified the abolition of sin. It is on this ground said that without the shedding of blood there is no remission of sin (Heb. ix. 22), the meaning being that there is no remission of sin without its abolition signified by the shedding of the blood and the destruction of the life of the sacrificial victim. The sacrifice is only of value in so far as it is the abolition, and if the blood is not shed and the life taken there is no sign of the abolition.

The Mosaic economy derived all its worth and validity as a means of reconciling man to God—that is, it derived its whole atoning power from the crowning act performed by the high-priest on the great day of atonement when he took away sin from the people. In this act of the abolition of sin the whole economy culminated, and the whole of the sacrifices performed throughout the year had been utterly vain and worthless without this, as their end, issue, and true significance. It is the same in the Christian dispensation. The sacrifice of Christ upon the cross was of no more avail to the taking away of sin than the sacrifices of the Mosaic law, after he had himself come and abolished it, placing his own sacrifice in their room. The virtue of Christ's sacrificial death as a means of atoning men with God lay solely in the resurrection which followed it, and in this necessarily (for in no other way could the resurrection take away sin and complete the atonement), as the sign that he would come a second time, and, as the antitypical high-priest, take away sin at the end of the world, this coming being typified by the day of the atonement, as was his coming to die for sin typified by the day of the Passover. Accordingly Paul tells the converts that the death of Christ was to them of no avail, without the resurrection as the sign of his coming to take away that sin which he had not taken away at his first coming, for this only can be his meaning

when he says, "If Christ be not raised, your faith is vain ; ye are yet in your sins." (1 Cor. xv. 17.), Propitiation for sin, therefore, in any real sense or in anything distinct from a prophetic sense, is as little the doctrine of the Christian as it is of the Mosaic dispensation ; the atonement under each lies wholly in the abolition of sin.*

But the abolition of sin under both dispensations must be a prophetic abolition, since it was not a historical abolition ; for under the Mosaic dispensation, after the high-priest on the great day of atonement had taken away sin, sin still existed, and under the Christian dispensation after Christ came and died for sin, it also existed, as the New Testament throughout shows. They are dispensations which prophecy and promise, but which do not fulfil the taking away of sin ; and as this must be considered their essence and substance, it follows that they must both merge in that dispensation in which their prophecy and promise is fulfilled. The Mosaic dispensation indeed has already merged in the Christian, but not because it has been fulfilled in the Christian, but because the Christian is a higher prophecy, and because it is the dispensation of him, namely, Christ, by whom at his second coming the redemption is fully accomplished. But in so far as the sum and substance of both dispensations, namely, the completion of redemption in the taking away of sin, is concerned, they are both prophetic, and in this respect they stand on the same level, the Christian being a personal and a brighter prophecy, the Mosaic being a typical and a darker, for Christ himself prophesies his second coming, while his resurrection is the sign of it ; and the high-priest on the great day of atonement typifies the second coming. Nor, although the Mosaic dispensation as a law of condemnation was extinguished by Christ, who set his own righteousness in the room of it, are the lessons of its law or its prophetic light extinguished. Although as a moon of prophecy it is eclipsed by the sun of the Christian dispensation, a part of its disc is still uncovered, and is still luminous, namely, that part

* According to the idea entertained by many, the death of Christ as the death of the Infinite was competent to take away sin, to abolish it utterly and make it as that which had never been. But this idea is opposed by Paul, who says, No : not without the resurrection. (1 Cor. xv. 17.) According to Paul, then, the death of Christ in itself was not competent to take away sin. But the resurrection again in itself has nothing to do with sin and cannot be conceived to add any new power to the death of Christ, as the means of the taking away of sin. It is clear, therefore, that Paul, when he says to the converts, that in virtue of the resurrection they are not in their sins, can only mean the resurrection as the sign that Christ would come a second time, and, as the antitypical high-priest take away sins, which he had not done at his first coming. It is true that the taking away of sin is often spoken of as accomplished at the first coming, and so it was (and here can only be) in that sense, according to which that which is certain to be done is spoken of as already done.

which concerns the completion of redemption, for the great day of atonement still emits light and shines steadily, as an unfulfilled prophecy of the second coming. In the Apocalypse itself—the revelation of Jesus Christ—the two signs under each dispensation are made to coalesce in one in that Lord's day, which, as the designation imports, is itself a sign of the apocalyptic subject and of the second coming, for it is capable of proof that the Lord's day on which the prophecy was revealed to John (Rev. i. 10) stands equally for the first day of the week or the day of the resurrection, the sign of the second coming under the Christian dispensation, and the great day of the atonement the sign of the same event under the Mosaic. In this great prophecy of the second coming, and in that Lord's day which expresses and comprehends its whole subject and the whole subject of redemption itself, which is on the Lord's day completed, the two signs of completed redemption unite marking the essential unity of both dispensations, and their termination in one great issue. The completion of redemption, then, the abolition of sin or the atonement, being equally in the Christian as in the Mosaic dispensation, real in the future, it is not less than the Mosaic a prophetic dispensation. But if the Christian is a prophetic dispensation, it of necessity ceases its existence when its prophecy is accomplished, and its prophecy is fulfilled when the Son of Man comes the second time and takes away sin.

But there is not any need of argument to prove the temporary character of each dispensation, for they themselves affirm it. The Mosaic prophesies its own dissolution, for Moses, when he delivers his laws, speaks of a greater prophet than himself, and thus declares the imperfection of his own legislation and its termination in a greater prophet. (Deut. xviii. 15—18); and Jeremiah, the preacher and expounder of the Mosaic dispensation, declares, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt," &c. (Jeremiah xxxi. 31—33.) The Christian dispensation is equally express in proclaiming its own dissolution, for Paul, its great preacher, expounder, and prophet, declares that very thing which is the sum and substance of this dispensation considered in itself, namely, the death and sacrifice of Christ, for in this one fact the whole Christian dispensation centres, to be utterly vain without the resurrection as the sign and symbol that Christ would come a second time, for what else can he mean if not this? And the same Paul sees in the future the time of which he thus speaks: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; and when all things shall be subdued unto him, then shall the Son also himself be subject

unto him, that God may be all in all." (1 Cor. xv., 24—28.) It is impossible to see in these words anything else than the end of the Christian dispensation; nor can the second coming prophesied by Christ himself be anything else but the end of this dispensation, for if Christ by his first coming brought in a new dispensation, he must equally be conceived by his second coming to bring in a new dispensation. Nor is the analogy here in the slightest degree affected by the circumstance that the dispensation which he ended by his first coming is called the dispensation of Moses, for as to all the divine truth in it and which was solely prophetic, it was equally his own dispensation as the Christian itself.

But although they are merely promissory dispensations they are not the less true dispensations, for that which they promise is fulfilled, not indeed in themselves, but in that subsequent and future dispensation which they prophesy. They promise the atonement or the abolition of sin, and this promise is fulfilled by the Son of Man at his second coming. They are, therefore, true dispensations and belong to that word of the Lord which endureth for ever. But they are only true dispensations in virtue of the prophecy which they contain, and the inspiration of the Old Testament and of the New must be limited to prophecy. The historical facts recorded may either be true or false; their truth or falsehood, determinable according to the laws of evidence, does not affect the inspiration of either Testament, for the truth of God contained in each lies solely in the prophecy which they contain. Absolute historic truth is in neither dispensation; absolute prophetic truth alone is in both.

But how is sin abolished at the second coming? By discriminating between the bad in relation to the finite, and the bad in relation to the Infinite, and by destroying sin as a conception. Only in this way is the abolition of sin conceivable and possible, and only in this way is its abolition in accordance with scriptural revelation and with the fulfilment of scriptural prophecy, for since the material universe is not destroyed at the second coming, nor its organization affected thereby, and since the law of development which must always produce the relatively good and the relatively bad is not affected thereby, the relatively bad continues its existence, and will continue to exist so long as the conditions of its existence remain. But the relatively bad is not *sin*; for here Reason and Scripture combine their lights, as Reason and Inspiration in their state of full development always must do, since they are both lights proceeding from the same Father of lights. Reason shows that sin (according to the definition which must be made of it when it is formed as a conception in the mind and as a bad or evil thing done against God) never can be abolished in itself, and that the sinful thing done never can be undone. Scrip-

ture shows the same by instituting the sacrifices of "bulls and of goats" under the Mosaic dispensation, and the one great sacrifice of Christ under the Christian, the import being the abolition of sin in that which is not itself. But reason vehemently declares that sin cannot be abolished in that which is not itself, and in a substitute, or in a sacrifice, it being self-evidently absurd to conceive that the abolition of one thing is the same as the abolition of another thing. Scripture holds the same language, for although it instituted sacrifice, it at one and the same time intimated its nothingness, as plainly appears, since under the Mosaic dispensation sin was not even typically abolished by the slain victims of sacrifice, the typical abolition of sin being in the scape-goat of the day of atonement, which was not sacrificed, while under the Christian dispensation sin was not abolished by the sacrifice of Christ, as Paul avers (1 Cor. xv. 17), for his death testified, through his subsequent resurrection, only prophetically to the abolition of sin, and that it shall take place at the second coming, when he comes without sin and without sacrifice. The two propositions, then, are equally unassailable on the ground of reason and of Scripture: that sin or an evil thing done to the Infinite God, when such a thing is conceived to be possible and conceived to exist, can, on the one hand, neither be abolished in itself, nor, on the other hand, can be abolished not in itself. It follows equally on the ground of reason and of Scripture that it is totally unabolishable. But Scripture prophesies its abolition. It is evident that its abolition can only be made in one way, which is by destroying it as a conception, and by denying its existence. And in this abolition of sin as a conception, reason and Scripture again unite their voices and harmoniously declare there is no sin, there can be no sin. For reason declares that to suppose the creature capable of doing an evil to the Infinite is absurd, and that since the universe with everything that is done in it must be regarded as perfect as a whole, and thus as a whole is without imperfection or sin, it is a self-evident absurdity to say that any part of it is imperfect or sinful. The necessary conclusion is that the imperfection, however imperfect it may appear to the finite mind, which comprehends but a part, is to the Infinite, which comprehends the whole, perfect and good. Scripture affirms the conclusion, not indeed directly, for this it could not do, and at the same time prophesy the abolition of sin, the existence of which must be assumed as the basis on which the prophecy of its abolition may proceed, but by necessary inference and as follows: for Scripture says that sin shall be abolished; but it shall neither be abolished in itself (sacrifice being instituted), nor not in itself (sacrifice being utterly void and worthless even that of Christ, as Paul asserts (1 Cor. xv. 17), and by whom sin at his second coming is taken away without sacrifice). Since, then, it cannot be abolished in itself, and also

not in itself, and yet must be abolished, it can only be abolished as a conception and by the denial of its existence. And this the true idea of the abolition of sin, the mind, under the guidance of inspiration, seized when it conceived the abolition of sin not in itself or by sacrifice, for the abolition of sin as a conception is the abolition of sin not in itself, since a conception of sin is not sin itself, which never had any existence whatever. The Son of Man, then, at his second coming abolishes sin as a conception and thus utterly abolishes it, and in abolishing it he destroys Satan, the accuser of sin, and destroys death in so far as death is the wages of sin. But the Son of Man is alone competent thus to take away sin, and no one may enter the fold of redemption excepting through him as the gate, nor is the word of any other valid to take away sin. For the universal conscience, which finds its highest expression in the Bible, testifies to the existence of sin; but, according to the Bible, Christ is Lord of the conscience and is the Truth; his word can set aside the verdict of the universal conscience, but his word alone can do this and his word alone is all-powerful to take away sin. Christ alone can open the seven seals of God's revelation to man, and can make known to him that there is no sin. The distinction between good and bad is a true conception which the finite mind makes for itself; but it has no existence in the Infinite, to whom all things are good, and who sees no sin in anything that is done in the universe.*

* That sin is a human and not a divine conception, follows from the argument of Paul, in Rom. v. For he says that the law entered that the offence might abound. In what manner abound? Solely as a human conception, since God did not cause sin as an entity or substance to abound through the promulgation of His law, but on the contrary, caused the bad to be diminished by the promulgation of His law. What Paul speaks of is sin as a conception which existed through the law, written on the heart, and abounded through the law promulgated from Sinai. Sin, in any other sense than a human conception, neither Paul nor Scripture knows—a human conception, destined to last till the second coming and to be then abolished. It is undeniable that the Bible throughout assumes the existence of sin, and as a necessary consequence speaks of it as that which is most hateful and abominable in the sight of God. It also publishes a law, the transgression of which is sin, although it afterwards abolished this law. But the question is: Does the Bible assume the existence of sin as a human or as a divine conception? It is capable of demonstrative proof that it assumes it solely as a human conception necessary to the development of humanity, and inseparable from this development, but destined to final extinction. The essentially human nature of the conception manifests itself in the argument above referred to of Paul, who, when he reasons that the law of God made sin or the offence to abound, treats it as that which has its existence only in the human mind. God, in the Christian as well as of old in the Mosaic dispensation, speaks to man in the form of allegory, and in this form Christ spoke at his first coming, through which allegory Paul, as he himself says (1 Cor. xiii. 12), saw as "through a glass, darkly." At the second coming the allegoric veil is removed, and the truth of God appears in another, a totally new, but in its real form. And this its glorious form bears the inscription, "There is no sin."

DELIVERING UP OF THE KINGDOM BY THE SON TO GOD, EVEN
THE FATHER.

The taking away of sin is the completion of the work of redemption. The taking away of sin is contained in the declaration above made by the Son of Man at his second coming, that sin is an untrue conception, admitted in Scripture only as a ground on which the prophecy of its extinction may proceed. The kingdom of Christ being associated with the work of redemption, it necessarily ends with the end of the work of redemption in the taking away of sin, and he ends the kingdom which is his by delivering it up unto God, even the Father. Now when Christ came the first time he came as the antitypical Paschal Lamb, and in the fulfilment of the type it behoved that his death should take place on the day of the Passover, when the Paschal Lamb was slain. (John xix. 14.) When he comes, however, the second time he comes as the antitypical high-priest who takes away sin, and in fulfilment of the type which is the high-priest on the great day of atonement (Lev. xvi.), it behoves that he should take away sin, and that he should deliver up the kingdom on the great day of atonement, which day is the tenth day of the seventh month. (Lev. xvi. 29.) The day of the taking away of sin and of the delivering up of the kingdom is determined by the prophecy of the great day of atonement under the Mosaic dispensation; the year on which this prophecy of the great day of atonement shall be fulfilled rests on the fulfilment of those prophecies of Scripture which concern the second coming of the Son of Man personally and judicially in the new world or in America, and the interpretation of which prophecies forms the subject of the work, the title of which is given below. By those prophecies the year is determined to be the year 1864, and as the great day of atonement of this year is the tenth day of October, it follows that the completion of redemption and the delivering up of the kingdom is prophesied to take place on the tenth day of October of the year 1864. On this day and year the prophecy of the creation-week is to be understood as fulfilled, although the chronological records of Scripture do not afford the means of fixing the time of its fulfilment with absolute certainty.

This delivering up of his kingdom by the Messiah, which is not predicted directly either in the Apocalypse or in Daniel, is indirectly predicted in the former prophecy by the identification of the throne of God and of the Lamb (Rev. xxii. 1), and in Daniel by the identification made of the kingdom of the Son of Man and of the saints of the Most High with that of the God of heaven. (Dan. vii. 13, 14, 27, ii. 44.)

It is also predicted by Christ when he says, "Whosoever speaketh a word against the Son of man, it shall be forgiven: but

whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world (age or dispensation) to come" (Matt. xii. 32, Mark iii. 28, Luke xii. 10), by which is signified that the work of Christ ends, while the work of the Holy Spirit is everlasting. It is, however, in the most express terms prophesied by Paul in the words already referred to. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. xv. 24—28.) This delivering up of the kingdom is by Paul predicted to take place at the time of the second coming, as the second coming is directly predicted in the Apocalypse and in Daniel. This is clear not only from there being but one second personal coming predicted in Scripture, when only the delivering up of the kingdom can take place, but from the identity of the terms of the prophecy in Paul, in the Apocalypse, and in Daniel, an identity in the terms of the three prophecies which plainly marks their identity in subject, and which incontestably shows that they all concern the same second coming.

For the Apocalypse concerns the second coming at the destruction of the Roman dominion, as is clear from the angel's interpretation in chap. xvii.; and Dan. ii. and vii. concerns the same coming at the destruction of the fourth world-dominion, or the Roman, as is clear from the interpretation rendered in chap. ii. 40—44, chap. vii. 23—27. The last enemy according to these prophecies is the Roman dominion; the last enemy according to Paul is death. But the Roman dominion is identified with death necessarily, since its antagonist and destroying conqueror, the kingdom of God, is identified with life, as is apparent throughout the Apocalypse, and as is especially evident in the seven epistles, where life and the victory of this kingdom are one and the same, while it is also evident from the resurrection to eternal life at the end (chap. xx. 11—15) being made the consummation of victory, that to eternal death or the second death being the consummation of judgment. The victory of the conqueror, the subject of the book, and which victory can only represent that of the kingdom of God, is the victory of life over death, of the kingdom of God, symbolized by life, over the Roman dominion, symbolized by death (as which, and in the form of death and hell, the ecclesiastical form of this dominion is portrayed in the fourth seal (chap. vi. 8); while the consummation

of judgment, which is exclusively inflicted on the Roman dominion (for there is no other subject of judgment) is expressed in the words, "And death and hell" (the ecclesiastical Roman dominion as portrayed in the fourth seal, and here taken as the representative of the whole) "were cast into the lake of fire. This is the second death." (Chap. xx. 14.) The second death being in Rabbinical literature, and being here in its literal sense hell-fire, can only in reference to a dominion, which is the Roman dominion, be symbolical hell-fire—that is, destruction. But it is evident that the expression contains a paronomasia, for the destruction being the death of a dominion identified with death, it is the death of death, or the second death, as the victory of the kingdom of God, identified with life, is the second life or the second resurrection, the first resurrection named (chap. xx. 5) involving the second by necessary consequence, since there can be no first resurrection without a second. The burden of the Apocalypse, therefore, is the life or victory of life (of that which has life in it and which is destined to life)—the second life or the second resurrection on the one hand; and on the other, the death of death (of that which has death in its nature and which is destined to death), or the second death. And at the close of the book the consummation has its expression in the second resurrection and the second death. The victory, then, which is the theme of the Apocalypse is the victory of life over death—that is, the victory of the kingdom of God over the Roman dominion—and the consummation of its burden of judgment is expressed in the words, "And death and hell were cast into the lake of fire. This is the second death." (Rev. xx. 14.)

Now according to Paul the consummation at the second coming is the same, for he predicts equally as in the Apocalypse that the last enemy which shall be destroyed is death (1 Cor. xv. 26), which, as he prophesies of the same coming, can only be the same symbolic death as in the Apocalypse. But although the symbolic is to be held the primary sense, there is, especially in the prophecy of Paul, a literal sense pervading it, and there is a destruction of death in the literal sense fulfilled, when, by the taking away of sin at the second coming, death, literally, is destroyed, as the wages of sin, and there is thus taken from death its sting, and from the grave its victory. The same literal sense holds in the destruction of Satan in the Apocalypse; for although the destruction of Satan (Rev. xx. 10) symbolizes the destruction of the Roman Imperial dominion, or the Roman Empire as distinct from the Papacy, and of which empire Satan is the symbol throughout the book, Satan in a literal sense is also destroyed at the second coming, for when sin is taken away, Satan, the accuser and the so-conceived agent of sin, is destroyed. But the purely symbolic sense, which even in Paul, from its perfect unity with the symbolic sense in the

Apocalypse, where the primary and the essential sense is the symbolic, must be held to be the primary and essential sense, determines the completion of redemption, and the delivering up of the kingdom, of which he speaks when death is destroyed, to be at the dissolution of the Roman dominion, symbolized by death. It is then at the fall of the Roman dominion, symbolized by death, and when Christ has put down "all rule and all authority and power" (that is, contrary to his kingdom), that he delivers up the kingdom to God, even the Father, that God may be all in all; it is then, when he has destroyed this last enemy, who, whether in the sense of death literally as the wages of sin, or in the sense of death symbolically, as the Roman dominion, "hath put all things under his feet," but from which Christ is excepted, who triumphed over death literally, since he rose from the grave, and who shall triumph over that Roman dominion which put him to death, and which in prophecy is identified with death; it is then at the dissolution of this Roman dominion, identified with death, and as death portrayed in the fourth seal (Rev. vi. 8), that he triumphs over the last enemy, and that he delivers up the kingdom, having "put down all rule and all authority and power" contrary to that of his kingdom.

It is true, these things are not yet accomplished; the Roman dominion still exists; but no more was the work of Christ at his first coming accomplished when he said on the cross, "It is finished:" the Mosaic dispensation was not ended as a visible dispensation amongst men, nor had his own spiritual kingdom come into visible existence when he pronounced these words. The kingdom of God, equally at the second as at the first coming of the Messiah, cometh not with observation. As the spiritual kingdom was not, no more shall the political kingdom of the Son of Man be momentarily established.

TITLES OF WORKS REFERRED TO IN THE TEXT:—

"The Revelation of Jesus Christ its own interpreter in virtue of the double version in which it is delivered."

This work was published in America at the second coming of the Messiah in the New World as above referred to, and contains an exposition of the principles of interpretation to be applied to the Revelation of Jesus Christ.

"The First Resurrection and the Millennium."

"The Prophecy of the Creation-week."

"The Second Coming of the Son of Man in the New World, or in America."

"The Revelation of Jesus Christ its own interpreter in virtue of the origination of its subject and its quaternary structure."

"Parallelism and the Revelation of Jesus Christ interpreted as a parallel prophecy."

"The Relations of the Apocalypse to the Gospel of John."

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